THE

SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

EDITED BY

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(*Retired*)

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CHHÂNDOGYA UPAṆISAD

WITH THE COMMENTARY OF ŚRÌ MADHVÂCHÂRYA

CALLED ALSO

ANANDATIRTHA

VOL. III

THE UPANISADS—PART II

TRANSLATED BY

ŚRIŚA CHANDRA VASU

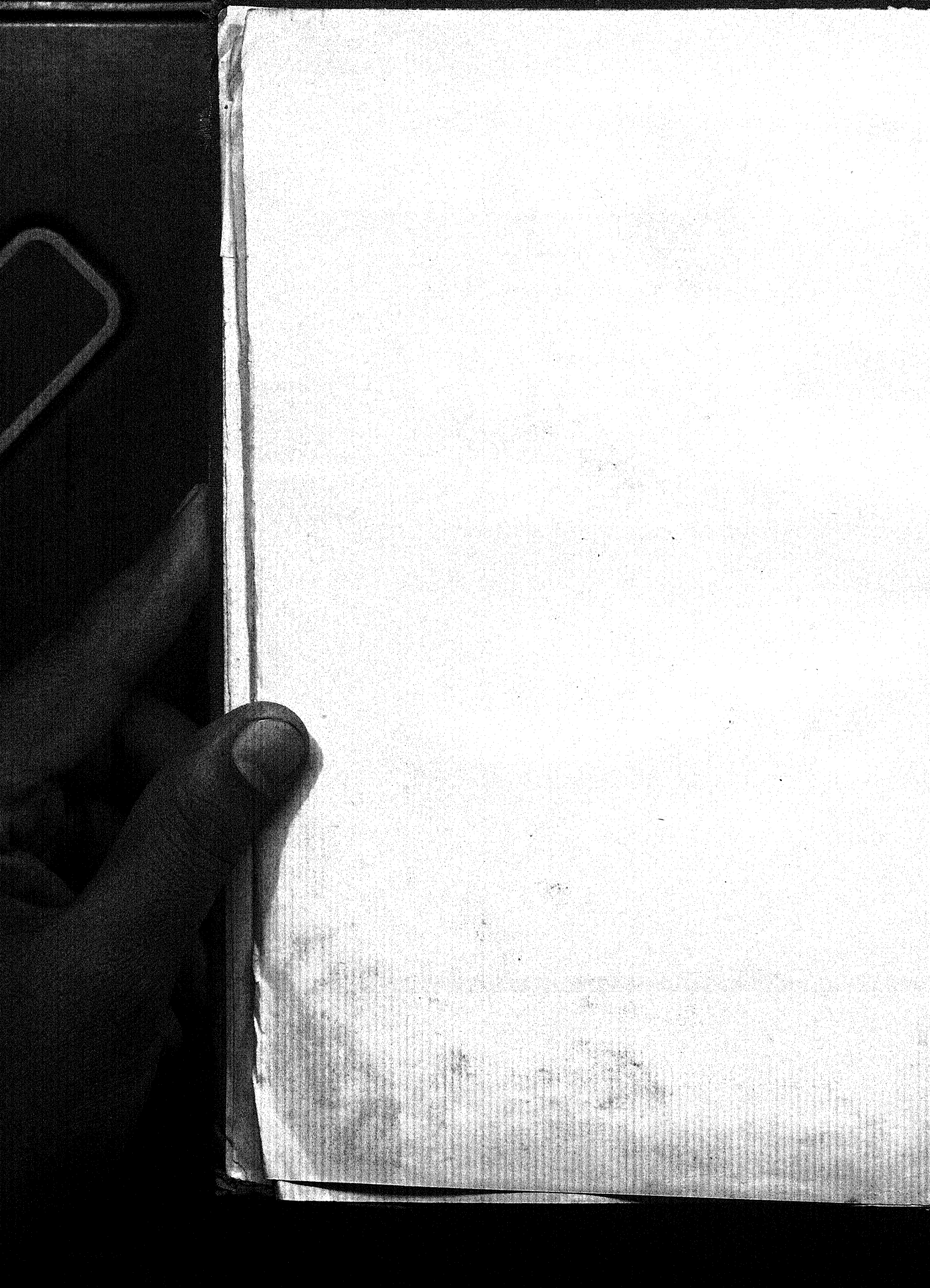
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DEDICATED

TO

Mrs. ANNIE BESANT

PRESIDENT, THEOSOPHICAL SOCIETY.

INTRODUCTION.

This Upaniṣad forms part of a Brâhmaṇa called Chhândogya Brâhmaṇa or the Ritual of the chanters (ga) of the Hymns (chhandas). Râjendra Lâla Mitra was the first discoverer of this Brâhmaṇa and he describes it thus :—

"Manuscripts of the work are easily available but as yet we have seen no commentary attached to the Brâhmaṇa portion of any of them. According to general acceptation, the work embraces ten chapters, of which the first two are reckoned to be the Brâhmaṇa, and the rest is known under the name of Chhândogya Upaniṣad. In their arrangement and style the two portions differ greatly, and judged by them they appear to be productions of very different ages, though both are evidently relics of pretty remote antiquity. Of the two chapters of the Chhândogya Brâhmaṇa, the first includes eight suktas (hymns) on the ceremony of marriage, and the rites necessary to be observed at the birth of a child. The first Sukta is intended to be recited when offering an oblation to Agnî on the occasion of a marriage, and its object is to pray for prosperity in behalf of the married couple. The second prays for long life, kind relatives, and numerous progeny. The third is the marriage pledge by which the contracting parties bind themselves to each other. Its spirit may be guessed from a single verse. In talking of the unanimity with which they will dwell, the bridegroom addresses his bride. 'Whatever is thy heart the same shall be mine, and this my heart shall be thine.' The fourth and the fifth invoke Agnî, Vâyu, Chandramas and Sûrya to bless the couple and ensure healthful progeny. The sixth is a mantra for offering an oblation on the birth of a child and the seventh and the eighth are prayers for its being healthy, wealthy and powerful not weak, poor and a mute, and to ensure a profusion of wealth and milch cows.

"The first Sukta of the second chapter is addressed to the Earth, Agni and Indra, with a prayer for wealth, health and prosperity; the second, third, fourth, fifth and sixth are mantras for offering oblations to cattle, the manes, Sûrya and divers *dii minores*. The seventh is a curse upon worms, insects, flies and other nuisances, and the last, the concluding mantra of the marriage ceremony, in which a general blessing is invoked for all concerned."

The Upaniṣad consists of the remaining part of the Brâhmaṇa, and has thus eight Adhyâyas out of the whole ten. The first Adhyâya of the

Upaniṣad or the third Adhyâya of the Brâhmaṇa contains thirteen Khaṇḍas or sections. The Khaṇḍa first opens with the description of the Supreme God, called Udgîtha, the Most High. It then describes the coming out from Him of the great hierarchy of the Seven, namely, Ramâ, Vâyu, Vâk, Rudra, Soma, Varuṇa and Prithivî, presiding respectively over the seven planes of the Universe. Though for purposes of salvation, the knowledge of the Most High and love for Him are the essential requisites, yet unless one knows this cosmic gradation of the Devatâs, his idea of God would always be limited and not complete. Vâyu plays a most important part in the system of Madhva. He is the great Saviour of humanity, nay of gods even. The high conception of this Great Person of the Hindu Trinity (consisting of Udgîtha the Most High, Ramâ and Vâyu) will be understood by a close study of this section. The great difference between this Hindu conception of the Trinity and that of the modern Christianity is this that while the latter makes all the Three Persons equal, Madhva insists on the fact that Ramâ and Vâyu, though supremely high, are still inferior to the Most High.

Another point which Madhva brings out more clearly is that names like Brahmâ, &c., are applied not only to spirits of the good, but to those of evils also, not only to the Devas but to the Asuras also. The creation of the universe from the primary dyad, Vâk and Prâṇa, is similar to that mentioned in the Praśna Upaniṣad where Rayi occupies the same position as Vâk or Sarasvatî or Ṛik does in this Upaniṣad. The word Om is the most secret and holy name of the Lord. Its every letter has a mystic meaning. One must worship the Lord in this Om and through Vâyu or Chief Prâṇa. Thus Vâyu occupies in Madhva's theology a somewhat analogous position as that of Christ among the Christians. It is this which has made some persons think that Madhva is indebted to Christianity for this doctrine. But to an impartial reader of the Upaniṣads, it would be clear, that the idea of Prâṇa being the first born of God, the great Saviour, and Meditator, did not originate with Madhva, but is fairly deducible from the texts of the Upaniṣad. One may as well blame the Upaniṣad of having borrowed from Milton the story of the war in heaven, between angels of obedience and of pride, as blame Madhva of having borrowed his doctrines of grace, and salvation through Vâyu, from Christianity. The war between Devas and Asuras has always been a favourite topic of description with the Hindu theologians. The second Khaṇḍa of the Upaniṣad mentions this war, and shows how the Devas were constantly routed from all their strongholds, until they took refuge in the Lord and his Beloved Son, Vâyu. Another point which Madhva

brings out clearly is the kabalistic explanation of various names. The ancient theory of words is that all words are primarily the names of God and mean God. It is only in their secondary sense that they have come to be the names of Devas and other beings and objects. This theory, (which remained merely a theory in the hands of ancient grammarians like Pâtañjali, etc.) has been worked fully by Madhva. He shows throughout the book, how various names denote the attributes of the Lord, when analysed into their constituent parts into letters and syllables. The most striking feature to an occultist and mystic, however, is the description of Svarûpa Deha, as given by Madhva. This highest body of the Jîva is made of Prâṇa. This is the body referred to in the Yoga Sûtras, where the author says that in the state of Samâdhi one remains in his Svarûpa Deha. This is the body of Christ of the Christian mystic, the body that never perishes and which is so poetically described in Mantra 9 of Khaṇḍa II of this Adhyâya. One who has fully understood this Prâṇa will never fall into the mistake made by the modern Christians about the nature of Christ or by some neo-theosophists who think that Christ is an individual soul which animated the body of Master Maitreya, a disciple of the Lord Buddha. However high this Lord Maitreya may be, he cannot be identified with Christ or Prâṇa, the Word that was in the beginning and from which the whole world was created. The Prâṇa alone is the Christ of the gnostics and the mystics. It is no limited personality which constitutes Prâṇa, but a mysterious entity, the Beloved Son of God, the Saviour of men and angels.

The sacred syllable Om is also called Udgîtha, its proper pronunciation is the keynote to the acquisition of all occult powers.

The Third Khaṇḍa describes the cosmological aspect of this great Prâṇa and his five forms.

The fourth Khaṇḍa is a parable and shows how Durgâ, the destroyer of ignorance, forced the Devas, by constantly driving them away from every kind of objective worship, into the interior realm of subjective worship, and thus attaining mukti. Durgâ, in this aspect, as the frightener of Devas, may not look very amiable; but it is her constant hammering on the recalcitrant soul that makes the Jîva turn from outside to inside.

The Khaṇḍa fifth shows the meditation on Om, either as a single syllable or as consisting of many syllables and their different results.

Khaṇḍas 6 and 7 deal with the same meditation on the Lord, both in the sun and in the eye, cosmological and psychological. Madhva, of course, is a believer in a Personal God, and, as such, the description of the Golden Person in the sun, offers no difficulties to him. Max Muller

makes a slight mistake in translating the word Puṇḍarika Kapyâsa by "blue lotus"; it does not mean blue lotus, but 'red lotus.' The word Kapyâsa is not such a bad comparison after all, as has been made out by Śaṅkara's followers. The meaning given to it by Madhva is more reasonable and less objectionable than the translation "the seat of the monkey." This Khaṇḍa also shows that Vâyu, the Great Prâṇa, is the real Udgâta, the Great Singer. It is his song that has built the worlds and universes, gross and subtle.

The 8th and 9th Khaṇḍas again deal with the hierarchy. The words which are generally translated as tone, breath, food, water, heaven, earth, are explained by Madhva as names of the heads of these hierarchies. Madhva is more consistent here than the older commentators. Even they have all taken the term Âkâśa which stands at the end of the above list, not to mean 'ether,' but something totally different; namely, the Supreme Brahmaṇ. If the last term of the order means Supreme Brâhman, why should the other terms, which are also names of physical objects, *sui generis* with them, not mean Devas of different grades?

The 10th and 11th Khaṇḍas describe the story of a famine stricken vagrant, but Seer, called Usaṣti and how he discomfited the proud priests of the king.

The 12th Khaṇḍa describes the so-called canine Udgîtha or the Udgîtha of the dogs. The dogs are ancient names of guardians of humanity and messengers that carry the dead. The description of the two dogs of Yama as given in the Ṛig Veda shows this. But the word Śvan, which means dog, has been taken here in its etymological sense of breath or the breathing one. I have the authority of Sâyana for this, where in explaining this word in a Vedic Mantra, he interprets it as the name of Vâyu. If Christ can be called the sheep of God or the lamb of God, there is nothing incongruous in calling Vâyu, the hound of God.

The 13th Chapter deals with the so-called 13 stobha syllables, "sounds used in the musical recitation of the Sâman hymns, probably to fill out the intervals in the music, for which there were no words in the hymns. These syllables are marked in the manuscripts of the Sâma Veda, but their exact character and purpose are not quite clear." The 13 sounds are identified with the 13 names of the Lord and Madhva finds scope for his ingenuity in explaining how the very letters of these syllables denote the various names and attributes of the Lord.

The second Adhyâya of the Chhândogya takes a step forward. It gives an additional attribute of God :—God is not only Impartial or same to all, but He is good to all. He is not only Sâma, but He is Sâdhu. Nature is not only Sâma or uniform, (for no intelligent person can deny the uniformity of Nature), but it is benevolent also, a fact which many deny. But the thinking portion of mankind are coming to the conclusion that Nature is good as well.

Next the Upaniṣad teaches a method of meditating on the Lord as Good, and Harmonious. The Lord has five aspects, called Pradyumna, Vâsudeva, Nârâyaṇa, Saṅkarṣaṇa, and Aniruddha. These five forms pervade the whole universe, animate and inanimate. The following table will show the five-fold pervasion of the Lord :—

Pradyumna.	*Vâsudeva.*	*Nârâyaṇa.*	*Aniruddha.*	*Saṅkarṣaṇa.*
1 Earth ...	Fire ...	Sky ...	Sun ...	Heaven.
2 Heaven ...	Sun ...	Sky ...	Fire ...	Earth.
3 Wind ...	Clouds ...	Raining ...	Thunder ...	Ceasing to rain.
4 Clouds ...	Rains ...	River east ...	River west ...	Ocean.
5 Spring ...	Summer ...	Rains ...	Autumn ...	Winter.
6 Goats ...	Sheep ...	Cows ...	Horses ...	Man.
7 Smell ...	Speech ...	Eye ...	Ear ...	Mind.

Then follows the seven-fold meditation :—

Pradyumna.	*Vâsudeva.*	*Vârâha.*	*Nârâyaṇa.*	*Aniruddha.*	*Nṛisimha.*	*Saṅkarṣaṇa.*
Hiṅ ...	Para ...	Â ...	Ut ...	Prati ...	Upa ...	Ni ...
Presunrise	Sun risen...	Sangave ...	Mid-day ...	Postmeridian	Afternoon	Sunset ...
Animals ...	Men ...	Birds ...	Devas ...	Germs ...	Wildbeasts	Pitṛis ...

Then follow other kinds of meditations based on this idea of seven-foldness. In mantra 2 of khaṇḍa 21 occurs the famous formula "Let him meditate as sarvam asmi." The words sarvam asmi plainly mean "I am everything." But Madhva shows that 'Sarvam' and 'asmi' are both names of the Lord. One must meditate that the Lord is *sarvam* or Full, and *asmi* or the "I AM." The full discussion on this point will be found at pages 142 to 154. In these pages, Madhva advances his reasons for holding that the Chhândogya Upaniṣad nowhere teaches that the jîva can become God, and to any impartial reader, not already steeped in the Mâyâvâda of Śaṅkara, they would be found to be very cogent reasons indeed.

The third adhyâya teaches that the Lord is not only Sâma and Sâdhu, but He is the Friend of man. As the Logôs of the sun, He reveals all truths to mankind. The four Vedas and the fifth, the Secret Doctrine come

out from His five aspects, already mentioned before. The mystery of colour is also revealed here, in the various colours of the Lord. The orthodox followers of Śaṅkara take this as teaching the worship of the physical sun. Madhva combats this wrong notion. He shows that the worship of no inanimate object can give mukti. No Christian missionary could have written more strongly against idolatry, than Madhva does at pages 187 to 190. This adhyâya is called madhu vidyâ or the Lord as sweet. The Lord is not only just (Sâma), or good (Sâdhu), but most sweet or Madhu or beautiful. Justice, goodness and beauty combine in Him. This beauty of the Lord appears in various aspects, to the various kinds of devas and men. Next is taught the Gâyatrî meditation on the Lord. He is not only in the sun, but in the soul of man. He is not only the ruler of the cosmos, by dwelling in the sun; but of the microcosmos also, by being in the heart of man. As he is five-fold in the sun, so is he five-fold in the heart of man also. The five Nâḍis, called by various names, are the seats of the five forms of the Lord. The citadel of the heart has five gate-keepers Vyâna, Apâna, Samâna, Udâna, and Prâṇa.

In khaṇḍa fourteenth, we have another famous formula *sarvam khalu idam brahma,* which does not mean that "all this is verily Brahman," but "this Brahman is verily the Full." This khaṇḍa also teaches the meditation on Brahman in the heart.

The rest of the Adhyâya is an allegory of the life of man as a sacrifice. In khaṇḍa seventeenth we find a reference to one Kriṣṇa, Devakîputra, mentioned as the disciple of the Ṛiṣi Ghora of the clan of Aṅgira. One is strongly tempted to say that this is a reference to the great teacher of the Bhâgvadgîtâ, the Avatâra Śrî Kriṣṇa. But Madhva is against this view. According to him, the reference to Kriṣṇa Devakîputra is not a reference to the Avatâra, but to a Ṛiṣi of that name. His reasons are given at page 242.

The fourth Adhyâya commences with the story of a king called Janaśruti and of a holy sage, suffering from itches, called Raikva of the car. The king was very probably of a Śûdra caste, and ignorant of the rules of discipleship. He expected to be taught the Brahmavidyâ by offering gifts to the sage. The Ṛiṣi repudiates all these gifts, and when the king serves him like an ordinary disciple, he is taught the mystery of the great dissolution or Pralaya. Everything enters into the Vâyu, when the great dissolution sets in. In verse eighth of the third khaṇḍa, we find again a reference to the perfect number ten. The teaching of the Brahmavidyâ to a Śûdra shows that when this Upaniṣad was composed, there was not

that illiberality of view, which disfigures the modern Hinduism. This is strengthened by the story of Satyakâma Jâbâla also, to be found in this Adhyâya. He was a foundling brought up by a maid servant called Jabâlâ. Naturally he does not know whether he is a twice-born or a Śûdra. His foster-mother Jabâlâ was very likely a Śudrâ woman. This boy was anxious to learn the Brahmavidyâ. He goes to the Ṛiṣi Hâridrumata of the clan of Gautama, and says "I wish to dwell with you, as a Brahmachârin Sir, So I have come to you, Sir." The Ṛiṣi said to him: "Of what family art thou, my friend?" He replied: "I do not know, Sir, of what family I am. I asked my mother, and she answered: 'In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee. Therefore, I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma.' I am therefore Satyakama Jabâlâ, Sir." He then said to him "A person undeserving of Brahma-knowledge is never capable of such speech. Child! Bring the sacred fuel. I shall initiate thee, since thou did not swerve from truth." This shows that the only test of the fitness of a person to be initiated was, not his birth, but his fearless speaking of the truth, under circumstances where there are temptations to the contrary.

Satyakâma is initiated and is taught by the devas themselves. In his turn Satyakâma became a great teacher and others came to learn from him. One of them was Upakosala Kâmalâyana. The method adopted by Satyakâma to develop the intuition of his pupil was the same which he had followed under his teacher Hâridrumata Gautama, namely, silence. A curious side-light is also thrown on the social customs of Ancient India by this story. Under the Śaṅkara system no one is entitled to Brahmavidyâ, unless he embraces the Sannyâsa Âśrama or monasticism; nor is any one authorised to teach it, unless he is a monk. But Satyakâma is a married man and leads a house holder's life. While Janaśruti is also a householder.

In khaṇḍa eleventh, occurs another famous formula *so ham asmi, sa eva aham asmi.* The Advaitins translate it as "I am he," "he verily I am." But Madhva explains it in its true meaning. *Aham* and *asmi* are well-known names of God. The modern Hindus have forgotten these names, and great credit is due to Madhva for discovering them. "I am that I am" is the name of God still among the Parsees and the Jews—ahmi yad ahmi—Jehovah.

In khaṇḍa fifteenth is taught the enigmatical doctrine that the person seen in the eye is the Lord. This teaching is a stumbling block

to Virochana, as we shall find later on in Adhyâya eighth. Upakosala, however, does not fall into the same error into which the Asura king Virochana, fell, when Prajâpati taught him this doctrine of the eye.

It is in this adhyâya also that we find the famous description of the two paths :—the path of the Gods and the path of the Fathers.

In khaṇḍa 17 Madhva explains the word Aśva as applied to God. The word in this connection does not mean "horse" but "wisdom." Turagânana or hayagrîva or aśvânana would not mean horse-faced or horse-necked, as my friend Dr. Schrader in the Theosophist would have me translate, but it would mean Intelligence-faced, or he who has wisdom for his face. It is from the mouth of this wisdom-faced Lord, that all the Vedas, &c., have come out. Madhva would certainly be scandalised, if he heard that his favourite deity was called horse-faced.

Note.—The words Aśva and Turaga mean etymologically "fast moving" and are primarily the names of mind or intelligence, and it is secondarily only that they are applied to horse. In fact, the ordinary Dictionary also gives the same meaning to these words. In any other place, than Madhva's commentary, one would have translated Turagânana as horse-faced, but with Madhva it is impossible to do so. As I had undertaken to translate Madhva, I could not follow the ordinary course. Hari is no doubt called Hayagrîva horse-necked, and is represented in ordinary mythology, as having the head of a horse, but the question is, would Madhva, who like his nineteenth century re-incarnation Swâmi Dayâ Nanda Saraswati, was interpreting the Vedas and Upaniṣads in a strictly monotheistic sense, have tolerated the mythology of the Śâktas who give the following story of how Hari happened to get the head of a horse. The Devas, defeated by the Asuras, went to ask the aid of Hari. They found him resting on his bow and fast asleep, and did not know how to awaken him. When some one suggested that if the bow-string was cut, the spring of the bow would awaken the God. Hari, who was seated in a sitting posture, with his head reclined on his bow, did not interfere with the plan of the Devas. The string was cut, but the spring of the bow was so violent, that the head of Hari was separated from his trunk, and was thrown away to a great distance. The Devas were aghast at this mishap, and with the help of the Śakti, they placed the head of a horse on the trunk of Hari, and thus Hari came to have a horse face. This story is one pre-eminently of the school of Śakti worshippers, who thus glorify Śakti, at the expense of Hari. Śrî Madhva as a devout Vaiṣṇava would hardly have endorsed this view of the Śâktas. It was therefore thought best not to bring in this controversy. As an example how Madhva takes these ordinary names, in an extraordinary sense, I may refer to the word Hanumâna. Hanumâna, the monkey hero of the Râmâyaṇa story is a well-known character in Hindu mythology. There is not a single Hindu who is not acquainted with his name. Literally the word Hanu means "high cheek bone," "the chin." Hanumân thus means he whose chin is very prominent. But Madhva has given an extraordinary meaning to this word even. He takes the word Hanu to mean wisdom, and Hanumân to mean 'wise,' 'he who possesses wisdom.' Would it have been proper to translate Hanumân as thick-chinned? Similarly the word Bhîma has been taken in a different sense by Madhva. For all these reasons it was not thought proper to translate words like Turagânana at all.

The fifth Adhyâya of the Upaniṣad enters into the discussion of Prâṇa, and shows that Vâyu is the best of all the Devas or senses. It starts with the allegory of the quarrel among the senses or rather among the Devas of the senses, and shows how the supremacy belongs to Prâṇa (the Christ principle in man). This knowledge of Prâṇa is so miraculous, that if this is known fully, then a man can make leaves and branches to sprout out of a dry stick.

In the third khaṇḍa of this Adhyâya we find the legend of Śvetaketu going to Pravâhana's court and his coming away from that place discomfited. The king asked him five questions :—

(1) Knowest thou that path on which the creatures go from this world;
(2) Knowest thou by what path they return;
(3) Knowest thou the cause of the divergence of the two paths;
(4) Knowest thou how that world never becomes full;
(5) Knowest thou how in the fifth libation the water gets the name of man.

Śvetaketu could not answer any one of these questions, and going back to his father, blamed him for not teaching him the secret of man's life after death, and the method of reincarnation. Now Gautama himself did not know this secret, so he goes to the king and asks him to teach this science. The king says "O Gautama this science has never been known to any Brâhmaṇa before thee," and the king then teaches him the Panchâgni Vidyâ—the five forms of the Lord presiding over the reincarnation cycle of man. This story incidentally shows that the Brahma Vidyâ at first belonged to the Kaṣtriya race, and not to the Brâhmaṇas. The Brâhmaṇas learnt it from the Kṣatriyas, and were not revealers of it in ancient India. It may also be mentioned that Gautama's knowledge of God was not of a very limited nature. The teaching which he gives to his son in the sixth Adhyâya shows that he had a very high conception of the Deity. But that conception was not the highest as is shown by the fact that with all his knowledge, as displayed in the sixth Adhyâya, he had to go to Pravâhana to learn the mystery of the five fires. From this it may also be inferred that the *Tattvamasi* of the sixth Adhyâya is not the highest revelation of the Vedânta. The interpretation of Madhva, therefore, gets more strength from this consideration also. Gautama taught his son Śvetaketu the famous secret of the Self and the Jîvâtmâ, and showed him that the soul of man was different from God, and that the highest duty of man was to worship God while recognising this difference. But the method of the soul's reincarnation, and the various worlds to which it sojourns after death, are not known to Gautama. The fifth Adhyâya, therefore, chronologically comes after the sixth, though it is placed before

it, in the text. In this Adhyâya also we find a story, which again illustrates that this Brahma Vidyâ was not known to the Brâhmaṇas at first, but to the Kṣatriyas. Five Brâhmaṇa scholars held a discussion as regards who is the Self, who is Brahman. They went to Uddâlaka to have their doubts removed. Uddâlaka himself did not know the truth. And so they all go to king Aśvapati, for being taught. This legend also proves the great-heartedness of the Brâhmaṇa's of ancient India, who did not think it beneath their dignity to learn even from a Kṣhatriya. The king Aśvapati teaches them the mystery of the Lord Vaiśvânara. And he teaches them further the five aspects of Prâṇa, namely the Prâṇa, the Apâna, the Vyâna, the Samâna, and the Udâna.

The whole of the fifth adhyâya may be summarised as a chapter teaching about the God in man and the Christ in man. As the previous Adhyâyas taught the God in the world and Christ in the world, so the present adhyâya teaches the God in man and the Christ in man. The eight Adhyâya's of this Upaniṣad may be broadly divided into two parts, the first four teach generally the God and the Christ in the cosmos. The remaining four Adhhâyas teach the same as in the microcosmos or man.

The sixth Adhyâya is the famous chapter in which occurs the great formula Tattvamasi. It is a discourse between Śvetaketu aud his father, as already mentioned before. This teaching given by the father, to his son Śvetaketu precedes in time the teaching given to the father himself by Pravâhana. Śvetaketu on his return from his Teacher (Guru), is full of conceit at the learning he has acquired, and his father removes this pride, by teaching him that the human soul is separate from God and infinitely inferior to Him, and therefore no man, truly learned, can ever have any pride and conceit. He also teaches him the triad of colours red, white and black; Śrî, Vâyu and Śiva. Śrî Madhva, of course, does not take the phrase Tattvamasi, but atattvamasi. The formula is not "*thou art that*," but "*thou art not that.*" Gramatically there is nothing incongruous in this. Sa Âtmâ Tattvamasi may be split up either into Saḥ, âtmâ, Tat, tvam, asi; or saḥ, âtmâ, atat, tvam, asi. Both are valid. Madhva takes the second reading, and his reasons would be found fully stated at pages 437 to 452.

The seventh adhyâya is a discourse between Nârada and Sanatkumâra. This chapter deals with the hierarchy of the Devas, and in it occurs the well-known passage in which Nârada enumerates all the sciences known to him. When asked by Sanatkumâra what has he read Nârada replies:—

I know, Sir, the Rigveda, the Yajurveda, the Sâmaveda, and the Atharvaveda, the fourth, the Itihâsa-purâṇa, which is a fifth book among the Vedas ; the science of ancestors the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty four branches, the superhuman Deva science, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas) all this I know."

Sanatkumâra then teaches him the inter-relation of all these sciences, and how those correlation of sciences can be understood properly only then, when one has understood the gradation of the various Devas who rule the universe.

The hierachy of Devas begins with Puṣkara the lowest and ends with the chief Vâyu the highest. The words Nâma, Vâk, Manas, Saṅkalpa, Chitta, Dhyânam, Vijñâna, Balam, Annam, Apaḥ, Tejas, Âkâśa, Smara, Âsâ and Prâṇa are explained by Madhva as the names of the hierarchies. Whether these names are to be taken in their literal sense, or as standing for the names of certain Devas, it is clear that the Upaniṣads do distinctly teach, in unequivocal terms, the existence of these hierarchies. Thus in the Taittiriya Upaniṣad we find a description of the various grades of Devas and the various degrees of Ânanda which they enjoy.

Then Madhva enters into a discussion as to the rationale of symbol worship. The great danger in symbol worship is that the idol itself is taken to be the God ; and instead of worshipping the God, *in* the idol, the man ends by worshipping the idol *as* God. The apologists of idol worship say that they take the idol as help to meditation. But Madhva says :—" When one thing is meditated upon as something else, such meditation cannot be productive of salvation. There is not only want of the attainment of salvation, but there is a positive danger in such meditation. Just as there is danger in paying Royal Honors to a mere servant of the king; the person who thinks the servant of the king to be the king, and by such thinking pays all Royal Honors to him, incurs the displeasure of the king, and is destroyed by him, because the servant is under the control of the king. Therefore he who meditates upon Nâma and the rest, as if they were Brahman, is thrown by Brahman along with these Devas, namely Nâma and the rest, into hell, called blind darkness. Therefore let no one meditate upon these as Brahman." Further on he says let no one meditate or worship any insentient object, or in an unworthy way or in an untruthful way. For by such worship there is great disaster to the worshipper.

The apologists of idol worship say that inanimate objects and herbs, &c., have some power of doing good to man ; for as medicines they are of

great utility. Madhva meets this objection by saying that even the medicinal effects of these objects are not dependent upon the objects themselves, but upon the spirit in those objects. The strict uncompromising monotheism of Madhva requires that all effects are produced primarily by the Lord Himself, and secondarily by his agents—the Angels, Men, Animals, and Plants. He sums it up thus:—

"The insentient objects get all their essential attributes, active powers, and various modifications, from the sentient beings, the sentient beings get their sentiency from the Devas, the Devas get their power from the Supreme Prâṇa (the Christ), while the chief Prâṇa gets his power from the Supreme Viṣṇu always. This is the law and nothing can happen, but as directed by them. There is no example of an insentient object, showing any activity, without the direct agency of a sentient being. Since we always see all activity emanating from sentient beings, in every case, therefore, the Unseen things must be judged by the analogy of the Seen. As when we find some grains scattered near an anthill, we infer that the ants must have thrown them there, and they did not come there of themselves though, we do not see the ants. Thus we infer from known examples, that the insentient is always under the control or direction of the sentient."

The eighth Adhyâya sums up the whole teaching of the Upaniṣad. It shows that the Lord within the heart of man is the same Lord who is in the heart of the universe. It gives the story of Indra and Virochana, how both these went to Prajâpati to learn Brahma Vidyâ. Prajâpati taught them in parables, which tested the intuition of these two. Indra came out successful, Virochana, who was not yet ripe to receive this teachinng, misunderstood it. He thought that Prajâpati was teaching the Mâyâ Vâda, namely that Jiva is the highest entity and that human soul was the God. This Mâyâ Vâda doctrine was taught by Virochana to the Asuras, who believe consequently that human soul is identical with God and that there is no other God than man himself. This is a mistake made not only by Virochana, but by the modern Vedântins also; they have fallen into the same error as Virochana and think that man is identical with God.

But the whole teaching of this Upaniṣad shows that man is different from God, the difference is not conventional, due to time, space, or causality, but inherent in the very nature of things. Even in Mukti, the man is different from God, and there can be no greater proof of this than this last chapter of the Upaniṣad. In this Adhyâya, we find the description given of the state Mukti and contrary to all Advaita expectations, it describes Mukti as a state of happiness in which man retains his separate consciousness. Even Max Müller had to admit the curious nature of this inexplicable fact. He tries to explain it in this way:—

"These are pleasures which seem hardly compatible with the state of perfect peace which the Self is supposed to have attained. The passage may be interpolated, or put

in on purpose to show that the self enjoys such pleasures as an inward spectator only, without identifying himself with either pleasure or pain. He sees them, as he says afterwards, with his divine eye."

The question remains do the Upaṅiṣads teach Advaita, as taught by Śaṅkara. The oldest commentary on the Upaṇiṣads that we have got is the Brahma Sûtras, of Bâdarâyaṇa. And if we can definitely settle the meaning of Bâdarâyaṇa as found in the Sûtras, we can have at least one firm ground for maintaining the view that in the opinion of Bâdarâyaṇa the Upaniṣads do not teach the doctrine of illusion and identity of soul with God. On this point a critical scholar like Dr. Thibaut may be relied upon better than perhaps sectarians like Madhva. Says the learned Doctor :—

"In enquiring whether the Upaniṣads maintain the Mâyâ doctrine or not, we must proceed with the same caution as regards other parts of the system, *i. e.*, we must refrain from using unhesitatingly, and without careful consideration of the merits of each individual case, the teaching direct or inferred of any one passage, to the end of determining the drift of the teaching of other passages. We may admit that some passages (notably of the Brihadâraṇyaka,) contain at any rate the germ of the later developed Mâyâ doctrine, and thus render it quite intelligible that a system like Śaṅkara's should evolve itself, among others, out of the Upaniṣads, but that affords no valid reason for interpreting Mâyâ into other texts which give a very satisfactory sense without that doctrine, or are even clearly repugnant to it. This remark applies in the very first place to all the accounts of the creation of the physical universe. There, if anywhere, the illusional character of the world should have been hinted at, at least, had that theory been held by the authors of those accounts ; but not a word to that effect is met with anywhere. The most important of these accounts—the one given in the sixth chapter of the Chhândogya Upaniṣad—forms no exception. There is absolutely no reason to assume that the "sending forth" of the elements from the primitive SAT, which is there described at length, was by the writer of that passage meant to represent a vivarta rather than a pariṇâma, that the process of the origination of the physical universe has to be conceived as anything else but a *real* manifestation of *real* powers, hidden in the primeval Self. The introductory words addressed to Śvetaketu by Uddâlaka, which are generally appealed to as intimating the *unreal* character of the evolution about to be described, do not, if viewed *impartially*, intimate any such thing. For what is capable of being proved, and manifestly mean to be proved by the illustrative instances of the lump of clay and the nugget of gold, through which there are known all things made of clay and gold? Merely that this whole world has Brahman for its causal substance, just as clay is the causal matter of earthen pot, and gold of every golden ornament, but not that the process through which any causal substance becomes an effect is an unreal one. We, including Uddâlaka, may surely say that all earthen pots are in reality nothing but earth, the earthen pot being merely a special modification (Vikâra) of clay which has a name of its own ; without thereby committing ourselves to the doctrine that the change of form which a lump of clay undergoes when being fashioned into a pot, is not real but a mere baseless illusion."*

The learned Doctor then gives an exhaustive analysis of the Brahma Sûtras according to the views of Śaṅkara as well as Râmânuja and then puts the following question :—

* The italics in the above are ours.

"Which of the two modes of interpretation represents the true meaning, of the Sûtras." And he gives an unequivocal reply to this, namely, that the interpretation of Râmânuja is more in accordance with what the author of the Sûtras meant. Thus Bâdayrâyaṇa does not give any evidence in the Sûtras that he held the doctrine of Mâyâ, the principle of illusion, by the association with which the highest Brahman is said to create the universe. The author of the Sûtras not only does not believe in Mâyâ, but believes that the individual soul is *different* from Brahman and is not identical with it, either in the state of release or bondage. Bâdarâyaṇa in the last book of His Sûtras, descrisbes the state of the individual soul who has attained release, and his idea of Mukti is the same as we find in the last chapter of the Chhândogya Upaniṣad. On this point the learned doctor refutes the view of Śaṅkara, who holds that the last book of the Sûtra does not describe the state of the Mukta soul, but only of the soul who has acquired inferior knowledge. The whole passage is worth quoting:—

"If, now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sûtras, I must give it as my opinion that they do not set forth the distinction of a higher and a lower knowledge of Brahman; that they do not acknowledge the distinction of Brahman and Îśvara in Śaṅkara's sense; that they do not hold the doctrine of the unreality of the world; and that they do not proclaim the absolute identity of the individual and highest Self."

Thus the Sûtras of Bâdarâyaṇa, which may be taken to be the oldest commentary on the Upaniṣads, do not teach this doctrine of Advaita. Is it then likely that the Upaniṣads teach that doctrine, when the greatest interpreter of these does not find that doctrine in them? "The Sûtras as well as the latter commentaries claim, in the first place, to be nothing more than systematisation of the Upaniṣads." It is, therefore, probable that the Upaniṣads do not teach the Advaita of Śaṅkara. The explanation of the Chhândogya, therefore, as given by Madhva, from the theistic point of view, deserves a calm hearing. One must approach the study of the Upaniṣads without any preconceived bias, in favour of any particular theory.

No doubt, Śrî Madhva, now and then, gives very forced interpretations of certain Upaniṣad passages. But what one has to consider is whether Śrî Madhva has given a consistent explanation of the Upaniṣad as a whole, and not whether his explanation of certain words and passages are forced and unscientific. Before closing this introduction, I may mention a point on which perhaps Madhva is unique, namely, his claim that he is an incarnation of Vâyu. The Vâyu, called also Prâṇa, is the highest being next

to God. He is called " the beloved son of God," the " servant of God," " the mediator between God and man," " the saviour." The functions assigned by Śrî Madhva to Vâyu correspond very closely to the Christ principle of the Christian theology. I have, therefore, not hesitated in translating Vâyu and Prâṇa by Christ. Some may think that Madhva's idea of Vâyu is not the same as the Christian idea of Christ. No one can expect exact similarities in such cases, but the approach is still remarkable. But more remarkable than this, is the claim of Madhva that he is an incarnation of Vâyu. Other authors have been more modest, and left it to their disciples to deify them, but Madhva, like Jesus, boldly lays claim to be the incarnation of Vâyu, the son of God. Those who believe in the doctrine of reincarnation, will find no difficulty in accepting this view. Mrs. Besant has declared that Jesus was reborn in India as Râmânuja. May it not be that Śrî Madhva, the greatest Vaiṣṇava reformer, in the direct line of whose disciples we may count Râmânanda, Kabir, Nânak, Tulsi Dâss, and the great Chaitanya of Bengal, was himself the incarnation of what he claims himself to be, namely, of Vâyu or Christ? May it not be that the modern Hindus are really Christians in its better and truer sense, and need not be ashamed to call themselves Vaiṣṇavas, the worshippers of one True God and Christians or adorers of His beloved Son.

BAREILLY:
14th July 1910.

S. C. V.





CHHÂNDOGYA UPANIṢAD.

FIRST ADHYÂYA.

FIRST KHANDA.

Peace chant.

ओं आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च ॥ सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्मनिराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणमस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ओं शान्तिः शान्तिः शान्तिः ॥

ओम् Om, Om. **आप्यायन्तु** Âpyâyantu, let (them) increase, grow or be perfect. **मम** Mama, My. **अङ्गानि** Aṅgâni, limbs, members. **वाक्** Vâk, speech. **प्राणः** Prâṇaḥ, breath, sense of smell. **चक्षुः** Chakṣuḥ, eye **श्रोत्रम्** Śrotram, ear. **अथ** Atha, and then, another reading is **यशः** Yaśas, fame. **बलम्** Balam, strength, bodily vigour, the organ that concentrates the ojas or odyle force. **इन्द्रियाणि** Indriyâṇi, the senses **च** Cha, and, yea. **सर्वाणि** Sarvâṇi, all. **सर्वम्** Sarvam, all. **ब्रह्म** Brahma, Brahman, the Sacred learning, the Vedas **उपनिषदम्** Upaniṣadam, The Upaniṣad, secret doctrine. **मा** Mâ, not. **अहम्** Aham, I. **ब्रह्म** Brahma, Brahman, the Vedas. **निराकुर्याम्** Nirâkuryâm, should cut off. **मा** Mâ, me. **ब्रह्म** Brahma, Brahman, the Sacred lore, the Vedas. **मा** Mâ, not. **निराकरोत्** Nirâkarot, cut off, leave off. **अनिराकरणम्** Anirâkaraṇam, no break in studies, not cutting off, non-removal. **अस्तु** Astu, let there be. **अनिराकरणम्** Anirâkaraṇam, no break in studies, non-removal, not cutting off. **अस्तु** Astu, let there be. **तद्** Tad, (in) that. **आत्मनि** Âtmani, in the self. **निरते** Nirate, (in me who is) delighted (in). **ये** Ye, which. **उपनिषत्सु** Upaniṣatsu, in the Upaniṣads. **धर्माः** Dharmâḥ, virtues and duties. **ते** Te, those. **मयि** Mayi, in me. **सन्तु** Santu, let (those) be. **ते मयि सन्तु** Te mayi santu, let them be in me **ओम् शान्तिः** Om Śântiḥ, peace.

Om! May all my bodily organs and senses, those of speech, smell, sight, hearing and vigour grow in perfection. May the Vedas and the Upaniṣads be my all in all. May I not abandon the study of the sacred lore, may not the sacred lore abandon me. Let there never be any break in my studies, let there never be any break in my studies. Let all the virtues of the Upaniṣads repose in me, repose in me whose sole delight is That Self.—(Pâraskara Gṛihya-Sûtra, III. 16. 1 partly).

MADHVA'S SALUTATION.

I meditate upon that Hari, whose bliss is pure, infinite, and unmixed with evil, whose knowledge (Jñâna Śakti) is infinite and great (and all-embracing), whose light (flame) of thought is steady (not capable of being distracted from its one-pointed concentration), who is Almighty in His Lordly energy and enjoyment, (whose Ichchhâ and Kṛiyâ Śaktis are supreme): who is All-powerful (whose Bala Śakti is also infinite): Whose Divine Form is higher than that of Brahmâ and of the rest, and who is the essence (Âtman) of all other forms. He is the Creator, the Preserver and the Destroyer. He is the Ruler of the Eternals. He is the Light of knowledge. He is the Liberator from ignorance, darkness and non-release (bondage, Saṁsâra). He is Unborn and Eternal. I worship that Hari alone.

Note.—The first line of this śloka has been explained in several different ways by the Commentator Vedeśa Bhikṣu. This verse is a summary of the Udgîtha Upâsanâ taught in the Chhândogya Upaniṣad. The Om meaning 'full of all qualities' is expressed by the first epithet of this śloka, atyudrikta-vidoṣa-sat-sukha. The word sat-sukha is explained also in various ways, *e. g.*, pure pleasure, or best pleasure, or unending eternal pleasure. Or sat may be a part of vidoṣa, *i. e.*, vidoṣa-sat meaning which is free from evil. A pleasure is said to be free from doṣa or taint when it is not conditioned by beginning, &c., beginningless, changeless, endless joy. That knowledge is great which knows everything relating to one's own and other selves. The word sarva or 'all' qualifies 'lordly-energy,' 'enjoyment' and 'power.' This 'pleasure'=अ; knowledge and thought=म; lordly energy and enjoyment=उ; Power (bala)=म.

The Goddess Ramâ praised Ramâpati (Hari) with the verses (of this Upaniṣad) that came out of the mouth of Hayagrîva (Hari). Him whose qualities are all-extensive (declared in all the Vedas and Upaniṣads) and who sleeps on the couch formed by the snake (when the world is dissolved at the time of Pralaya).

Note.—Thus the Chief Ṛiṣi of this Upaniṣad is Hayagrîva, the Subordinate Ṛiṣi is Ramâ, the Devatâ is the Śeṣa-śâyin, the Lord sleeping on the couch of the snake of Eternity.

MANTRA I.

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योप-व्याख्यानम् ॥ १ ॥

ओम् Om, The Lord designated Om. **इति** Iti, thus. **एतद्** Etad, this. **अक्षरम्** Akṣaram: this word generally is understood to mean a letter or syllable. It also means indestructible or imperishable, but it has a third meaning when we analyse it as **अक्ष+र** the dweller in the senses. The **अक्ष** or eye being typical of all senses and **र** means sporting or dwelling; that is, **अक्षेषु इन्द्रियेषु रमणात् अक्षरम्**; therefore, the word **अक्षर** means the nearest of all. Or aksa means imperishable, and ra means joy, and so akṣara=eternal and blissful. **उद्गीथम्** Udgîtham;

the Lord is called Udgîtha, because He is उद् Ud, the highest of all; because He is गी Gîḥ, sung of, praised of by all; and थ Tha, because He is everywhere (स्थान). The whole word (उद्गीथ) Udgîtha thus means the highest Lord, praised in all scriptures and who is all-pervading. उच्चत्वात् उत गीतत्वात् गी: सर्वस्थानत्वात् स्थ: Uchchatwât, Utgitatwat, gîtatvât Giḥ Sarva, Sthânatwât, Sthaḥ, उपासीत Upâsîta, let him meditate; ओम् Om; इति Iti, thus; हि Hi, because. उद्गायति Udgâyati, sings out, that is, that Udgâtṛi priest sings out by uttering the syllable Om; therefore, the Om is the name of the Lord; तस्य Tasya, of His, that is, of the Lord who is called here by the names of Akṣara and Udgîtha; उपव्याख्यानम् Upavyâkhyânam, full explanation.

1. Om is the Lord, the nearest (or the eternal joy), the Udgîtha, *i.e.*, the Highest, the most Adorable, and the All-pervading. He must be meditated upon: Him the Udgâtṛi sings out as Om. About Him is (this whole book) the explanation.—1.

MADHVA'S COMMENTARY.

Om is the name of the Lord and He is called akṣara, because He is the nearest of all, (as dwelling in the senses). He is called Udgîtha, because He is high or ut, because He is sung or Gîta, and because He is all-pervading or Tha. The Lord must be meditated upon as such.

Thus it is said in the Mahâsaṁhitâ:—

The Goddess Ramâ praised the Lord Ramâpati, with the verses which were first chanted by Hayagrîva, and which commence with the word 'Om,' (in this Chhândogya Upaniṣad) and which are sung by the singers of the Sâma Veda.

The meaning of this ओम् is thus given in the Samanvaya:—

Let a person meditate upon the Lord as bearing the name Om, fully understanding its meaning and attributes. He is called Om, because He pervades all (ओत), because He protects all (अवन) and because the three letters अ, उ म a, u, and ma denote supremely excellent (अधिक अ), supremely high (उ=उच्च) and supremely wise (मान-मा=ज्ञान): because अ means bliss or आनन्द; उ, means power or ओजस् and म means supporter or protector (भरण).

Note.—Thus ओम् has a triple significance, and denotes the threefold attribute of the Lord. First, He is All-pervading, All-protecting and All-knowing. Secondly, He is supremely, excellently, High and Wise. Thirdly, He is All-bliss, All-mighty and All-supporting.

The Indestructible Supreme Person should always be meditated upon as Om; because the whole universe is woven (ओतम्) or contained in Him; and because He is supremely excellent (अति=अ); and because He is supremely high (उच्च-उ) and possessed of infinite attributes (म-गुण).

Regarding this Om, the Udgâtṛi sings out his hymns of the Sâma-Veda clearly by uttering Om; because Om is the name of Viṣṇu and the explanation of Om is the highest of all explanations (books).

The letter अ A, denotes supremely excellent, the letter उ U denotes supremely high, and the letter म Ma means explained or expressed in all the Vedas. (Thus briefly ओम् Om means the excellent, the high and the revealed. The glory and the greatness of this Om we shall explain further on).

MANTRA 2.

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसोऽपामोषधयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः स एष रसानाꣳ रसतमः परमः पराद्धर्योऽष्टमो यदुद्गीथः ॥ २ ॥

एषाम् Eṣâm, of these, *i. e.*, of all creatures. **भूतानाम्** Bhûtânâm, of beings such as Ribhu and others when compared with the Earth-deity. **पृथिवी** Pṛithivî, the earth, *i. e.*, the presiding deity of the earth. **रसः** Rasaḥ, essence; *i. e.*, the higher in all respects and qualities. **पृथिव्याः** Prithivyâḥ, than the (deity of the) earth. **आपः** Âpaḥ, water, *i. e.*, Varuṇa, the presiding deity of water, (is higher). **रसः** Rasaḥ, essence, sap. **अपाम्** Apâm, than the waters (Varuṇa); **ओषधयः** Oṣadhayaḥ, plants; *i. e.*, the deity presiding over the plants, namely Soma. **रसः** Rasaḥ, essence, higher. **ओषधीनाम्** Oṣadhînâm, of the plants, *i. e.*, higher then Soma. **पुरुषः** Puruṣaḥ, the Lord (of humanity), *i. e.*, Rudraḥ. **रसः** Rasaḥ, essence. **पुरुषस्य** Puruṣasya, than Rudra; **वाक्** the (deity of) speech, *i. e.*, Sarasswatî. **रसः** Rasaḥ, essence, sap. **वाचः** Vâchaḥ, than speech. **ऋक्** Ṛik, the (goddess called) Rik. **रसः** Rasaḥ, essence, sap. **ऋचः** Ṛichaḥ, of Ṛik. **सामरसः** Sâma rasaḥ, the deity of Sâma, *i. e.*, Vâyu presiding over breath, the chief Prana, is essence, or higher. **साम्नः** Sâmnaḥ, of Sâman. **उद्गीथः रसः** Udgîthaḥ rasaḥ, the Lord Nârâyaṇa Himself, is essence or higher. **सः** Saḥ, He, the Udgîtha. **एषः** Eṣaḥ, this Nârâyaṇa. **रसानाम्** Rasânâm, among the Great Ones, like the Earth, &c. **रसतमः** Rasatamaḥ, the best, the highest, the quintessence. **परमः** Paramaḥ, the highest. **पराद्धर्यः** Parârddhyaḥ, higher than the highest, *i. e.*, **पर** highest. **ऋद्धिः** attributes, namely possessing the highest qualities, *i. e.*, the Udgîtha is not only higher than the Sâman but He is higher than Ramâ also. Another meaning of **पराद्धर्यः** is **पर** highest and **अद्धर्यः** place. He who deserves the highest place **पराद्धी** is the name of **श्री** Śrî or Ramâ. **(रमा)**. **पराद्धर्यः** is the genitive of **पराद्धी परम-पराद्धर्यः** would mean higher than **पराद्धी** or **श्री** Śrî. **अष्टमः** Aṣṭamaḥ, the eighth, *i. e.*, the Udgîtha which is the 8th in order beginning with the earth, **यः** who; Madhva's reading is yaḥ, *i. e.*, in the masculine gender and not **यत्**. **उद्गीथः** Udgîthaḥ, the Udgîtha, Lord Nârâyaṇa.

2. Higher than all beings (like Ṛibhu, &c.) is the presiding deity of the earth, higher than Earth devatâ is Varuṇa, higher than Varuṇa is Soma, higher than Soma is Saraswatî, higher than Saraswatî is the goddess called Ṛik, higher than Rik is the chief Prâṇa, higher than the Prâṇa is Nârâyaṇa himself. That Udgitha is higher than all the highest, higher than even Ramâ and is the eighth.—2.

Note.—Nârâyaṇa whose name is Om has been said in the last verse to be the highest of all; to understand clearly this it became necessary to know the gradation of deities, hence this verse.

Note.—This part of the verse shows that Nârâyaṇa is not only higher than the Sâman; but that His greatness is not comparative, like others but absolute and infinite. In fact there is a vast difference between the greatness of God and of any other Being how high soever. In that sense the words paramaḥ parârdhyaḥ would mean supremely great, infinitely high. But parârdhyaḥ has also another meaning which has been given above, *i. e.*, "than the goddess Parârdhî or Ramâ."

If in the above enumeration the speech (Vâk) and the Ṛik be taken as identical, then we have the following gradation :—

Earth (Ṗṛithivî)	higher than	Bhûtas	beings)	*i. e.*, the Earth is rasa or high.
Varuṇa (water)	,,	,, Earth	,,	*i. e.*, Is rasa-tara or higher.
Soma (plants)	,,	,, Varuṇa	,,	*i. e.*, Is rasa-tama or highest.
Rudra (Puruṣa)	,,	,, Soma	,,	*i. e.*, Is Parama-rasa-tama higher than highest.
Vâk (including Rik)	,,	Rudra	,,	*i. e.*, Parama-para-rasa-tama, above the higher than the highest.
Sâman	,,	,, ,, Vâk	,,	*i. e.*, Parama-parardha-rasatama over-above-the higher than the highest.
Ramâ	,,	,, ,, Sâman	,,	*i. e.*, Parama-parârdha-rasatama even-over-above-the higher than the highest.
Udgîtha	,,	,, ,, Ramâ	,,	*i. e.*, Parama-parârdhya-rasa-tama infinitely high.

If, however, the Ṛik and Vâk be taken separately, then the Ṛik will be Parama parardha-rasa-tama; the Sâman will be Parama-parârdha-rasa-tama; Ramâ will be Parama-parârdhi-rasa-tama; and Udgîtha will be Parama-parârdhya-rasatama.

MADHVA'S COMMENTARY.

This mantra shows in detail, how this Udgîtha is the highest (parama), by giving the gradation (of the Devatas). (The Lord is not only the last in this series of gradations but infinitely high, and therefore, the word parama is used). "Those who know the gradation of the Devatas, and who understand the supremacy (infinitude) of Viṣṇu, are known as ekântinaḥ (monotheists ?) and masters of the knowledge of the divine hierarchy. Let those be alone called Ekântins who know God to be one and the

highest. (What is the necessity of knowing the hierarchy of Devatâs, and calling such knowers also Ekântins ? To this the commentator replies by giving the definition of the word Ekântin). Since in the above gradation by stating that " this is higher than that," the Lord Hari stands at the *end* (anta) of the series, and since He is *one* (eka) therefore, the Ekântins (eka and anta) are said to be those who know the Lord to be verily One alone, and as standing at the end of the above series of gradations " this is greater than that ? (Hence the knowledge of the series or gradation is necessary to entitle a person to the name of Ekântin. The word Ekânta is thus the name of Hari, for He as one stands at the *end* of the above series. Those who possess the knowledge of this Ekânta are designated as Ekântins.)

Admitted that in order to be called an Ekântin, it is necessary to have knowledge of the gradation of the Devas : but what is the advantage if one becomes an Ekântin ? To this the commentator answers.

Those who know thus the gradation of the Devas and whose sole refuge is always the Lord Ekânta—the one Lord of the Hierarchy—enter (in Release) into the supreme God Nârâyaṇa the painless.

But the word Ekântin means generally the exclusive worshipper or devotee of one God and who does not worship any other, how do you give this meaning to it ? To this the commentator says that it is not merely the knowledge of gradation that gives mukti, but the *worship* of the Supreme God after getting such knowledge is the cause of Mukti.

Let the Bhâgavatas, thus knowing Hari as the highest and coming at the end, worship Hari always, and worship *also* Lakṣmî and others in their due order.

This shows though the word ekântin means, in some places, the worshipper of One, to the exclusion of others, for strict ekântin would not worship even Lakṣmî, &c., yet an enlightened Bhâgavata would worship minor deities also, knowing all the while that the God is one and Infinitely higher than any deity. If so, what becomes of the command tarhi pûjayet na anya devatâh, 'let him not worship any other deity ?' To this the commentator says.

Let them not offer any sacrifice to any Devatâ with the idea that they (the Devatâs) are independent of the Lord : or that they deserve any independent worship.

Admitted that the Devatas may be worshipped as subsidiary agents of the Lord : but how do you reconcile it with the following text :—" The Manus and Mânavas are to be worshipped and never the Devatâs under the divisions of castes of Brâhmaṇas, Kṣatriyas, Vaiśyas and Śûdras. This text would show that Manus and sons of Manu like the Riṣis, Marîchi, &c., divided under different castes of Brâhmaṇa, &c., are to be worshipped and not Devatâs. To this the Commentator says :—

The Bhâgavatas worship the Sages called sons of Manu and the Beings called Manu, mentioned in the Śrutis as possessing various castes

like Brâhmaṇas, &c., and they do not worship the others. They worship the Manus and Sages, because they are the fathers of humanity, its teachers, and visible personifications of all attributes of Bhâgavatas. (Compare S. B. H. Muṇḍaka, p. 6)

Note.—The castes mentioned in the Śruti refer to Brahmâ, &c. The Beings called there Manus are Brahmâ, &c., and the sons of Manu are really sons of Brahmâ, *i.e.*, the sages like Marîchi, &c. The castes refer to them. Thus the above text teaches the worship of Devatâs, for it teaches the worship of Manu, and Manu = Brahmâ ; and Mânavas does not mean "men" but sons of Manu, *i.e.*, sons of Brahmâ, *i.e.*, Riṣis like Mirîchi, &c. As has been said "the devas like Brahmâ and the rest are called Manus because they possess intelligence or Manas in a very high degree, and these Devas are divided into four classes, according as they are Brhâmaṇas, Kṣatriyas, &c., their sons called Marîchi, &c., are called Mânavas because they are sons of Manu or Brahmâ." Even these Risis are not worshipped as Devas, but because they are fathers and teachers of humanity. The lower Devas should never be worshipped.

The degraded non-Devas should never be worshipped, though they bear the names of Brahmâ, &c. They are called Devas, because they are poor and miserable.

The word Deva as applied to them is derived from the root √दी from which the word dîna is also derived, namely from √Dî 'to be poor, to perish.' The word Deva is a generic term and is applied both to Asuras and Suras while the word Manu is confined to Devas only, in the better sense of that word ; and, therefore, in the above verse, the word Manu is used and not the well-known word Deva. But what is the specific sphere of these two words, Devas as Suras, and Devas as Asuras ? To this the Commentator replies.

The Vedic Devas (Suras) called Brahmâ and the rest accept oblations then only, when they are offered to them with *devout* spirit, while the lower Devas take them when they are not so offered.

Since both Suras and Asuras have got the names of Brahmâ, &c., how is it that an oblation offered with the Mantra Brahmâdibhyaḥ Svâhâ will go to the Deva Brahmâ and not to the asura Brahmâ ? The reaching of the offering to the Deva Brahmâ takes place then only, when the sacrificer offers it in the spirit of a Bhâgavata, namely, when he knows the gradation of the Devas, and realises that Viṣṇu is the highest of all ; if he does not do so, the asura Brahmâ and the others take such offering.

An objection is raised : it is not proper to say that the means of attaining Mokṣa are the knowledge of the gradation of the Devas and their mutual differences, and ekântitva, *i.e.*, knowledge of the Lord by realising Him to be the only refuge. Because both the gradation and ekântitva may exist in a person and yet the man may be far from Mokṣa. To this the Commentator says :—

By the knowledge of the deva gradation, by ekântitva and by faultlessness alone, the Mokṣa is insured as a rule, the other (two) means are mere vexation (or waste of energy).

The 'other means' refer to the knowledge of gradation and ekântitva. The only unfailing means of insuring mokṣa is achchhidratva—faultlessness in action, want of defectiveness in the performance of religious ceremonies and duties. This word appears to be a technical term of the Mâdhvas. Vidambana—'vexation' or 'deception' means, that they alone are not the means of Mokṣa. Thus having described one means of getting

Mokṣa, namely achchhidratva (combined with the knowledge of gradation and ekântitva), the Commentator mentions a second means of attaining release :—

The highest devotion (bhakti) to Viṣṇu is verily a (specific) cause for the attainment of release.

Not only the bhakti to Viṣṇu is the cause of Mokṣa but bhakti to the immediate devotees of Viṣṇu, such as, Ramâ, &c., is also a cause.

So also devotion to his devotees, like Ramâ and the rest, in due order, after Viṣṇu, is also a cause of mokṣa.

The Commentator now mentions a third means of acquiring mokṣa :—

The third cause in the attainment of Mokṣa is Vairâgya (dispassion) also. There is no other (fourth) means of getting Mokṣa :—

The word 'third' shows that Vairâgya is not equal to the other two—namely, Jñâna (knowledge) and bhakti (devotion), or it may show that Vairâgya is a means of getting the other two. The three means, therefore, are the Jñâna, Bhakti, and Vairâgya. If these be the only means of getting mokṣa, why do the Sâstras enjoin the performance of sacrifices, &c.? To this the Commentator replies :—

Everything other than these (three, namely, things like sacrifices, &c.) is ordained (by the scriptures) verily as a means for the sake of attaining these (three).

If the sacrifices, &c., be the means of getting Jñâna, Bhakti and Vairâgya, and thus a means of getting mokṣa, what is the necessity of the other three ? The Commentator shows that Jñâna, &c., are the causes of mokṣa, and not sacrifices unaccompanied by these :—

One may even perform all (sacrifices), but if he is devoid of these (three or any of them) verily he goes to the lower darkness (or to the nether world and darkness).

This shows that a performer of mere sacrifices, who abandons the other three, far from geting mokṣa, goes to Lower Regions of Darkness. But a person may not perform sacrifices, but if he has any one of the other three, he will get Release.

But he who is firmly established in this (Jñâna, &c.) is verily even a Released Eternal though he may have abandoned the other (sacrifices, &c.)

This applies to Jñâna-Yogins like Sanaka and the rest. Human beings should perform sacrifices also.

Therefore I shall tell the gradation of the Devas, (in the order) as mentioned in the Śruti.

The force of 'therefore' is, because the knowledge of gradation is a cause of mukti, 'therefore, &c.'

The Earth is always higher, in all attributes, than all Elements (bhûta).

The elements refer to the Elemental Devas called Ribhu, &c. Because "the Ribhus merge in the Earth-Deva"—says a Śruti.

The word rasa (translated in the above as vara or 'higher') is synonymous with sâra (essence) and vara (better). All three denote the same idea.

Higher than the Earth is Varuṇa; higher than Varuṇa is Soma, the Devatâ of plants; higher than that, is Man, namely, Rudra, because he is the Devatâ of virility (the generative organ); higher than Rudra is Sarasvatî, the goddess of speech; higher than speech, Ṛik (the goddess of Ṛik); higher than the goddess of Ṛik is Vâyu, called also Sâman. He is called Sâman, because he is *same* in all beings, and because he is the presiding deity of all Sâman Hymns; higher than Vâyu is Viṣṇu. He is higher than the highest, from eternity.

The sentence "Sa Eṣa Rasânâm Rasatamaḥ paramaḥ parârdhyo' ṣṭamo ya Udgîthaḥ" is divided into three parts, namely, 1. sa eṣa rasânâm rasatamaḥ, 2. sa eṣa paramaḥ, 3. sa eṣa parârdhyaḥ.

The Commentator now explains these three. He takes up the first, namely, Rasânâm Rasatamaḥ and explains it thus:—

Vâyu, who is higher than the highest (Sarasvatî) is itself inferior to Srî-tattva, who is called parama; and Viṣṇu is higher than this Śrî herself, He is all-pervading. He is called the parârdhya, because he is accompanied by (or possesses) parârdhi (Śrî). Thus we find in the Sâra-nirṇaya.

The whole of the above is a quotation from the Sâra-nirṇaya.

A doubt is here raised. The combination of para Ridhi will be parardhi, and not parârdhi; and the secondary derivative from parardhi, would be parardhya, and not parârdhya; how is then parârdhya obtained from parardhi? To this the Commentator answers:—

The force of long Â in parârdhya is to denote superlative degree or Atiśaya. In parârdhya, the meaning of the para is parama or highest. He who has the attribute of having the highest Ridhi is called paramardhiguṇa. It is a Bahuvrîhi compound. He who possesses parârdhi is called parârdhya.

He who possesses the quality of pramardhi in the highest degree is called paramaḥ parârdhyaḥ.

The second sentence is Sa eṣa paramaḥ, and it means 'he is the highest.' The word 'highest' here is not a separate attribute of Viṣṇu but qualifies ṛiddhi. The meaning of parama is 'in the highest degree.'

An objection is raised that in paramaḥ parârdhyaḥ the word paramaḥ cannot be an attribute of Ṛiddhi, for if it were so, the form would be parama-parârdhyaḥ. But the paramaḥ has the sign of case-affix after it. To this, it is replied, that this is no valid objection, because we have such examples in other places also. Vedeśa Bhiksu then gives two such illustrations.

Or the sentence Sa eṣa, &c., may be taken as one sentence, and not three as above; and in that case, its meaning would be what the Commentator next gives:—

Uttamebhyo'py ati-paramottamotamaḥ rasânâm rasatamaḥ paramaḥ parârddhyaḥ.

Out of the Best Ones, He is the Best of the best amongst the very High (most excellent) Ones. This is the meaning of the phrase 'of the essences the best essence, the highest, the top-most.'

The meaning of rasânâm is uttamebhyaḥ api, 'even among the Best Ones;' the meaning of rasatamaḥ paramaḥ parârdhyaḥ is ati parâmottamottamaḥ, 'the Best of the best among the Very High Ones.'

He who is higher (ati paramaḥ) than the best ones (uttamebhyaḥ) is called uttamebhyo'py ati paramaḥ. He who is higher (uttama) than him, is called uttamebhyo'pyati paramottama. He who is higher (uttama) than him even, is called uttamebhyo'py ati-paramottam ottamottamaḥ; *i. e.*, the Best of the best among the Very High Ones. This Being is called the rasânâm rasatamaḥ paramaḥ parârdhyaḥ.

Out of the Best Ones, He is the Best of the best among the Very High Ones.

An objection is raised again. The word rasânâm is in the genitive plural, how do you explain it by uttamebhyaḥ, a word in the ablative plural. Moreover, each of the words, rasatamaḥ, paramaḥ and parârdhyaḥ, appears to be a separate adjective, qualifying one and the same word, why do you explain them as ati paramottamottamaḥ—"the best among the best among the very high." To this the commentator replies by saying that the word **सकाशात्** in the ablative is understood after **रसानाम्** *i.e.*, "Out of the objects of greatness (rasa)." (It is thus that the genitive is explained by an ablative):—

The sense is that out of all the best (rasa) entities even, He is the supremely High (Parârdhya) the highest entity. Therefore, he is called the Best of the Best among the Very High Ones.

(The words **रसतमः परमः परार्द्ध्य** are not separate adjectives, but one, namely **परम परार्द्ध्यः रसतमः=अतिपरमोत्तमोत्तमः** "The Best of the Best among the Very High Ones.")

Another objection is raised again. If the sentence **स एष रसानाम्** &c., be taken as three sentences, as has been done before, and if each of these be an attribute of the Lord, then the mention of three attributes is superfluous, as all of them denote one idea of greatness. One of them would have sufficed. To this the Commentator replies:—

The superiority of the Lord is not like (or similar) to the superiority of Prâṇas, &c., over the Elements, &c. On the contrary, there is a vast difference. To indicate this (unique superiority of the Lord over every other being), the multitude of epithets, like rasânâm rasatamaḥ, (Paramaḥ, parârdhyaḥ) have been used (in the Śruti).

Having given the sense meaning of the phrases parama parârdhya rasatama, the Commentator now gives their literal meanings.

The Earth-deva possesses superiority (rasatva) over the Elements; Varuṇa is higher in superiority to Her (rasa-tara-tvam); Soma is highest in superiority (rasa-tama-tvam); Rudra has extremely highest superiority (parama rasa-tamatvam); Vâk has higher than extremely highest superiority (paramardha-rasa-tamatvam), Prâṇa has greater than the higher than the extremely highest superiority (parama-parardha-rasa-tamatvam).

(If Prâṇa is परमपरार्द्धरसतम greater-than-the-higher-than the extremely highest superior—then the Lord God being above Prâṇa should be called परम परार्द्धरसतम parama-parârdha-rasatama. The long आ in parârdha would show this comparative superiority. But He would not be called parama-parârdhya-rasatamaḥ, which shows a degree higher still. To this the Commentator replies.)

But this Lord is not (immediately) higher than Prâṇa, and therefore He is not called parama-parârddha-rasatamaḥ. Because higher than Prâṇa is Ramâ who is called param-parârdha-rasatamaḥ. The Lord is higher even than Ramâ who herself is the essence (rasa) of Prâṇa Himself: therefore the Lord is called Parama-parârdhya-rasatamaḥ.

But how do you show from the words param-parârdhya-rasatamah (which is an epithet of the Lord) that He is higher than Ramâ called parama-parârdha-rasatamah. For there is nothing in the above epithet to show a comparative for य is nowhere a sign of comparison. To this the Commentator says that the letter य ya in the above is a sign indirectly of the comparative degree.

He who is *known* through the medium of Parârdha (Śrîtattva) is called Parârddhya (and therefore Parârdhya is higher than Parârdha), because He is infinitely higher than even this Ramâ who herself has an infinity of attributes.

The √या 'to know' takes the affix क with the force of accusative. परार्ध+या = परार्ध्य "known through-Parârdha." य therefore is a noun here meaning 'known.' The अ of ध is elided anomalously. Let it be so: but how the name Parârdhya is exclusively applied to the Lord alone? It may be applied to Brahmâ, &c., also, for they are also known through the Parârdha. To this the answer is that He is infinitely higher than this, namely His own Śrî Tattva. This Srî tattva possessing an infinity of attributes is surpassed even by the Lord. But the quality of being known through this innumerable invisible Parârdha belongs to the multitudes of Jîvas also: why are they not called Parârdhya? To this the answer is that it is applied to the Lord alone who is *supremely* higher than Srî tattva.

An objector says. In counting from the Elements upwards through earth, &c., we find that Vâk will be parama-para-rasatama; the Ṛik will be parama-pararddha-rasatama, and the Lord known through this Parârdha or Prâṇa will be parama-parârdhya-rasatamaḥ. This would establish, no doubt, the superiority of the Lord over Prâṇa: but not over Ramâ who does not come anywhere in the above gradation. To this the reply is that the above explanation was given by taking Vâk and Ṛik as identical and as not two separate classes. But if Ṛik (as Saraswatî) be taken as separate from Vâk even then the superiority of the Lord over Ramâ would be established Therefore, the Commentator says:—

If Ṛik (Sarasvatî) be taken as separate from and higher than Vâk, even then also counting from the elements (bhûta), Prâṇa would be only parama-parârdha-rasatama; and not parama-parârddhi-rasatama. (In the case when Parârdha is applied to Ramâ, we derive it thus). She who is in every way superior (riddham) to the high (para) is parârdha. In this case the word parârdhya would denote the Lord). For he who is known through the innumerable attributes of this Śrîtattva (called

Parârdha) is designated here as Parârddhyam, namely the Lord. (In the other case, Prâṇa is only Parama-parârdha-rasatama and not parama-parârdhi-rasatama). For she who is higher than Parârddha (Prâṇa) is called Parârddhi (the force of इ is to denote superiority, because it denotes lordliness ईशत्व). Thus Parârdhi is the name of Śrî. He who is known through the innumerable attributes of this Parârddhi is called Parârddhyam. Thus the Lord called Parârddhyam is even higher than Śrî. Thus is explained the phrase "rasânâm rasatamaḥ paramaḥ parârddhyaḥ."

MANTRA 3.

कतमा कतमर्क्कतमत्कतमत्साम कतमः कतम उद्गीथ इति विमृष्टं भवति वागेवर्क् प्राणः सामोमित्येतदक्षरमुद्गीथः ॥३॥

कतमा कतमा Katamâ Katamâ, what, what (fem.); **ऋक्** Ṛik, the Ṛik; **कतमत् कतमत्** Katamat Katamat, what, what (neut.): **साम** Sâma, the Sâman; **कतमः कतमः** Katamaḥ Katamaḥ, what (masc.); **उद्गीथः** Udgîthaḥ, Udgithaḥ. **इति** Iti, thus. **विमृष्टं भवति** Vimṛiṣṭam bhavati, is questioned, is specially enquired into or is deliberated upon. **वाक्** Vâk, speech, namely the Goddess Saraswatî, the presiding deity of all the Vedas. The same who has been mentioned as higher than Puruṣa and Rudra. But the Speech here is to be distinguished from the Speech there, in its functions. Saraswatî has many forms: one of which is as the presiding deity of all the Vedas, where she has no connection with Prâṇa. The other form is the presiding deity of Ṛik, where she has connection with Prâṇa. All inspirations come from Saraswatî. As a general inspirer of all scriptures, she is speech of the lower order, as the special inspirer of Ṛik, which she does in combination with Prâṇa, she is speech of the higher order. Just as Ramâ has also two aspects: first as the Essence of the Vedas, second as consort of the Lord. Similarly, Vâk as the consort of Prâṇa has a higher aspect, than the same Vâk who is not acting as the consort of Prâṇa. **एव** Eva, alone. **ऋक्** Ṛik, the presiding deity of Rik. **प्राणः** Prâṇaḥ, the chief Prâṇa. **साम** Sâma, Sâman; because he is same (**सम**) in all creatures, and because he is the presiding deity of the Sâma Veda. **ओम्** Om, the highest. **इति** Iti, alone. **एतत्** Etat, this. **अक्षरम्** Akṣaram, the nearest, the Imperishable and Blissful. **उद्गीथः** Udgîthaḥ Udgîtha, Nârâyaṇa: the loudly sung.

3. Who is then Ṛik? Who is Sâman? Who is Udgîtha? This is the subject for consideration. The Ṛik indeed is Speech, the Sâman is Prâṇa, the Udgîtha is the Imperishable, Joyful, Highest alone.—3.

Note.—The deities like Ribhu, Earth, Varuṇa, Soma and Rudra are well known as deities of Elements, Earth, Water, plants and animals (men), and no doubt can arise about them: so no question has been put regarding these. But the highest three, the Great

Trinity, the Lord, the Speech and the Breath are not so well known. Therefore this question is asked here.

MADHVA'S COMMENTARY.

The Prithivî as the deva of the earth, and Soma and Varuṇa as the Devas of plants and waters, and Rudra as the Deva of the generative organ (animals) are all known deities ; (and therefore, require no further elucidation. But not so the rest. Therefore) the Ṛik, &c., alone are here taken into consideration, by asking ' What is Ṛik, &c.'

But the Rik and Sâman and Udgîtha are also well known terms. Why should they be specifically mentioned here ? To this the Commentator says :—

Moreover a knowledge of these (Ṛik, &c.) produces specific fruit (hence they alone are considered here and not the others).

An old objection, however, remains unanswered, namely, though the knowledge of Prithivî, &c., devas does not conduce to any specific result, yet, as the essential nature of these Devas is not well-known, it would have been better had the Śruti given a detailed description of these Devas of the Earth, water, plants and animals also.

Another objection is, because the knowledge of Ṛik, &c., produces specific fruit, therefore, they are mentioned here, so does the knowledge of Vâk also produce specific fruit. Why is it not mentioned here ? To this the Commentator answers :—

But Vâk being well-known as Sarasvatî, (is not mentioned here.)

On this reasoning, Ṛik &c. also should not be considered here, for they are also well-known. To this the Commentator answers :—

Vâk and Ṛik are, moreover, identical so Vâk has not been separately enquired into here.

The identity of Vâk and Ṛik is mentioned in the Śruti Vag eva Ṛik. Therefore, the consideration of Ṛik includes the consideration of Vâk also.

The old objection still remains that though Vâk and Ṛik be identical, yet as they are different aspects of the same entity, they ought to have been separately described.

Another objection is raised now. It is not proper to identfy Vâk with Ṛik : for it is said in the Śruti " Ṛik is higher than Vâk." How can a thing which is higher than another be identical with it ? One cannot be higher than his own self. To which the Commentator answers :—

Vâk is called Ṛik when she is specifically (and highly) united with Prâṇa. (As the consort of Práṇa, Vâk or Sarasvatî gets the designation of Ṛik.)

This is shown from the etymology of ṛik. It comes from the √ऋ to go.' Ṛik literally means ' gone,' motion' ' combination,' for motion produces union or combination. Vâk can appropriately unite with Prâṇa only. And as such union of Vâk with Prâna, gives to Vâk, a higher aspect, it is called the ' specific high union.' Thus the root meaning of ṛik itself shows this combination. Thus the Commentator says : –

From the explanation of the very word ṛik derived from the root ऋ ri 'to go', we find that ṛiktva means ' union, (marriage '? (Hence Vâk when *married* is called Ṛik ; when single she is Vâk.)

Similarly, the word Sarasvatî also denotes Ṛik. It is derived from √सृ sṛi, to 'move'; hence Sarasvatî means possessing sara or motion ; or sarga, 'creation, she, who has the abhimâna (conceit) of creation, or the goddess presiding over creation is called Sarasvatî.'

Vâk is called Sarasvatî because she presides over creation (sarga). The same Vâk is called Sarasvatî when not in this specific union with Prâṇa (and thus in her *married* state as Ṛik, she is said to be higher than her former single state of Vâk). Thus the same Vâk becomes inferior in her single state, to herself when she is in union with Prâṇa. Thus one and the same Vâk becomes different and has two aspects, first as not in union with Prâṇa, second as united with him.

An objection is raised if Vâk and Ṛik are identical, then it is not proper to say that Ṛik is higher than Vâk. If they are separate, then it is not proper to say 'that which is Vâk is verily Ṛik.' This objection is also answered by the above considerations ; by which Vâk is shown to have a two-fold aspect, as single and married.

Having explained the unity of Vâk, and the union of Vâk with Prâṇa the commentator now shows the identity of Prâṇa and Sâman.

Therefore the Śruti says, 'Vâk is verily Ṛik and Prâṇa is verily Sâman.'

The phrase 'Om ity etad akṣaram udgîthaḥ' is nôt to be explained as 'this syllable Om is called Udgîtha.' Its proper explanation is what the commentator now gives :—

The word akṣaram is a compound of two words Akṣa and Ra. Akṣa means imperishable and Ra means bliss ; therefore, the whole word Akṣara means 'he whose essential nature is bliss and imperishableness.' Or it may mean, 'He who takes delight in Akṣa or senses, *i.e.*, He who is present in the activity of all senses.' Therefore, it means the nearest. Akṣara, therefore, is the name of Lord Viṣṇu.

He is called Om because he is highest (for Om is equal to Uchcha). The word 'iti' in the above Śruti has the meaning of excluding all other ideas. Therefore, 'Om iti' means 'the only Highest.' Thus he is verily alone the highest. The meaning of the word etad 'this' in the above Śruti means, '*this* Lord who always dwells in the heart.' He is called Udgîtha because he is always sung as the Highest, He is the Lord, the Puruṣottam.

MANTRA 4.

तद्वा एतन्मिथुनम् यद्वाक् च प्राणश्चर्क् च साम च तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे संसृज्यते ॥ ४ ॥

तत् Tat, that. वै Vai, verily. एतत् Etat, this. मिथुनम् Mithunam, couple, यद् Yad, what. वाक् vâk, vâk. च Cha, and. प्राणः Prâṇaḥ, Prâṇa. च Cha, and. ऋक् Ṛik, Ṛik. साम Sâma, Sâman. तत् Tat, that. एतत् Etat, this. मिथुनं Mithunam, couple. ओम् Om, Om. इति Iti, this. एतस्मिन् Etasmin, in this. अक्षरे Akṣare, in the imperishable. संसृज्यते Samsṛijyate, become united : are supported in the state of Mukti.

4. Now Vâk and Prâṇa form one couple, and Ṛik and Sâman another Those couples are joined or become united in the Imperishable Om (when they are in a state of Sâyujya Mukti).—4.

MADHVA'S COMMENTARY.

Vâk and Prâṇa even are a couple (and so also Ṛik and Sâman constitute a couple). They become united in the Lord Janârdana in the state of Sâyujya Mukti.

But in the state of Mukti *all* get united in the Lord: what is the peculiarity about this couple? To this the Commentator answers :—

But all other (Jîvâs) get union in the state of Release in the Lord, only through the grace of this couple (Vâk and Prâṇa——the Word and the Life——), after them ; (and) through their mediation only ; while Prâṇa alone gets *direct* union with the Lord Hari.

The Sâyujya Mukti obtained by Prâṇa is immediate and direct, without the intervention of any other being ; the same obtained by others is indirect and mediate, always through the grace of Prâṇa through Vâk.

An objection is raised. The Lord called Udgîtha has been described as higher than Sarasvatî and Prâṇa, who are named here as Ṛik and Sâman. How is this ? Their greatness is proclaimed in Śrutis ; while here they are made to occupy a subordinate position. To this it is replied that this is no valid objection. The Lord is greater even in comparison to them, for the Lord is *their* refuge also, though they are Released Ones. Thus Mantra 4 declares that such a high couple, as the Word and the Life, is supported by the Lord, though they are eternal Muktas.

MANTRA 5.

यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम्। आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ५ ॥

यदा Yadâ, when. **वै** Vai, verily. **मिथुनौ** Mithunau, those two couples, Vâk and Prâṇa. **समागच्छतः** Samâgachchhataḥ, come together, *viz.*, are united in the Udgîtha, the Lord. **आपयतः** Âpayataḥ, fulfil, attain. **तौ** Tau, these two. **अन्योन्यस्य** Anyonyasya, of each other. **कामम्** Kâmam, desires. **आपयिता** Âpayitâ, fulfiller. **कामानाम्** Kâmânâm, of desires. **भवति** Bhavati, becomes. **यः** Yaḥ, who ; the adhikârî **एतत्** Etat, this (couple called Vâk-Prâṇa). **एवम्** Evam, thus (namely, that even in the state of Mukti they are supported by the Lord). **विद्वान्** Vidvân, knowing. **अक्षरम्** Akṣaram, the Imperishable. **उद्गीथम्** Udgîtham, Udgîtham, *i.e.* Nârâyaṇa. **उपास्ते** Upâste, meditates.

5. When verily these couples are united in the Lord, then they fulfil each other's desires. He verily becomes a fulfiller of desires ; who knowing thus, meditates on the Imperishable Udgîtha, *i.e.*, Nârâyaṇa as the Most High.—5.

MANTRA 6.

तद्वा एतदनुज्ञाक्षरं यद्धि किंचानुजानात्योमित्येव तदाहैषा एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ६ ॥

तत् Tat, that Om. **वै** Vai, indeed. **एतत्** Etat, this. **अनुज्ञा** Anujñâ, benediction, blessing. **अक्षरम्** Akṣaram, word. **यद्** Yat, when. **हि** Hi, because. **किंच** Kiñcha, some, any. **अनुजानाति** Anujânâti, gives benediction. **ओम्** Om, Om. **इति** Iti, thus. **एव** Eva, only. **तदा** Tadâ, then. **ह** Ha, verily. **एषः** Eṣaḥ, this. Madhva says (**एषो एव**). **एव** Eva, only. **समृद्धिः** Samṛiddhiḥ, gratification, prosperity. **यत्** Yat, which (here ought to be **या** because it qualifies **अनुज्ञा**). **अनुज्ञा** Anujñâ, blessing. **समर्द्धयिता** Samardhayitâ, gratifier. **कामानाम्** Kâmânâm, of desires. **भवति** Bhavati, becomes. **यः** Yaḥ, who. **एतत्** Etat, this. **एवम्** Evam, thus. **विद्वान्** Vidvân, knowing. **उद्गीथम्** Udgîtham, udgîtha, *i.e.*, Nârâyaṇa. **उपास्ते** Upâste, meditates upon.

6. That Om, verily, is a word of benediction; when any one blesses another, he says "Om, may Nârâyaṇa do as thou sayest." Now this (Om of blessing) also denotes gratification ("May Lord gratify your desires.") He, who knowing this, meditates on the Imperishable Udgîtha Om, becomes indeed a person whose blessings fulfil the desires of others and whose own desires also are gratified.—6.

MADHVA'S COMMENTARY.

In mantra 6 it is said that Om is a word of benediction and people use it in blessing. That mantra appears abruptly and *prima facie* looks irrelevant. The Commentator shows its relevancy now :—

Therefore by uttering "Om," these people always give benediction, (because Om is the name of Hari).

Let Om be a word of benediction, why should that be a reason to call it a name of the Lord? To this the Commentator replies :—

For it is said that Om used as a benedictive term means "may the Lord Keśava do even so: as thou hast said," and the ancients used this word Om with this denotation (of blessing). (Hence Om is a designation of the Lord.)

But how is it that the moderns do not use the word Om, with this denotation "may Lord bless you?" To this the Commentator answers :—

But the ignorant people use Om to give their own permission (or blessing) and say Om is a term of giving permission.

The Commentator now explains the phrase "eṣaḥ eva samriddhi, &c."—"this blessing denotes gratification."

This word "Om" means (also) Full, because gratification is verily called Om, *i.e.*, fulfilment.

But how Om comes to denote gratification? Says the Commentator:

Or because "may this thy desire become gratified by Hari" was the form of ancient benediction, when the word Om was uttered; therefore, Om has come to mean God and gratification given by Hari.

Note.—Thus Om, primarily used for benediction, has come to mean God and Gratification given by Hari.

Om would simply mean "gratification," "prosperity." How do you make it "gratification given by Hari?" This the Commentator next explains:

Or (the word Om used as) a benediction may mean "may Hari be the giver of gratification to you."

Note.—This commentary comes just *after* the commentary on mantra 3, and *before* that of mantra 4. No satisfactory reason is given by Vedeśa Bhikṣu for this break in the order, though he mentions it and says "The order of Śruti text is broken for the sake of facility of considering connected topics together."

Thus Om used as benedictive particle meant either (1) May Lord Keśava cause that to come to pass which thou hast spoken (2) Or may Hari fulfil all they desires.

MANTRA 7.

तेनेयं त्रयी विद्या वर्तते ओमित्याश्रावयत्योमिति शꣳस-त्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद ॥ ७ ॥

तेन Tena, by Him, *viz.*, Viṣṇu called Om. **इयं** Iyam, this. **त्रयी** Trayi, three-fold, (Ṛik, Yajus and Sâman). **विद्या** Vidyâ, science. **वर्तते** Vartate, proceeds, is revealed, promulgated. That is, Om is the concentrated essence of the three Vedas. All the mantras of those Vedas are but explanation or expansion of Om. **ओम्** Om, Om. **इति** Iti, this. **आश्रावयति** Âśrâvayati, gives an order. The Adhvaryu priest by uttering Om gives the command to other priests. Or recites the âsrâva mantras. **शंसति** Śaṁsati, recites. The Hotri priest reads the Śaṁsana mantras. **उद्गायति** Udgâyati, sings. The Udgâtri priest, uttering Om, reads the Udgâna mantras. **एतस्य** Etasya, of this, (Lord God). **अक्षरस्य** Akṣarasya, Viṣṇu named Om. Imperishable and blissful. **अपचित्यै** Apachityai, for the worship of (God) or glorification. **महिम्ना** Mahimnâ, by the greatness, by the Full; **रसेन** Rasena, by the essence, by the supremely excellent; **तेन** Tena, by Him (Om). By the command or direction of this Lord called Om. **उभौ** Ubhau, both, he who knows God and he who does not know God. **कुरुतः** Kurutaḥ, perform, worship. **यश्च** Yaś cha, and he who. **एतत्** Etat, this nature of the Lord. **एवम्** Evam, thus, (as described above). **वेद** Veda, knows. **यश्च** Yaś cha, and he who; **न** Na, not. **वेद** Veda, knows.

7. Through that Lord Viṣṇu called Om is revealed the three-fold sciences; uttering Om, the Adhvaryu priest recites the Âśrâvana mantra, uttering Om, the Hotṛi priest

recites the Saṃsana mantras; uttering Om, the Udgâtṛi priest recites the Udgâna mantras; all for the glory of that Imperishable ever blissful Beloved; and for the sake of worship of that Viṣṇu. By the command of that Full and Supremely High Lord called Om, perform ye both His worship, whether ye understand Him thus or ye do not.—7.

MADHVA'S COMMENTARY.

From that Viṣṇu alone proceeds this three-fold knowledge. (Thus all the meanings of the Vedas are concentrated in Om). By first uttering Om, all (Âsrâvana, &c.) mantras are recited as an explanation of Om: (all these Mantras of the three Vedas are as if, an expansion and explanation of the Highest mantra Om.) All mantras indeed from eternity are for the sake of the worship of Viṣṇu alone, named Om (and of no one else). Therefore, as commanded by Viṣṇu Almighty, the Supreme (lit. Essence), perform both, ye wise and ignorant, all works, whether ye know Him thus or do not know Him so.

MANTRA 8.

नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ।

नाना Nânâ, different, contradictory. **तु** Tu, but, specifically. **विद्या** Vidyâ, knowledge. **च** Cha, and. **अविद्या** Avidyâ, ignorance. **यत्** Yat, which, whatever work. **एव** Eva, even, alone, indeed. **विद्यया** Vidyayâ, with knowledge, with full knowledge. **करोति** Karoti, performs. **श्रद्धया** Śraddhayâ, with faith. **उपनिषदा** Upaniṣadâ, according to one's ability, appropriately, with propriety, secretly, by concentration (Yoga). **तत्** Tat, that (work). **एव** Eva, alone. **वीर्य्यवत्तरम्** Viryavattaram, more powerful, (means to the acquirement of the unending fruit, *viz.*, Mukti); and after Mukti, such works increase the bliss (of Release). **इति** Iti, this. **खलु** Khalu, certainly. **एतस्य** Etasya, of this (Lord). **एव** Eva, verily. **अक्षरस्य** Akṣarasya, Imperishable, Blissful, Beloved. **उपव्याख्यानम्** Upavyâkhyânam, explanation of Upa; Upa=nearest, standing in front, *i. e.*, Om, the ever-present. **भवति** Bhavati, is.

8. But the knowledge and ignorance are different (and opposed to each other). The man who worships the Lord, with knowledge, faith and propriety (to the utmost of his capacity, in secret), verily, his worship alone is

conducive to endless reward, (not so the worship of the ignorant, whose reward is limited). This is the full explanation of this Ever-present Imperishable Om.—8.

MANTRA 8.—(continued).

अथ ह्य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीत तस्येतरैः प्राणैरुपव्याख्यानं भवति ॥ ८ ॥

प्रथमस्य प्रथमः खण्डः ॥ १ ॥

अथ Atha, now (after having described the meditation on the Lord named Om, we shall mention the *place* where He is to be meditated). **ह** Ha, a mere expletive **यः** Yaḥ, that. **एव** Eva, alone. **अयं** Ayam, this (well-known) **मुख्य प्राणः** Mukhya Prâṇaḥ, the Chief Prâṇa. **तं** Tam, there; in Him, the Chief Prâṇa. **उद्गीथं** Udgîtham, the Lord. **उपासीत** Upasîta, let one meditate, worship. **तस्य** Tasya, of Him, (the Chief Prâṇa). **इतरैः** Itaraiḥ, by the others (the lower prâṇas, such as the breath in the nose, &c. **उपव्याख्यानम्** Upavyâkhyânam, full explanation. **भवति** Bhavati, becomes.

8. Let one worship the Lord Udgîtha, even in Him who is this Chief Prâṇa; for thus through Him, the other (lower prâṇas) become fully known.—8.

Note.—This portion is not found in ordinary Upaniṣad texts. Vedeśa Bhikṣu says "This is according to the recension of some teachers."

MADHVA'S COMMENTARY.

There is no Release for the ignorant, verily it is for the wise alone. (The word) Upaniṣad means 'according to one's capacity, appropriate to one;' (and Vidyâ means) complete knowledge. The word akṣara means the Lord Viṣṇu. The word upa means that which is in His presence, *i. e.*, the word Om. The word upa-vyâkhyâ. thus means an explanation of upa or Om (the ever-presence of the Lord). Thus the great Śruti declares. This is in Tâtîrya.

By taking Vâk as separate from Ṛik, four grades have been mentioned, namely; 1. Pararddham, 2. Parârddham, 3. Pararddhi, 4. Parârddhyam. The meanings of these words not being well-known, the Commentator explains them:—

Pararddham is higher than Parama (highest); Parârddham is higher even than Pararddham; Pararddhi is higher than Parârddham; higher than Pararddhi is Parârddhyam.

[The Commentator now quotes an authority for the explanation of these words that he has given.]

Says Śabda Nirṇaya:—Vâyu is called Parârddha, because it is above that who is higher than Parama (the highest). The Goddess Śrî is called Parârddhinî; the Lord Hari is Himself the Parârddhya.

FIRST ADHYÂYA.

SECOND KHANDA.

MANTRA 1.

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्रुरनेनैनानाभिभविष्याम इति ॥ १ ॥

देवासुराः Devâsurâḥ, Devas and Asuras. **ह** Ha **वै** Vai, once indeed. **यत्र** Yatra, when. **संयेतिरे** Saṁyetire, struggled together. **उभये** Uvaye, both. **प्राजापत्याः** Prâjâpatyaḥ, the race of Prajâpati. **तत्** Tat, then. **ह** Ha, verily. **देवाः** Devâḥ, the Devas. **उद्गीथम्** Udgîtham, Om called Viṣṇu. **आजहार** Âjahâra, took; or **आजह्रुः** ajahruḥ, forced (Him); made (Him) fulfil desires. **अनेन** Anena, with it, *i.e.*, the worship of Viṣṇu. **एनान्** Enân, these Asuras. **अभिभविष्यामः** Abhibhaviṣyâmaḥ, we shall conquer, we shall defeat.

1. When the Devas and Asuras fought together (for their inheritance, because both were the children of Kaśyapa Prajâpati) then the Devas took shelter under Viṣṇu (Udgîtha) thinking they would defeat the Asuras with His help.—9.

Note.—The Asuras were more numerous than the Devas and Śankara had also given them the boon of invincibility.

But the Devas did not know the best method of worshipping Viṣṇu. They began to worship Him in their various organs of senses such as those of smell, hearing, sight, etc., till they found by experience and repeated failure, that the best and only true method of meditating on Viṣṇu was in the Chief Prâṇa.

MANTRA 2.

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे तꣳहासुराः पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥ २ ॥

ते Te, they, *i.e.*, Devas. **नासिक्यम्** Nâsikyam, in the nose; the accusative case everywhere is to be taken as if it was a locative case. **प्राणम्** Prâṇam, Prâṇa, breath, *i.e.*, the son of the Chief Prâṇa, who presides over the air in nose, *i.e.*, the faculty of smelling, or breath **उद्गीथम्** Udgîtham, The Lord Viṣṇu. **उपासांचक्रे** Upasamchakre, meditated on. **तम्** Tam, it. **असुराः** Asuraḥ, Asuras. **पाप्मना** Papmanâ, with evil. **विविधुः** Vividhuḥ, pierced. **तस्मात्** Tasmât, therefore. **तेन** Tena, by that. **उभयम्** Ubhayam, both. **जिघ्रति** Jighrati, smells, *i.e.*, the Jiva smells. **सुरभि** Surabhi, good smelling. **दुर्गन्धि** Durgandhi, bad smelling. **च** Cha,

and पाप्मना Pâpmana, with evil. हि Hi, because. एषः Eṣaḥ, this breath in the nose. विद्धः Viddhaḥ, was pierced.

2. They meditated on Viṣṇu in the lower Vâyu, the presiding deity of the scent in the nose. But the Asuras tainted him with evil. Therefore, the Jîva smells, both what is fragrant and what is fœtid. For the lower Vâyu was tainted by evil.—10.

MANTRA 3.

अथ ह वाचमुद्गीथमुपासांचक्रिरे ताꣳह्हासुराः पाप्मना विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा विद्धा ॥ ३ ॥

अथ Atha, then. ह Ha, verily. वाचम् Vâcham, in the goddess Agni presiding over the speech. उद्गीथं Udgîtham, Viṣṇu. उपासांचक्रिरे Upâsâmchakrire, meditated on. ताम् Tam, her. असुराः Asurâḥ, the Asuras. पाप्मना Pâpmanâ, with evil. विविधुः Vividhuḥ, pierced. तस्मात् Tasmât, therefore. तेन Tena, with that speech. उभयम् Ubhayam, both. वदति Vadati, speaks. सत्यं Satyam, truth. च Cha, and. अनृतम् Anṛitam, falsehood. पाप्मना Pâpmanâ, with evil. हि Hi, as. एषा Eṣâ, the goddess Agni. विद्धा Viddhâ, was pierced.

3. Then the Devas meditated on Viṣṇu in Agni, the presiding deity of the speech, in the mouth. But the Asuras tainted her with evil. Therefore, the Jîva speaks both what is true and what is false. Because Agni was tainted with evil.—11.

MANTRA 4.

अथ ह चक्षुरुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्विद्धम् ॥ ४ ॥

अथ Atha, then. ह Ha, verily. चक्षुः Chakṣuḥ, in the god Sûrya presiding over the eyes. उद्गीथं Udgîtham, Viṣṇu. उपासांचक्रिरे Upâsâmchakrire, meditated on. तत् Tat, the eye, *i. e.*, the god Sûrya, the presiding deity of the eyes. ह Ha, verily. असुराः Asurâḥ, the Asuras. पाप्मना Pâpmanâ, with evil. विविधुः Vividhuḥ, pierced. तस्मात् Tasmât, therefore. तेन Tena, with that eye. उभयम् Ubhayam, both. पश्यति Paśyati, sees, *i. e.*, the Jîva sees. दर्शनीयं Darśanîyam, beautiful, sightly. च Cha, and. अदर्शनीयम् Adarśanîyam, ugly, unsightly. पाप्मना Pâpmanâ, with the evil. हि Hi, because. एतत् Etat, this. विद्धम् Viddham, was pierced.

4. Then they meditated on Viṣṇu in the Sûrya, the presiding deity of the sight in the eye. But the Asuras tainted him with evil. Therefore the Jîva sees both what is beautiful and what is ugly. Because Sûrya was tainted by evil.—12.

MANTRA 5.

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयꣳ शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

अथ Atha, now. **ह** Ha, verily. **श्रोत्रम्** Śrotram, in the god Soma, the presiding deity of the ear. **उद्गीथम्** Udgîtham, Viṣṇu. **उपासांचक्रिरे** Upâsâmchakrire, meditated on. **तत्** Tat, that, *i. e.*, the god Soma. **ह** Ha, verily. **असुराः** Asurâḥ, the Asuras. **पाप्मना** Pâpmanâ, with evil. **विविधुः** Vividhuḥ, pierced. **तस्मात्** Tasmât, therefore. **तेन** Tena, by that, *i. e.*, by the ear. **उभयं** Ubhayam, both. **शृणोति** Śṛiṇoti, hears, *i. e.*, the Jîva hears. **श्रवणीयम्** Śravaṇîyam, melodious. **अश्रवणीयम्** Aśravaṇîyam, discordant. **च** Cha, and. **पाप्मना** Pâpmanâ, with evil **हि** Hi, because. **एतत्** Etat, this Soma. **विद्धम्** Viddham, was pierced.

5. Then they meditated on Viṣṇu in Soma, the presiding deity of the hearing in the ear. But the Asuras tainted him with evil. Therefore the Jîva hears both what is melodious and what is discordant. Because Soma was tainted by evil.—13.

MANTRA 6.

अथ ह मन उद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयꣳ संकल्पयते संकल्पनीयं चासंकल्पनीयं च पाप्मना ह्येतद्विद्धम् ॥ ६ ॥

अथ Atha, now. **ह** Ha, verily. **मनः** Manaḥ, in the mind, *i.e.*, the Rudra, Śeṣa, and Garuḍa, the presiding deities of the mind. **उद्गीथम्** Udgîtham the Udgîtham, *i. e.*, Viṣṇu. **उपासांचक्रिरे** Upâsâmchakrire, meditated on. **तत्** Tat, that, *i. e.*, those Devas. **ह** Ha, verily. **असुराः** Asurâḥ, the Asuras. **पाप्मना** Pâpmanâ, with the evil. **विविधुः** Vividhuḥ, pierced. **तस्मात्** Tasmât, therefore. **उभयं** Ubhayam, both. **संकल्पयते** Saṁkalpayate, conceives, thinks. **संकल्पनीयं** Saṁkalpanîyam, good thought. **असंकल्पनीयम्** Asaṁkalpanîyam, bad thought. **च** Cha, and. **पाप्मना** Pâpmana, with evil. **हि** Hi, because. **एतत्** Etat, this manas, *i. e.*, the presiding deities of the mind. **विद्धम्** Viddham, was pierced.

6. Then they meditated on Rudra, Seṣa and Garuḍa, the presiding deities of the mind in the brain. But the Asuras tainted them with evil. Therefore the Jîva conceives both what is good thought and what is bad thought. Because they were tainted by evil.—14.

MANTRA 7.

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे तꣳ हासुरा ऋत्वा विदध्वंसुर्यथाश्मानमाखणमृत्वा विध्वꣳसेतैवम् ॥ ७ ॥

अथ Atha, then. **ह** Ha, verily. **यः** Yaḥ, who. **एव** Eva, indeed. **मुख्यः** Mukhyaḥ, Chief. **प्राणः** Prâṇaḥ, Vâyu. **तम्** Tam, in him (Literally it means "him" but here it is construed in the Locative, *i.e.*, in him, in the Chief Prâṇa). **उद्गीथं** Udgîtham, Viṣṇu. **उपासांचक्रिरे** Upâsâṁchakrire, meditated on. **तम्** Tam, him. **ह** Ha, verily. **असुराः** Asurâḥ, the Asuras. **ऋत्वा** Ṛitvâ, having come. **विदध्वंसुः** Vidadhvaṁsuḥ, pierced, when they pierced the Chief Prâṇa they were themselves pierced. **यथा** Yathâ, like. **अश्मानं** Aśmânam, stone. **आखणम्** Âkhaṇam, hard, solid. **ऋत्वा** Ṛitvâ, having approached. **विध्वंसेत** Vidhvaṁseta, may be destroyed. **एवं** Evam, thus.

7. Now the Devas meditated on the Udgîtha Viṣṇu, in him the Chief Prâṇa (what is called Sâman). But the Asuras having approached him, attempted to pierce him with evil. When they did so, they themselves were pierced; just as a pot of clay striking against a hard stone is itself broken into pieces.—15.

MANTRA 8.

यथाश्मानमाखणमृत्वा विध्वꣳसत एवꣳ हैव स विध्वꣳसते य एवं विदि पापं कामयते यश्चैनमभिदासति स एषोऽश्माखणः ॥ ८ ॥

यथा Yathâ, like. **अश्मानम्** Aśmânam, stone. **आखणम्** Âkhaṇam, solid. **ऋत्वा** Ṛitvâ, having approached **विध्वंसते** Vidhvaṁsate, is destroyed. **एवं** Evam, thus. **ह** Ha, verily. **एव** Eva, certainly. **सः** Saḥ, he. **विध्वंसते** Vidhvaṁsate, is destroyed. **यः** Yaḥ, who. **एवंविदि** Evaṁvidi, against the person who knows it. **पापम्** Pâpam, evil. **कामयते** Kâmâyate, wishes. **यः** Yaḥ, he who. **च** Cha, and. **एनम्** Enam, the person knowing (how to perform) meditation on Chief Prâṇa. **अभिदासति** Abhidâsati, persecutes, wishes to give (pain). **सः** Saḥ, he, the Chief Breath. **एषः** Eṣaḥ, this. **अश्माखणः** Aśmâkhaṇaḥ, solid stone.

8. Thus, as a pot of clay is broken to pieces when striking against a solid stone, will he be destroyed who wishes evil to one who knows this, or who wishes to give (pain) to him; for the Chief Prâṇa is a solid stone (rampart round His worshipper).—16

MADHVA'S COMMENTARY.

In the first verse of the first Khaṇḍa, it has been said that the Lord Viṣṇu should be meditated upon. But all can not worship Viṣṇu in the abstract or through Om, for they have not the capacity for it. They require a concrete symbol. Hence the symbolic worship of God. But the worship of God through ordinary symbols is not so efficacious as through the highest. But what is that highest symbol? This the Upaniṣad says is Vâyu, the Chief Prâṇa, and therefore says the Commentator:—

Vâyu alone is the highest symbol (pratimâ) of Viṣṇu called Udgitha.

Therefore, when, with the knowledge that Vâyu is highest of all beings, one worships the Lord (in the sanctuary of Vâyu) realising that He, the Lord, is superior even to Vâyu, then the Lord grants the highest fruit (Release). This is shown in the present Khaṇḍa by the Revealer of the Śruti (Veda Puruṣa). For, says the Lord Himself ("The Sun, the Fire, the Brâhmaṇa, the Cow, the Vaiṣṇava, the Jivâtman and all living beings are the best symbols to worship me in: but the highest is Vâyu, worship with the knowledge that Vâyu is the highest." (Bhâgavata Puraṇa?)

Were Vâyu not the highest symbol of Viṣṇu, why would then the knowledge that Vâyu is the highest be the best worship of Viṣṇu? This the Commentator shows by quoting an authority:—

Thinking that "Vâyu is higher than the entire universe, and Viṣṇu is higher than even such Vâyu, and that if Viṣṇu be worshipped in Vâyu (as a symbol), then He would be highly pleased," thus thinking, all the Devas worshipped the Lord Janârdana in Prâṇa the Sinless, in order to get victory over the Daityas. The Asuras pierced (tainted) with sin all the Devas, namely, the Deva of Breath in the nose, who is the son of Vâyu, the Deva of Speech called even Agni, the Deva of Hearing called Soma, the Deva of Sight called Sûrya; the Deva of Emotions and Desire (manas) called Rudra; the Deva of Will (ahaṁkâra) called Śeṣa, and the Deva of Thought (Chitta) called Garuḍa. Since all of those were tainted with sin by the Asuras, so none of them is sinless; and they became sinful. But when the Devas worshipped (or meditated) on Viṣṇu named as Udgitha in the highest Vâyu, within the body, and in the sun, then the Asuras attacked this Chief Vâyu also. But when they attacked the Chief Prâṇa, they themselves became scattered. As a ball of clay is broken

into pieces when thrown against a solid stone, so the Asuras were scattered when they attacked Prâṇa the most beloved (object or) symbol of Viṣṇu.

Therefore, let one worship Viṣṇu, the best and the highest of all Devas, as a radiant image, higher than even Vâyu. Let him worship the Lord in the illustrious symbol of Vâyu who is the most powerful and wise among all created beings, and as residing in a sinless body and in the sun.

By worshipping him, the Devas and the Ṛisîs obtained their respective (titles and) names, such as Indra (the powerful), Bṛihaspati (the Lord of Speech), Śaṁbhu (the auspicious), and other names and titles; yea by singing the praises of the Lord, through Prâṇa, they obtained all these names (and titles).

But Indra, etc., are the names of these Devas (and Ṛisis), how do you say they got the names by worshipping God through his beloved son, the Prâṇa? To this we reply these are not their original names, but they are the names of the Chief Prâṇa and of Viṣṇu; and by worshipping Him they have got these names.

These were, and are originally words denoting various names of Prâṇa and all mean Prâṇa; and they also denote primarily the name of Viṣṇu. Thus we find in Pradhyâna.

An objection is raised that the word Ajahruḥ (I. 3. 1.) means "took possession forcibly," and it appears that the Devas took possession of Viṣṇu called Udgîtha by violence, and forced Him to fulfil their desires. This objection has no force. The Devas did not force Viṣṇu; for a being who is coerced, has always his mind unfavourably inclined towards those who use force; and it is a well-known thing that unless the mind is at peace, no good fruit can result or grace shown. Therefore, the above word does not mean "forcible possession," but means "caused him to give them their desires, to fulfil their wishes," through 'worship,' and therefore the Commentator says :—

They made Viṣṇu, the Supreme, called Udgîtha to fulfil their desires quickly by means of prayers (the moving of the will of another through prayers is not called using force.)

But if Viṣṇu be not worshipped in the sanctuary of Vâyu, will He not give reward to His worshipper? To this the Commentator replies :—

Still he becomes well pleased when worshipped in the Prâṇa alone. So also it is said :—"As all the Asuras were scattered when they fell upon (the rampart of Prâṇa), so becomes broken and scattered he who plans harm to the worshipper of Prâṇa and wishes to give him pain, &c. Undoubtedly by knowing him (the Chief Prâṇa) alone, one will attain Release, from the wordly bondage (Saṁsâra).

If the knowledge of Prâṇa leads to Mukti, it contradicts the saying 'the knowledge of God alone is the cause of Mukti.' To this the Commentator answers :—

The knower of Prâṇa (inevitably) comes to know at last the Lord Viṣṇu, as a matter of course.

The sense of the whole passage is that first the Chief Prâṇa should be known, and at the end Viṣṇu also must be known, for salvation depends upon the combined knowledge of God and His Beloved Son, Prâṇa. The commentator next explains the phrase Vyâdadâti eva antataḥ of mantra 7.

The syllable *vi* denotes Viṣṇu, because he is the most excellent (viśiṣṭa) of all in every respect. The knower of Prâṇa knows Him even afterwards (*i. e.*, after the knowledge of Prâṇa), through his grace.

But is it an invariable rule that the knower of Prâṇa should also know Viṣṇu? Is it not conceivable that one may know the Life and not know the God—know the Son and not the Father? To this the commentator answers that there must be some confusion of ideas as to what is meant by *knowing* Prâṇa. He, therefore, describes that knowledge.

Only those are said to *know* Prâṇa who know that Lord Viṣṇu is higher than Prâṇa, and that all the Jîvas are even lower than Prâṇa. They only know Prâṇa and none else who-so-ever. (In short, the knowledge of Prâṇa presupposes a knowledge of Viṣṇu, for it means, to realise that Prâṇa is lower than God and higher than all creatures.) Such a knowledge inevitably leads to the knowledge of God.

The word तं 'him' in verse 7 is in the accusative case, and literally it would mean "He who worships him, the Chief Prâṇa as Udgîtha" (a meaning, by the by, given to it by Śankara and others). But such a meaning would be evidently wrong for Prâṇa is not Udgîtha. He is two degrees lower than Udgîtha. This word तं, therefore, must be construed in the locative, *i. e.*, "in Him" तस्मिन् 'He who worships the Udgîtha in Him, the Chief Prâṇa.' Therefore the commentator says :—

The word तं 'him' in the accusative case has been explained (by us) in the locative (in our above explanation, when the Devas meditated on the Lord in the Chief Prâṇa). It is on the analogy of the explanation given of the words in the nominatives by locatives, as the words Prâṇaḥ in Prâṇa Udgîthaḥ, &c., and nâma in nâma Brahma, &c., which are in the nominative case, have been elsewhere explained as words in the locative case. Therefore, in the sentence prânam udgîtham, &c., the word prâṇam though in the accusative case has been construed as if in the locative.

MANTRA 9.

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति यत्पिबति तेनेतरान् प्राणानवत्येतमु एवान्ततोवित्त्वोत्क्रामति व्याददात्येवान्तत इति ॥ ९ ॥

न Na, not. एव Eva, certainly. एतेन Etena, by this Chief Prâṇa. सुरभि Surabhi, fragrant, good smelling. दुर्गन्धि Durgandhi, fetid, bad smelling. विजानाति Vijânâti, knows, distinguishes. अपहतपाप्मा Apahatapâpma, free from

evil. हि Hi, because. एषः Eṣaḥ, he. तेन Tena, therefore. यत् Yat, which. अश्नाति Aśnâti, eats. यत् Yat, which. पिबति Pibati, drinks. तेन Tena, through that. इतरान् Itarân, others. प्राणान् Prâṇân, devas presiding over the organs. अवति Avati, supports. एतम् Etam, this (Chief Prâṇa). उ U even=api, also, moreover. एव Eva, certainly. अन्ततः Antataḥ, next, at the end, after the knowledge of Prâṇa. वित्वा Vittvâ, knowing. उत्क्रामति Utkrâmati, becomes free from the world. व्याददाति Vyâdadâti, fully knows Viṣṇu. Vi=the highest, therefore, Viṣṇu; âdadâti=knows, understands. एव Eva, certainly. अन्ततः Antataḥ, at the end, finally. इति Iti, thus.

9. Verily through this (Svarûpa deha made of Prâṇa) one smells neither the good nor the bad smells (but only fragrant smells); because this (Prâṇa) is free from sin. Therefore, whatever he eats, whatever he drinks; through that he supports the lower Prâṇas. Moreover knowing this (Prâṇa, one) finally comes to know Viṣṇu also, and then he crosses over (the ocean of Saṃsâra); for finally he understands the Most High undoubtedly.—17.

Note.—This verse shows the difference between the Mukhya Prâṇa and Nâsikya Prâṇa—the Chief Prâṇa and the vital breath. Or it shows the effect of Mukhya Prâṇa's being free from sin. Because this Chief Prâṇa is untouched by sin; therefore, through Him alone, through the last final vehicle called the Svarûpa deha (auric egg?) of which this Chief Prâṇa is the presiding deity, one does not smell good scent nor bad scent, that is to say, that the Prâṇic body, of which Svarûpa deha is made, scents *only* the fragrant smells and not bad smells. Such is the constitution of this highest vehicle that no discordant vibrations can enter through it. The smell is taken here as illustrative of all other vibrations. In this Svarûpa deha one is incapable of telling a falsehood. Thus this Mukhya Prâṇa is the chief and best of all the Devas.

Another reason of its being the best of all the Devas is that impelled by this Chief Prâṇa, whatever the Jîva eats or drinks, all that goes to nourish the other inferior Prâṇas, the Devas of the senses.

The third reason for the superiority of this Chief Prâṇa is that on knowing this Mukhya Prâṇa one gets certainly release from the bondage of Saṃsara. All scriptures say so. There is no conflict on this point; and finally, he comes to know the Lord Viṣṇu Himself and realises that He is the most High and thus gets salvation.

MANTRA 10.

तꣳहाङ्गिरा उद्गीथमुपासांचक्रे एवाङ्गिरसं मन्यतेऽङ्गानां यद्रसः ॥ १० ॥

तम् Tam, in him, in the Chief Prâṇa. ह Ha, verily. आङ्गिराः Aṅgirâḥ, the Ṛiṣi named Aṅgirâ. उद्गीथम् Udgîtham, Viṣṇu. उपासांचक्रे Upâsâṁchakre, meditated on, worshipped. एतम् Etam, this Chief Prâṇa. उ U, only. एव Eva, certainly. आङ्गिरसम् Âṅgirasam, Âṅgirasa. मन्यन्ते Manyante, hold it. The wise

hold so. अंगानां Aṅgânâm, of organs, senses; members, or subordinates such as Ṛibhu, &c., up to Sarasvatî. यत् Yat, because. रसः Rasaḥ, essence, controller, director, chief. तेन Tena, therefore.

10. In this (Chief Prâṇa) the Ṛiṣi Aṅgirâ worshipped the (Lord Viṣṇu called the) Udgîtha. This Chief Prâṇa is also verily held (by the wise) to be Aṅgirasam; because He is the Controller of all the senses (and Chief of all subordinate members of the hierarchy from Ṛibhu up to Sarasvatî.) —18.

Note.—It has already been said that the Devas accomplished their end and gained victory over the Asuras by worshipping the Lord in the Chief Prâṇa. Now this verse shows that even the Ṛiṣis got their names and titles by worshipping this Chief Prâṇa.

The Ṛiṣi called Aṅgirâ, worshipped the Lord, in the Chief Prâṇa. Therefore, that Ṛiṣi got the designation of Aṅgirâ. But Aṅgirâ is the original and well-known name of the Ṛiṣi; why do you say that the Ṛiṣi got this name, by worshipping the Lord in the Prâṇa? Aṅgirâ was not originally the name of any Ṛiṣi. It etymologically means the Controller (Rasa) of all organs (aṅgas), *i. e.*, Prâṇa, on whom depends the activity of all organs. Or chief (rasa) of all subordinate (aṅga), entities, from Ṛibhu up to Sarasvatî. Thus the Chief Prâṇa is the real Aṅgirasa, the Controller of bodily organs, and the Head of the Hierarchy.

MANTRA 11.

तेन तꣳह बृहस्पतिरुद्गीथमुपासांचक्र एतमु एव बृहस्पतिं मन्यंते वाग्घि बृहती तस्या एष पतिः ॥ ११ ॥

तम् Tam, in Him, in the Chief Prâṇa. ह Ha, verily. बृहस्पतिः Bṛihaspatiḥ, Bṛihaspati. उद्गीथं Udgîtham, The Lord Viṣṇu called Udgîtha. उपासांचक्रे Upâsâmchakre, meditated on, worshipped. एतम् Etam, Him, the Chief Prâṇa. उ U, also. एव Eva, certainly. बृहस्पतिम् Bṛihaspatim, Bṛihaspati. मन्यन्ते Manyante, hold it. The wise think. वाक् Vâk, the goddess Sarasvatî, the presiding deity of speech. हि Hi, because. बृहती Bṛihatî, this word is a feminine of बृहत् and means 'full,' Sarasvatî is called Bṛihatî because she is *full* of all feminine qualites. तस्याः Tasyâḥ, of her, of Sarasvatî. एषः Eṣaḥ, He, the Chief Prâṇa; पतिः Patiḥ, Lord.

11. In this (Chief Prâṇa) the Deva Bṛihaspati worshipped the (Lord Viṣṇu called the) Udgîtha. This (Chief Prâṇa) is also verily held (by the wise) to be Bṛihaspati; because Vâk is (called) Bṛihatî, and this Chief Prâṇa is her Lord.—19.

MANTRA 12.

तेन तꣳहायास्य उद्गीथमुपासांचक्र एतमु एवायास्यं मन्यन्त आस्याद्यदयते ॥ १२ ॥

तम् Tam, in Him, in the Chief Prâṇa; ह Ha, verily. अयास्यः Ayâsyaḥ the Ṛiṣi called Ayâsya. उद्गीथं Udgîtham, the Lord Viṣṇu called Udgîtha. उपासांचक्रे Upâsâmchakre, meditated on, worshipped. एतम् Etam, Him. उ U, also. एव Eva, certainly. अयास्यम् Ayâsyam, Ayâsya. मन्यन्ते Manyante, they hold. आस्यात् Âsyât, from the mouth; the lung. यत् Yat, because. अयते Ayate, comes out; goes; *i. e.*, entering the mouth, regulates it; comes in and goes out as inspired and expired breath. तेन Tena, therefore

12. In this Chief Prâṇa, the Ṛiṣi Ayâsya worshipped the Lord Viṣṇu as Udgîtha. The wise hold him to be also Ayâsya; because by entering the lung, He regulates the respiration, therefore (He is called Ayâsya).—20.

MANTRA 13.

तेन तꣳह बको दाल्भ्यो विदांचकार ॥ सह नैमिषीयाना-मुद्गाता बभूव स ह स्मैभ्यः कामानागायति ॥ १३ ॥

तम् Tam, Him, the Chief Prâṇa. ह Ha, verily, because बकः Bakaḥ, the Ṛiṣi called Vâka. दाल्भ्यः Dâlbhyaḥ, the son of Dalbha. विदांचकार Vidâñ-châkara, knew; Another reading. सः Saḥ, he. ह Ha, verily, therefore. नैमिषीयानाम् Naimîṣîyânâm, of Naimiṣîya-sacrificers. उद्गाता Udgâtâ, singer. बभूव Babhûva, was, became. सः Saḥ he. ह Ha, verily. स्म Sma, an expletive denoting wonder. एभ्यः Ebhyaḥ, to those Ṛiṣis. कामान् Kâmân, desired objects, wishes. आगायति Âgâyati, sings to obtain for them.

13. Because Baka the son of Dalbha knew Him, therefore he became the Udgâtâ of the Naimiśya-sacrificers, and lo! he obtains for them all their wishes by (the mere magic of his) singing.—21.

Note.—In every practical magic (Yajña) the mighty Vâyu should be invoked as the real Udgâtâ—but if He cannot be had, then one who knows Him must be engaged. For such a person alone can make the magical rite successful and procure the wishes of his clients.

MANTRA 14.

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गी-थमुपास्त इत्यध्यात्मम् ॥ १४ ॥

प्रथमस्य द्वितीयः खण्डः ॥ २ ॥

आगाता Âgâtâ, singer; the procurer; the bringer; or by singing can procure. ह Ha, indeed. वै Vai, verily. कामानाम् Kâmânâm, of desires, or wishes. भवति Bhavati, becomes. यः Yaḥ, who. एतत् Etat, this. एवम् Evam,

thus. विद्वान् Vidvân, knowing. अक्षरम् Akṣaram, imperishable and blissful, the nearest and dearest, the pupil of the eye. उद्गीथं Udgîtham, the Lord. उपास्ते Upâste, meditates on, worships. इति Iti, thus. अध्यात्मं Adhyâtmam, the physiological teaching; the relation of Prâṇa with the body; and meditation in the body.

14. He who knows the Chief Prâṇa thus and meditates on the Imperishable Udgîtha *i. e.*, Nârâyaṇa, obtains all wishes by singing. So far the psychological teaching about Prâṇa and Udgîtha.—22.

FIRST ADHYÂYA.

THIRD KHANDA.

MANTRA 1.

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष प्रजाभ्य उद्गायति उद्यꣳस्तमोभयमपहन्त्यपहन्ता ह वै भयस्य तमसो भवति य एवं वेद ॥ १ ॥

अथ Atha, now, *i.e.*, after teaching the meditation of Udgîtha in Chief Prâṇa. **अधिदैवतम्** Adhidaivatam, the cosmological ; the worship of Udgîtha in the Chief Vâyu, is now being taught. **यः** Yaḥ, He. **एव** Eva, certainly. **असौ** Asau, that who is in âditya (**आदित्ये** , or Sûrya is the Chief Prâṇa. **तपति** Tapati, shines. **तम्** Tam, in Him. **उद्गीथं** Udgîtham, the Udgîtha, God Om. **उपासीत** Upâsîta, let him meditate. **उद्यन्** Udyan, rising. **एषः** Eṣaḥ, this Chief Prâṇa, in the sun. **प्रजाभ्यः** Prajâbhyaḥ, for the sake of all creatures. **उद्गायति** Udgâyati, sings out. **उद्यन्** Udyan, rising. **तमः** Tamaḥ, darkness, *i.e.*, ignorance. **भयम्** Bhayam, fear (from darkness, *i. e*, ignorance). **अपहन्ति** Apahanti, destroys. **अपहन्ता** Apahantâ, destroyer. **ह** Ha, indeed. **वै** Vai, verily. **भयस्य** Bhayasya, of fear. **तमसः** Tamasaḥ, of (fear produced from) ignorance. **भवति** Bhavati, becomes. **यः** Yaḥ, who. **एवं** Evam, thus. **वेद** Veda, knows.

1. Now the Cosmological. Let one meditate upon Udgîtha, as in the Chief Prâṇa, in yonder (sun) who shines thus. This (Prâṇa in the sun) rising sings out, for the sake of all creatures, and he rising destroys darkness (of ignorance) and fear (produced from the same). He becomes indeed a destroyer of darkness (of ignorance and fear) who knows Him thus.—23.

MANTRA 2.

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिमममुं चोद्गीथमुपासीत ॥ २ ॥

समानः Samânaḥ, equal, same. **उ** U, indeed. **एव** Eva, verily. **अयं** Ayam, this the (Chief Prâṇa in the body). **च** Cha, and. **असौ** Asau, that the (Chief Prâṇa in the sun). **च** Cha, and. **उष्णः** Uṣṇaḥ, hot. **अयं** Ayam, this (the Chief

Prâṇa in the body). उष्णः Uṣṇaḥ, hot. असौ Asau, that (the Chief Prâṇa in the sun). स्वरः Svaraḥ, devoted to Viṣṇu. स्व means Viṣṇu. It is a name of the Lord because He is svatantra (self dependent), and र ra means रत rata, devoted. Svara is the name of the Chief Prâṇa, because he is devoted to Viṣṇu. इति Iti, thus. इमम् Imam, this (the chief Prâṇa in the body). आचक्षते Âchakṣate, say (the people). प्रत्यास्वरः Pratyâsvaraḥ, it is a compound of (प्रत्या+स्वरः) Pratyâ+svaraḥ; while pratyâ itself is a compound of prati+â (प्रति+आ) Every one seeing the sun, says "the sun is fully (â) in *my* direction (मां प्रति मां प्रति)." Thus "pratyâ" would mean the sun, *i. e.*, the Chief Prâṇa in the sun, and "svara" also has the same meaning as Prâṇa. "Pratyâsvara" means the Chief Prâṇa in the sun. This is an appositional compound. अमुम् Amum, that, (the Solar Prâṇa). आचक्षते Âchakṣate, say (the people). तस्मात् Tasmât, therefore (because the Adhyâtma and Adhidaiva Vâyus are identical). वै Vai, indeed. एतम् Etam, this (Udgîtha or Lord Hari). इमम् Imam, in this (in the Chief Prâṇa in the body). अमुम् Amum, in that (in the Chief Prâṇa in the sun). Here the two accusative cases are used for the locative cases. उपासीत Upâsîta, let him meditate, worship.

2. This (Chief Prâṇa in the body), and that (Chief Prâṇa in the sun) are indeed equal or same. This (Chief Prâṇa in the body) is hot, and that (Chief Prâṇa in the sun) is also hot. The Chief Prâṇa in the body is called Svara, *i.e.*, the Lord-devoted; and the Chief Prâṇa in the sun is also called the Pratyâsvara or devoted to the Lord in the sun. Therefore (the Chief Vâyu in the body and the Chief Vâyu in the sun being the same) let one worship this (Udgîtha, Lord) both in this (bodily) and in that (the solar Prâṇa).—24.

Note.—This shows that there is no difference in the Adhyâtma and the Âdhidaivic aspects of the Chief Prâṇa. The Lord must be worshipped in both these forms.

MANTRA 3.

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यदपानिति सो अपानोऽथ यः प्राणापानयोः सन्धिः स व्यानो यो व्यानः सा वाक् तस्मादप्राणन्नपानन्वाचमभिव्याहरति ॥३॥

अथ Atha खलु Khalu, Or (in the alternative) indeed. व्यानं Vyânam, in the principle Prâṇa, in His aspect of Vyâna. The Vyâna is also an external symbol of the Lord. एव Eva, alone. उद्गीथम् Udgîtham, on Viṣṇu called Udgîtha. उपासीत Upâsîta, let one meditate. In order to prove the specific greatness of Vyâna as a vehicle of the Lord, the Śruti describes the other two aspects of the

Chief Prâṇa, *i. e.*, Prâṇa and Apâna. यत् Yat, who. प्राणिति Prâṇiti, carries upwards functions in the upper part of the body, or presiding over the sensory organs. सः Saḥ, he. प्राणः Prâṇaḥ, is prâṇa-aspect of the Chief Prâṇa. This is the name of Śeṣa. यत् Yat, who. अपानिति Apâniti, carries downwards presides over the lower functions of the body, *i. e.*, excretory functions, is Apâna; the deity called Vîndra. अथ Atha, now. यः Yaḥ, who. प्राणापानयोः Prâṇâpânayoḥ, of Prâṇa and Apâna. सन्धिः Sandhiḥ, union; the maker of union, who brings about the union. सः Saḥ, he. व्यानः Vyânaḥ, is called Vyâna. यः Yaḥ, who. व्यानः Vyânaḥ, Vyâna (or principle Prâṇa-aspect called Vyâna). सा Sâ, she. वाक् Vâk, speech, he is inside speech named Vâk, and producer of speech. In fact, Viṣṇu dwelling in Vyâna is the producer of speech. Vyâna in-dwelt by Viṣṇu is the real promoter of speech. The Śruti next shows how Vyâna is producer of speech. तस्मात् Tasmât, therefore. अप्राणन् Aprâṇan, without functioning of Prâṇa, without the help of Śeṣa; when Śeṣa does not function or is not active. अनपानन् Anapânan, when Vîndra is not active, or without the help of Vîndra वाचं Vâcham, speech. अभिव्याहरति Abhivyâharati, one utters. Thus neither Prâṇa or Apâna is the maker of speech but Vyâna alone.

3. Or let him indeed meditate on the Lord as dwelling in the Vyâna (aspect of Prâṇa). He who presides over the sensory organs is Prâṇa or Śeṣa; He who presides over the excretory functions is Apâna. He who brings about the union of Prâṇa and Apâna is Vyâna. That which is Vyâna is also speech: therefore, when Prâṇa and Apâna cease to function, then one utters speech.—25.

MANTRA 4.

या वाक्सर्क्तस्मादप्राणन्नपानन्नृचमभिव्याहरति यर्क्तत्साम तस्मादप्राणन्नपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्राणन्नपानन्नुद्गायति ॥ ४ ॥

या Yâ, who. वाक् Vâk, speech, *viz.*, Vyâna as inciter or promoter of speech: and called speech, and is inside Vâk. सा Sâ, she. ऋक् Ṛik, is Ṛik, *viz.*, Vyâna is the promoter of Ṛik, dwelling in Ṛik, and called Ṛik. Here also Viṣṇu must be taken as the real worker inside the Vyâna. तस्मात् Tasmât, therefore. अप्राणन् Aprâṇan, without functioning of Prâṇa. अनपानन् Anapânan, without functioning of Apâna. ऋचम् Ṛicham, the Ṛik. अभिव्याहरति Abhivyâharati, one utters. यः Yaḥ, who. ऋक् Ṛik, Ṛik. तत् Tat, that. साम Sâma, is Sâman; तस्मात् Tasmât, therefore. अप्राणन् Aprâṇan, without the functioning or help of Śeṣa, without functioning of Prâṇa. अनपानन् Anapânan, without the functioning or help of Vîndra. साम Sâma, the Sâman. गायति Gâyati, one sings. यत् Yat, who. साम Sâma, is Sâman, *viz.*, Viṣṇu who through Vyâna is the promoter of Sâman, and

therefore, called Sâman. सः Saḥ, He, Viṣṇu. उद्गीथः Udgîthaḥ. It is a sub-division of Sâman, a kind of Sâman. तस्मात् Tasmât, therefore. अप्राणन् Aprânan, without functioning of Prâṇa. अनपानन् Anapânan, without functioning of Apâna. उद्गायति Udgâyati, sings out.

4. He who is (the promoter of) speech is also (the promoter of) Ṛik. Therefore, when Prâṇa and Apâna cease to function, then one utters Ṛik. He who is the promoter of Ṛik is also the promter of Sâman. Therefore, when Prâṇa and Apâna cease to function, then one sings out the Sâman. He who is the promoter of Sâman, is also the promoter of Udgîtha. Therefore, when Prâṇa and Apâna cease to function, then one sings out Udgîtha.—26.

Note.—Though in the former part, Vâk, Ṛik, Sâma, and Udgîtha were said to be typical of lower Sarasvatî, higher Sarasvatî, Prâṇa and the Supreme-Self, yet that meaning, not being appropriate here, Vâk means here the Vedas in general, Ṛik means the Ṛik Veda, Sâma means the Sâma Veda, and Udgîtha means that portion of the Sâma Veda, which is called Udgîtha Veda or special deities of these Vedas.

MANTRA 5.

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष आयमनमप्राणन्ननपानꣳस्तानि करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत ॥ ५ ॥

अतः Ataḥ, from the above-mentioned works of speaking, &c. यानि Yâni, which. अन्यानि Anyâni, other. वीर्यवन्ति Vîryavanti, requiring strength. कर्माणि Karmâṇi, works. यथा Yathâ, as. अग्नेः Agneḥ, of fire. मन्थनम् Manthanam, production by rubbing. आजेः Âjeḥ, of the race, of the goal; of the battle. सरणं Saraṇam, running, going or marching. दृढस्य Dṛiḍhasya, of a strong. धनुषः Dhanuṣaḥ of a bow. आयमनं Âyamanam, stringing, curving, stretching. अप्राणन् Aprâṇan, without Prâṇa function. अनपानन् Anapânan, without Apâna function. तानि Tâni, them. करोति Karoti, he does. एतस्य Etasya, of this. हेतोः Hetoḥ, of reason. व्यानम् Vyânam, in the Vyâna. उद्गीथं Udgîtham, Lord Viṣṇu called Udgîtha. उपासीत Upâsîta, let one meditate upon.

5. Other works requiring strength, than those (mentioned above), such as ignition of fire by rubbing, marching to a battle, or stretching a strong bow, are performed through Vyâna, when Prâṇa and Apâna cease to function. Therefore, let a man meditate on the blessed Lord Viṣṇu in Vyâna.—27.

MANTRA 6.

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन ह्युत्तिष्ठति वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं थमन्ने हीदꣳ सर्वꣳ स्थितम् ॥ ६ ॥

अथ खलु Athakhalu, or indeed. **उद्गीथाक्षराणि** Udgîthâkṣarâṇi, the syllables of the word Udgîtha, the forms of the Lord dwelling in the Devatâs denoted by the various syllables of the Udgîtha. **उपासीत** Upâsîta, let one meditate. **उद्गीथः** Udgîthaḥ, the Ud, the Gî, the Tha. **इति** Iti, thus. **प्राणः** Prâṇaḥ, the Chief Prâṇa. **एव** Eva, even. **उत्** Ut, is ut, *i. e.*, the syllable "ut" denotes the Chief Prâṇa. **प्राणेन** Prâṇena, through Prâṇa. **हि** Hi, because. **उत्तिष्ठति** Uttiṣṭhati, arises, this world originates from Prâṇa. **वाक्** Vâk, the goddess Sarasvatî. **गीः** Gîḥ, is Gî the syllable "gî" denotes Sarasvatî. **वाचः** Vâchaḥ, words, speeches. **हि** Hi, because. **गिरः** Giraḥ, are called gir. **इति** Iti, thus. **आचक्षते** Âchakṣate, say (the learned or wise) **अन्नम्** Annam, food, *viz.*, the four-faced Brahmâ presiding over food. **थम्** Tham, the syllable tha. **अन्ने** Anne, in food, *i. e.*, in Brahmâ **हि** Hi, because. **इदम्** Idam, this. **सर्वम्** Sarvam, all. **स्थितम्** Sthitam, subsists.

6. Or indeed let him meditate on the various forms of the Lord as existing in the deities denoted by the syllables of the word Udgîtha ; *i. e.*, ut-gî-tha. Prâṇa verily is "ut" because this world originates (uttiṣṭhati) from Prâṇa. Sarasvatî is "gî," because the learned call speech gir. Brahmâ, the presiding deity of food, is "tha" because in Brahmâ, this whole universe subsists (sthita).—28

MANTRA 7.

द्यौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गीरग्निस्थꣳ सामवेद एवोद्यजुर्वेदो गीः ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त उद्गीथ इति ॥ ७ ॥

द्यौः Dyauḥ, the heaven. The Deva loka. **एव** Eva, verily. **उत्** Ut, is ut. **अन्तरिक्षम्** Antarîkṣam, the sky, the firmament, the Pitṛi loka. **गीः** Gîḥ, gî. **पृथिवी** Pṛithivî, the earth, the Physical plane. **थम्** Tham, tha. **आदित्यः** Âdityaḥ, the sun. **एव** Eva, verily. **उत्** Ut, ut. **वायुः** Vâyuḥ, the air. **एव** Eva, verily. **गीः** Gîḥ, gî. **अग्निः** Agnih, the fire. **एव** Eva, verily. **थम्** Tham, tha. **सामवेदः** Sâma Vedaḥ, the Sâma Veda. **एव** Eva, verily. **उत्** Ut, ut. **यजुर्वेदः** Yajur Vedaḥ, the Yajur Veda. **गीः** Gîḥ, gi. **ऋग्वेदः** Ṛik Vedaḥ, the Ṛik Veda. **थम्** Tham, tha. **दुग्धे** Dugdhe, milks out, *viz.*, gives the reward. The Lord as Vâk or speech gives the

reward to the worshipper. अस्मै Asmai, to him, *i. e*, the worshipper. वाग्दोहं Vâgdoham, the milk of speech, *viz.*, mokṣa, the reward of speech or the knowledge of the Lord. यः Yaḥ, who. वाचः Vâchaḥ, of speech. दोह Dohaḥ, milk. अन्नवान् Annavân, rich in food. अन्नादः Annâdaḥ, able to eat food. भवति Bhavati, is, becomes. यः Yaḥ, who. एतानि Etâni, these. एवम् Evam, thus. विद्वान् Vidvân, knowing. उद्गीथाक्षराणि Udgîthâkṣarâṇi, the syllables of Udgîtha. उपास्ते Upâste, meditates on. उद्गीथः Udgîtha, Udgîtha. Ut-gî-tha. इति Iti, thus.

7. The Lord dwelling in heaven is ut, in the sky is gî, and on the earth is tha. He dwelling in the sun is ut, in the air is gî, and in the fire is tha. He dwelling in the Sâma Veda is ut, in the Yajur Veda is gî, and in the Ṛik Veda is tha. The Lord gives to him Release, which is the milk of speech, who thus meditates on Him. He becomes rich in food, able to eat food, *i.e.*, healthy; who knowing these thus, meditates on ut-gî-tha, the three syllabes of Udgîtha.—29.

Note.—By heaven, etc., is to be understood here, the Lord dwelling in the deities who preside over heaven, etc.

MANTRA 8.

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत येन साम्ना स्तोष्यन्स्यात्तत्सामोपधावेत् ॥ ८ ॥

अथ खलु Atha Khalu, or indeed. आशीः समृद्धिः Âśiḥ-samṛiddhiḥ. (आशिषः समृद्धिः) fulfilment of desires. He who is the cause of the fulfilment of desires. उपसरणानि Upasaraṇâni, those which give the desired object, the various forms of the Lord subsisting in the Sâma and other Vedas. उपासीत Upâsîta, let one meditate. येन साम्ना Yena-sâmnâ, by what particular Sâma Veda. स्तोष्यन् Stoṣyan, praising. स्यात् Syât, may be. तत् Tat, that. साम Sâma, the Sâma. उपधावेत् Upadhâvet, take up, *i. e.*, knowing Hari as the highest and residing in the Sâma Veda; let him take up the particular hymn of the Sâma Veda with which he wishes to sing the praises of the Lord.

8. Next let him meditate on the various forms of the Lord as existing in the Sâma Veda and which give all desires and fulfil all prayers. Let him take up that particular Sâma, with the hymn of which he wants to praise the Lord.—30.

MANTRA 9.

यस्यामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्यन्स्यात्तां देवतामुपधावेत् ॥ ९ ॥

यस्यां Yasyâm, in which. ऋचि Ṛichi, in the Ṛik. तम् Tam, that. ऋचम् Ṛicham, Ṛik. यत् Yat, what. आर्षेयं Ârṣeyam, the Ṛiṣi who saw it first. तम् Tam, that. ऋषिं Ṛiṣim, the seer. याम् Yâm, what. देवताम् Devatâm, devatâ, the topic of a hymn, the chief subject matter of a hymn. अभिष्टोष्यन् Abhiṣṭoṣyan, praising fully. स्यात् Syât, may be. ताम् Tâm, that. देवताम् Devatâm, the devatâ, the topic. उपधावेत् Upadhâvet, let know fully.

9. Let him thoroughly know the particular Ṛik in which that Sâma occurs, the particular Ṛiṣi by whom it was composed, the particular Devatâ whom he is going to praise.—31.

MANTRA 10.

येन छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोष्यमाणः स्यात्तꣳस्तोममुपधावेत् ॥ १० ॥

येन Yena, by which. छन्दसा Chhandasâ, by metre such as Gâyatrî, Anustup, Pankti, etc. स्तोष्यन् Stoṣyan, praising. स्यात् Syât, may be. तत् Tat, that. छन्दः Chhandaḥ, metre. उपधावेत् Upadhâvet, let him fully know. येन Yena, by which. स्तोमेन Stomena, tune : the particular music or tune. स्तोष्यमानः स्यात् Stoṣyamânaḥ Syât, is going to praise. तं स्तोमम् Tam Stomam, that tune. उपधावेत् Upadhâvet, let him know fully.

10. Let him know fully the metre in which he is going to praise. Let him know fully the tune in which he is going to sing.—32.

MANTRA 11.

यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥ ११ ॥

याम् Yâm, what. दिशम् Diśam, quarter, *i. e.*, presiding deity of the quarter. अभिष्टोष्यन् स्यात् Abhiṣṭoṣyan Syât, is going to praise. ताम् Tâm, that. दिशं Diśam, direction, quarter, *i. e.*, the presiding deity of the quarter. उपधावेत् Upadhâvet, let him fully know.

11. Let him fully know the particular deity of the quarter whom he is going to praise.—33.

Note.—This teaches the worship of various deities and not of one Lord. Lest one should think that the Upaniṣad teaches polytheism, the next mantra shows that in worshipping these subsidiary deities, one must never forget that the Lord is the Highest Deity and the Best of all; and that honour is paid to these deities, merely as the agents of the Lord.

MANTRA 12.

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्याशो ह यदस्मै स कामः समृद्ध्येत यत्कामः स्तुवीतेति ॥ १२ ॥

प्रथमस्य तृतीयः खण्डः ॥ ३ ॥

आत्मानम् Âtmânam, the Supreme-Self, the Lord. **अन्ततः** Antataḥ, as the highest, *i. e.*, Ultimate. **उपसृत्य** Upasṛitya, having known. **स्तुवीत** Stuvîta, let him praise (the inferior deities). **कामम्** Kâmam, the desired objects. **ध्यायन्** Dhyâyan, reflecting, meditating **अप्रमत्तः** Apramattaḥ, free from heedlessness, making no mistakes. **अभ्याशः** Abhyâśaḥ, quickly. **ह** Ha, verily. **यत्** Yat, because. **अस्मै** Asmai, to him. **सः** Saḥ, that. **कामः** Kâmaḥ, desire. **समृद्ध्येत** Samṛiddhyeta, is fulfilled. **यत्कामः** Yatkâmaḥ, the man having that as his desire, with a strong desire. **स्तुवीत इति** Stuvîta Iti, let him praise.

12. Let him praise the inferior deities, knowing that the Supreme-Self is the Highest or the Ultimate. Let him meditate on the desired object, without heedlessness; because the desires of such a worshipper become quickly fulfilled. So let him praise with a strong desire.—34.

Note.—The method of getting any desire fulfilled is laid down in this verse. It consists, firstly, in thinking strongly of that desire without heedlessness. Secondly, in praising that particular deity who has jurisdiction over that desired object. Thirdly, knowing that all the lower devatâs are agents of the Lord and that he alone brings about the fulfilment of all desires. Fourthly, he must praise as a "*yatkâma*" with a strong desire.

MADHVA'S COMMENTARY.

It has already been mentioned before that the worship of the Lord in the vehicle of Prâṇa is the best. It consists in realising that He is the Highest of all, and that the Prâṇa is the highest vehicle. Such worship was called Adhyâtmic or appertaining to the soul; in other words, seeing the God in the soul. Now the Śruti describes the worship of God in nature, or Âdhidaivic worship of the Lord.

The Śruti passage "That yonder sun which shines let him meditate on the Udgîtha in it" has been explained by former commentators as enjoining the worship of the Udgîtha, in the sun and that the sun is a self-luminous body. The Commentator shows that the sun is not a self-luminous mass, but that it owes its light to the Chief Prâṇa (cosmic electricity ?):—

It is Prâṇa, that residing in the sun, constantly gives out light and heat and not the latter, (the physical sun). As (when the fire enters) the wood (the latter) gives out heat and light, so does the sun, (when the Prâṇa enters it).

If it is the Prâṇa that really shines, and not the sun; then why is it said, that it rises and sets? The Prâṇa in the sun is a constant quantity, it never sets. To this the Commentator says:—

The Prâṇa (Vâyu) residing in the solar orb, is above all rising or setting, it is only with regard to Prajâs or creatures (dwelling on

earth) that it is said to rise or set. It is for their sake that the Chief Prâṇa sings out the praises of the Lord Janârdana.

The Commentator now explains Mantra 2.

The Vâyu (Prâṇa) who is in the sun, is verily the same who is in the body of all living beings; for it is the presence of life (Prâṇa) in the body that gives it its vital heat; (and when the life departs, the body becomes cold,) so the heat of the sun also must be due to the presence of the Prâṇa in it. Therefore, let one worship the Lord Janârdana, called Udgîtha, both in the Prâṇa here (within the body) and in the Prâṇa there (in the solar orb) and nowhere else in order to accomplish all his desires and to obtain Release.

Now the Commentator explains the words Svara and Pratyâsvara of the same mantra.

The Lord Keśava is called Sva, because He is independant (svatantra), he who is devoted (rati) to the Lord, *i.e.*, the Chief Prâṇa, is called Svara or Lord-devoted. Thus svara means Vâyu. It is the name of the Prâṇa in the body of living beings. While Pratyâsvara is the name of the Prâṇa in the sun, because it (its ray) is parallel (prati) to every one, for every one says or rather thinks that the sun is towards him (prati).

[The Commentator now explains the Mantra 3 words "He who brings about the union of Prâṇa snd Apâna is Vyâna." What are these Prâṇa and Apâna? Are they different aspects of the same Prâṇa or different from it? Since Vyâna is said to be higher than these, both Prâṇa and Apâna, so the latter two cannot be the same as the Chief Prâṇa. The Commentator explains the pentad of lower prâṇa]:—

The pentad of Prâṇa (Apâna, Vyâna, Samâna, Udâna) is three-fold. The First or the Chief Pentad consists of the Chief Prâṇa, the Chief Apâna, the Chief Vyâna, the Chief Samâna and the Chief Udâna. This highest Pentad is only another aspect of the Chief Prâṇa. The second Pentad is called the Garuḍa Pentad, while the lowest Pentad is that which is known as Prâṇa, &c., and which are the sons of the Chief Prâṇa, &c. This is one division. But there is another division which is four-fold and not three-fold like this. It consists of (1) Prâṇa and Apâna, (2) Śeṣa and Vîndra; (3) Udâna and Samâna, and (4) Rudra and Indra, higher than this four-fold Pentad is the Vyâna Vâyu. Therefore, let one meditate on the Supreme Lord Hari called Udgîtha in this Vyâna Vâyu. Because Viṣṇu residing in Vyâna is the same which resides in Vâk, Ṛik and Sâman always. That one alone is also in Udgîtha (a division of the Sâma Veda) therefore all that action, namely, singing of the Sâma song by reciting loudly the hymns is the action of Vyâna. The Lord called Udgîtha dwells in the Pentad of Vyâna (namely Vâk, Ṛik,

Sâma, Udgîtha and Vyâna). (The Lord dwells in the four, namely, Vâk, Ṛik, Sâma, and Udgîtha; in fact he is in the Vyâna, which pervades these four; because Vyâna has Viṣṇu within him and it pervades Vâk, etc., therefore, Viṣṇu pervades Vâk, etc).

[The Commentator now explains the words of Mantra 5, "therefore the works which require strength are performed through Vyâna."]

Since it performs all works of strength (vîrya) it is called Vyâna. (They are performed really by the Lord dwelling in Vyâna alone). Therefore, let one always worship Viṣṇu residing in Vyâna (and nobody else.)

[The question arises, are the forms of the Lord, as dwelling in these Vyâna, etc., different, or not different; if they are different, then the saying that "the Lord is one alone in all these," is contradicted; if the form is not different, then the saying that "the names and forms are different" is contradicted. If the Lord is different, in different bodies, in some his glory being less, in others great; then the Lord would be liable to modification. If he is the same in every body, then His effects ought to be the same, every where. This dilemma, the Commentator answers thus:—]

The Lord is verily one and identical, in all times and in all objects; he is unlimited (Nirviśeṣa or does not possess any specific viśeṣa energy) and His glory never increases and decreases, with the objects in which He may be. Still owing to the differences in His activities, He gets different names and forms, though He Himself is not different and is one in His Full lordliness everywhere. He on account of his infinite power produces different results in different bodies, without himself undergoing any change. The Lord is verily devoid of any particular power (Aviśeṣa) because he is All-power; and therefore, He produces always the effects of particular forces, though Himself remains unmodified and uncontaminated by pleasure and pain.

[The Commentator now explains the words "the Lord milks for him the milk of speech" of Mantra 7—.]

He who knows Hari to be one, though dwelling in the letters of Udgîtha, or in the vehicles of Prâṇa, etc., or in the causes of the fulfilment of desires, yea even in everything, verily obtains all desires.

The syllable Ut is the name of Prâṇa, etc., the syllable giḥ is Vâk, etc., the syllable tha is food, etc., therefore, Hari is said to dwell in all these and consequently in Udgîtha.

[The Commentator now explains the words "having known the Highest Self let him praise" of Mantra 12]:—

The word Âtmânam of this Mantra means the Supreme-Self. The word Antataḥ means as the Highest. Thus knowing Him everywhere, let one worship minor Devas (if he likes).

FIRST ADHYÂYA.

FOURTH KHANDA.

MANTRA 1.

ॐमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपव्याख्यानम् ॥ १ ॥

ओम् Om, the Lord. **इति** Iti, thus. **एतत्** Etat, this. **अक्षरं** Akṣaram, Imperishable. **उद्गीथं** Udgîtham, Nârâyaṇa. **उपासीत** Upâsîta, let meditate. **ओम्** Om, Lord. **इति** Iti, thus. **हि** Hi, for. **उद्गायति** Udgâyati, sings. **तस्य** Tasya, of him. **उपव्याख्यानम्** Upavyâkhyânam, full explanation.

Note.—This is exactly the same as the first mantra of the Khaṇḍa First. For fuller word-meaning, see page 2.

1. Om is the Lord, the Imperishable, the Udgîtha, He must be meditated upon. Him the Udgâtṛi sings out as Om. About Him is this full explanation.—35.

MANTRA 2.

देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशꣳस्ते छन्दोभिराच्छादयन्यदेभिराच्छादयꣳस्तच्छन्दसां छन्दस्त्वम् ॥ २ ॥

देवाः Devâḥ, the Devâs. **वै** Vai, verily. **मृत्योः** Mṛityoḥ, from death; from Durgâ, the goddess of death (Mâraṇât Mṛityuḥ Itiuktâ Durgâ) Mṛityuḥ is called Durgâ because she destroys all ignorance. **बिभ्यतः** Vibhyataḥ, being afraid. **त्रयीं** Trayîm, the three-fold Vedas. **प्राविशन्** Prâviśan, entered into fully, *i.e.*, the devas being afraid of Durgâ, without meditating on the Lord Viṣṇu, in the deity presiding over the three-fold knowledge, (three Vedas). **ते** Te, they. (Devas). **छन्दोभिः** Chhandobhiḥ, with metrical hymns, by means of the meditations on the Lord in Vedic hymns. **आच्छादयन्** Âchchhâdayan, covered (themselves); they covered themselves with the armour of the Chhandaṣ. **यत्** Yat, because. **एभिः** Ebhiḥ, with these (hymns). **आच्छादयन्** Âchchhâdayan, covered themselves. **तत्** Tat, therefore. **छन्दसाम्** Chhandasâm, of the Chhandas. **छन्दस्त्वम्** Chhandastvam, *i.e.*, therefore the hymns are called Chhandas.

2. The Devâs verily being afraid of the Goddess Durgâ, entered into the three Vedas. They covered themselves with the metrical hymns (as if with an armour). Because they covered themselves with these (hymns), therefore the hymns are called Chhandas.—36.

MANTRA 3.

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं प्रर्यपश्यदृचि साम्नि यजुषि । ते नु वित्त्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविशन् ॥ ३ ॥

तान् Tan, Devâs concealed within the three Vidyâs. **उ** U, also. **तत्र** Tatra, there. **मृत्युः** Mrityuḥ, Durgâ, the goddess of death. **यथा** Yathâ, as. **मत्स्यं** Matsyam, fish. **उदके** Udake, in the water. **परिपश्येत्** Paripaśyet, might observe (the fish catcher). **एवं** Evam, thus. **पर्यपश्यत्** Paryapaśyat, observed. Durgâ, the goddess of death is the nominative of it. **ऋचि** Ṛichi, in the Ṛik. **साम्नि** Sâmni, in the Sâman. **यजुषि** Yajuṣi, in the Yajur Veda. **ते** Te, they, *i.e.*, Devâs. (Knowing that Durgâ has found them out). **नु** Nu, even. **वित्वा** Vittvâ, knowing or seeing. **ऊर्ध्वाः** Urdhvâḥ, superior ; qualifies Devâḥ. The phrase ûrdhvâḥ Devaḥ means 'the intelligent Devas'—"the Devas because they were intelligent, found out so." They were not like fish who does not know its catcher. **ऋचः** Ṛichaḥ, from the Ṛik. **साम्नः** Sâmnaḥ, from the Sâman. **यजुषः** Yajuṣaḥ, from the Yajur Veda. **स्वरम्** Svaram, in the Chief Vâyu named Svara. (Sva = Lord ; ra = devoted); and meditated therein on the Lord called Svara, the Independent (Sva = self, ra = relying ; delighting). **एव** Eva, indeed. **प्राविशन्** Prâviśan, entered : worshipped or meditated on.

3. As the bird, called the fish-catcher, might observe a fish in water, so Durgâ, the goddess of death, observed the Devâs (covered with the metrical hymns, *i.e.*,) in the Ṛik, Yajus, and Sâman. As the Devâs were intelligent, so they knew that the goddess of death had found them out, so they leaving (the worship of Hari in the presiding deities of) the Ṛik, Yajus, and Sâman, worshipped the Lord called Svara, the Independent, in the Chief Vâyu called Svara or the Lord-devoted.—37.

MANTRA 4.

यदा वा ऋचमाप्नोत्योमित्येवाातिस्वरत्येवꣳ सामैवं यजुरेष उ स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अमृता अभया अभवन् ॥ ४ ॥

यदा Yadâ, when. **वै** Vai, verily. **ऋचं** Ṛicham, the Ṛik. **आप्नोति** Âpnoti, gets (learns), recites. When the people recite the Ṛik they add Om to those hymns. **ओम्** Om, Om. **इति** Iti, thus. **एव** Eva, verily. **अतिस्वरति** Atisvarati,

pronounces. Adds or prefixes Om to the Ṛik-mantra. एवं Evam, thus. साम Sâma, the Sâma Veda. He adds Om to the Sâman song. एवं Evam, thus. यजुः Yajus, the Yajur Veda. The hymns of the Ṛik, Yajus or Sâman have no protective efficacy unless preceded by the syllable Om. Therefore the japa of every mantra is with Om in the beginning. एषः Eṣaḥ, this. उ U, alone. स्वरः Svaraḥ, the self-dependent, the Independent. यत् Yat, because. एतत् Etat, this (the nearest of all) and therefore called Etat 'this' or 'nearest.' अक्षरम् Akṣaram, the Imperishable. एतद् Etad, this (nearest). अमृतं Amritam, the Immortal. अभयं Abhayam, free from fear, (fearless); or Giver of fearlessness. तत् Tat, that Lord. प्रविश्य Praviśya, (lit.) having entered (taking refuge under). देवाः Devâḥ, the devas. अमृताः Amritaḥ, Immortal. अभवन् Abhavan, became.

4. Therefore when one learns a Ṛik (stanza) he prefixes an Om (to it in reciting it), so (when he sings) a Sâman hymn, (he chants out Om first), and so (when he utters) a Yajus formula, (he pronounces first Om). This is the Independent. Because He is the Nearest, the Imperishable, the Immortal, and the Giver of freedom from fear. The Devâs by entering into (and worshipping) that (Lord) became Immortal, *i.e.*, released.—38.

MANTRA 5.

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरꣳस्वरममृतमभयं प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५ ॥

चतुर्थः खण्डः ॥ ४ ॥

सः Saḥ, he. यः Yaḥ, who. एतत् Etat, this, *i. e.*, the Lord called Om. एवं Evam, thus, *i. e.*, He is the giver of Immortality to the Devâs. विद्वान् Vidvân, knowing. अक्षरं Akṣaram, the Imperishable ; this is the name of Viṣṇu. प्रणौति Praṇauti, praises with praṇava (Om). एतत् Etat, this. एव Eva, only. अक्षरम् Akṣaram, Viṣṇu. स्वरं Svaram, the Lord called Svara—the Independent, the Delighter in (one's) own self. अभयं Abhayam, free from fear. प्रविशति Praviśati, enters, *i. e.*, takes refuge under. तत् Tat, that ; *viz.*, the Lord. प्रविश्य Praviśya, having entered. यत् Yat, as. अमृताः Amṛitâḥ, immortal. देवाः Devâḥ, the Devâs. तत् Tat, so. It is equal to tathâ, as correlated to yat, yathâ. अमृतः Amṛitaḥ, immortal. भवति Bhavati, becomes.

5. He who knowing this Lord thus (as the giver of immortality to the Devâs) meditates on the Imperishable with praṇava, and takes refuge under the Self-dependent, the Immortal and the Giver of freedom from fear, becomes free from death, just as the Devas became Immortal.—39.

MADHVA'S COMMENTARY.

(It was not mentioned before what was the fruit of worshipping the sacred syllable Om which is the symbol of Lord in Vâyu. The Śruti now mentions that by such worship one gets release from the bondage of the saṁsâra and a story is being related to that effect.)

In Mantra 3 it is said the Devâs entered Svara. This word Svara requires explanation and the Commentator therefore says:—

Svara is the name of Viṣṇu because He takes delight (rati) in Himself (Sva). Vâyu is called Svara because He is devoted to Sva or Viṣṇu. Viṣṇu is called Sva because He is Independent. Svara also means Vâyu. Thus both Viṣṇu and Vâyu are called Svara:—Viṣṇu because He alone is independent; and Vâyu, because He is devoted to Sva or the Lord.

Admitted that both Viṣṇu and Vâyu have the names of Svara, but it does not follow that in Mantra 3 the entering of the Devâs into Svara refers to their entrance into Vâyu and Viṣṇu. For it is said there, that by entering into it, the Devâs became immortal. This is wrong because in deep sleep (Suṣupti) and in dissolution of the universe (Pralaya) all beings enter into Svara (God) and ought to become immortal. But we do not see so. The Commentator explains the sentence "the Devâs became immortal" of the Mantra 4 thus:—

In the Svara called the Vâyu the Devâs worshipped the Svara called Viṣṇu, whose another name is Om. By such worship of the Svara, in the Svara, the Devâs obtained immortality, namely, Mukti or salvation, which is absence of death and the fear of death.

In the Mantra 2, it is said the Devâs were afraid of mṛityu or death. The old commentators have explained the word mṛityu as Yama, but this is wrong, because all devâs are immortal and so have no fear of Yama.

Therefore the Commentator explains the word mṛityu:—

The Goddess Durgâ is called mṛityu because She causes death.

Through fear of this Goddess the Devâs worshipped Om and obtained the highest immortality, *i. e.*, Lord Viṣṇu himself. Thus in Sandhyâna.

The word Urdhvâḥ, in Mantra 3, has been explained wrongly by old commentators. It really means Superior, Best; and does not mean risen above.

The fish does not know or recognise its catcher, but the Devâs knew that Durgâ was their enemy and consequently, the Devâs were certainly superior to fish: hence Urdhvâḥ is an epithet of the Devâs meaning they were possessed of great intelligence. In other words, Urdhvâḥ Devâḥ mean "the intelligent (lofty) Devâs."

FIRST ADHYÂYA.

FIFTH KHANDA.

MANTRA 1.

अथ खलु य उद्गीथः सः प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति ॥ १ ॥

अथ खलु Atha khalu, now indeed: this indicates the beginning of a mantra. **यः** Yaḥ, who. **उद्गीथः** Udgîthaḥ, Viṣṇu called Om. **सः** Saḥ, he. **प्रणवः** Praṇavaḥ, the praṇava. **यः** Yaḥ, who. **प्रणवः** Praṇavaḥ, the Praṇava. **सः** Saḥ, He. **उद्गीथः** Udgîthaḥ, the Udgîtha called Viṣṇu, *i. e.*, the Udgîtha is called Praṇava and the Praṇava is called Udgîtha, there being no distinction between Praṇava and Udgîtha. Because the followers of the Ṛik Veda chiefly use Praṇava and the followers of Sâma Veda chiefly use Udgîtha. Both words are intended for Viṣṇu. **इति** Iti, thus. It indicates the end of the mantra. The quotation ends here. The Śruti next gives the etymological meaning of these two words, Praṇava and Udgîtha. **असौ** Asau, this. **वै** Vai, verily. **आदित्यः** Âdityaḥ, the sun called Âditya, next the Chief Vâyu presiding over the sun; and lastly, the Lord Hari who is inside that Chief Vâyu. **उद्गीथः** Udgîthaḥ is Udgîtha, *i. e.*, Hari who is inside that Chief Vâyu in the sun is Udgîtha, because He is sung as the most High. **एषः** Eṣaḥ, He who is inside the Chief Vâyu, the presiding deity over the sun. **प्रणवः** Praṇavaḥ is called also Praṇava because He is superior (pra) to all; because He is Leader (ṇa) of all, and Goal (va) of all. Therefore though Udgîtha was the name given to the Lord in His aspect as dwelling in man, He should be worshiped under that name as dwelling in the Solar Prâṇa also. **ओम्** Om, Om called Viṣṇu. **इति** Iti, thus. **हि** Hi, because. **एषः** Eṣaḥ, Viṣṇu who is inside the Chief Vâyu, the presiding deity of the sun. **स्वरन्** Svaran, sounding, reciting. The Lord moves through the universe reciting His own name Om, in order to teach others to do the same. **एति** Eti, moves.

1. "Now indeed" (says a Mantra) "He who is Udgîtha is (also) Praṇava, He who is Praṇava is (also) Udgîtha." This Lord residing in the Solar Prâṇa is verily Udgîtha and He also is Praṇava. He goes sounding Om (to teach all creatures His Ineffable Name.)—40.

Note.—The meditation (worship) on Praṇava and Udgîtha has been mentioned already. But lest one should think that these two are different, the Śruti now declares their identity, by quoting a Mantra "Yaḥ Udgîtha sa Praṇavaḥ, Yaḥ Praṇavaḥ sa Udgîtha." The

repetition in the converse form indicates absolute co-extensiveness of these two propositions. Otherwise their identity would not be established. To prove the identity of A and B we must assert not only 'all A is B" but also "all B is A."

He who meditates on this *one* syllable Om, gets *one* son and also gets release. But he who meditates on Udgîtha as residing in these rays of the Solar Prâṇa, obtains *many* sons, as well as release.

It has been mentioned just now that by worshipping the Lord in the Solar Prâṇa, the worshipper gets *one* son while worshipping Him in the *rays* of the Solar Prâṇa, he obtains many sons. In order to make this statement credible, the Śruti gives a narrative in the next mantra.

MANTRA 2.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच रश्मीꣳस्त्वं पर्यावर्तयाद्बहवो वै ते भविष्यन्तीत्यधिदैवतम् ॥ २ ॥

एतम् Etam, this ; (Viṣṇu, who is inside the Chief Vâyu, the presiding deity over the *orb* of the sun). **उ** U, indeed. **एव** Eva, only. **अहम्** Aham, Kauṣîtaki. **अभ्यगासिषं** Abhyagâsiṣam, sang out fully (the praises of Viṣṇu) worshipped entirely. **तस्मात्** Tasmât, therefore. **मम**, Mama, my. **त्वं** Tvam, thou. **एकः** Ekaḥ, one only. **असि** Asi, art. **इति** Iti, thus. **ह** Ha, indeed. **कौषीतकिः** Kauṣîtakiḥ, the son of Kuṣîtaka. **पुत्रं** Puttram, to his son. **उवाच** Uvâcha, said. **रश्मीन्** Raṣmîn, rays ; Viṣṇu who is inside the Chief Vâyu, (the presiding deity over the *rays* of the sun.) **त्वं** Tvam, thou. **पर्यावर्त्तयतात्** Paryâvartaytât, do sing praises to, revolve, meditate or constantly revolve on the *rays*. **बहवः** Bahavaḥ, many. **वै** Vai, indeed, then. **ते** Te, thy (sons). **भविष्यन्ति**. Bhaviṣyanti, will be. **इति** Iti, thus. **अधिदैवतम्** Adhidaivatam, this is adhidaivatam fruit of the worship of the Lord.

2. "As I sang praises to this (aspect of the Lord) alone, (*i. e.*, that Viṣṇu who is inside the Chief Vâyu, the presiding deity over the orb of the sun and not to that Viṣṇu who is inside the Chief Vâyu, the presiding deity over the *rays* of the sun), so I have got thee as the only son," thus said Kauṣîtaki to his son : "Do thou sing praises to (Viṣṇu who is inside the Chief Vâyu, the presiding deity of the *rays* of the sun), then many sons will be born to thee." This is the fruit of adhidaivata worship, (or this is the adhidaivata fruit of worship)—41.

MANTRA 3.

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येष स्वरन्नेति ॥ ३ ॥

अथ अध्यात्मम् Atha-adhyâtmam, now with reference to the body, Psychological. The fruit of worshipping the Lord in the body is now mentioned. यः Yaḥ, who. एव Eva, only. अयं Ayam, this. मुख्यः Mukhyaḥ, in the mouth or lungs; Chief. प्राणः Prâṇaḥ, Prâṇa; the deity inside the body. तम् Tam, in him (in that Chief Prâṇa). उद्गीथम् Udgîtham, Viṣṇu called Udgîtha. उपासीत Upâsîta, let one meditate upon. ओम् Om, Om. इति Iti, thus. हि Hi, because. एषः Eṣaḥ, He. स्वरन् Svaran, reciting, sounding. एति Eti, moves, goes.

3. Let him meditate on Viṣṇu as Udgîtha presiding in the Chief Prâṇa, in the mouth, for reciting Om moves Viṣṇu. This is adhyâtma (psychological).—42.

Note.—The sentence "Now indeed, He who is Udgîtha is Praṇava, He who is Praṇava is Udgîtha" is further explained in this mantra. That sentence should be read as a part of this mantra also.

MANTRA 4.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीताकिः पुत्रमुवाच प्राणाꣳस्त्वं भूमानमभिगायताद्बहवो वै ते भविष्यन्तीति ॥ ४ ॥

एतम् Etam, this. उ U, indeed. एव Eva, alone. अह Aham, I. अभ्यगासिषं Abhygâsiṣam, sang fully out (the praises of Viṣṇu). तस्मात् Tasmât, therefore. त्वं Tvam, thou. मम Mama, of me. एकः Ekaḥ, one only. असि Asi, art. इति Iti, this. ह Ha, indeed. कौषीतकिः Kauṣîtakiḥ, the son of Kuṣîtaka. पुत्रम् Puṭtram, to his son. उवाच Uvâcha, said. प्राणान् Prâṇân, the prâṇas (*viz.*, Viṣṇu as dwelling in many senses). त्वं Tvam, thou. भूमानं Bhûmânam, great, full of all qualities. अभिगायतात् Abhigâyatât, fully sing out.

4. "I sang praises to this (Viṣṇu in the Chief Prâṇa) alone; therefore, thou art my only son," said Kauṣîtaki to his son. "But sing thou fully the praises of the Infinite Lord, in all the Prâṇas, for thereby verily many sons will be born to thee."—43.

MANTRA 5.

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति होतृषदनाद्वैवापि दुरुद्गीथमनुसमाहरतीत्यनुसमाहरतीति ॥ ५ ॥

पञ्चमः खण्डः ॥ ५ ॥

अथ खलु Atha Khalu, now indeed; this indicates the beginning of a mantra. **यः** Yaḥ, who. **उद्गीथः** Udgîthaḥ, (Viṣṇu called Om). **सः** Saḥ, he. **प्रणवः** Praṇavaḥ, the Praṇava. **यः** Yaḥ, who. **प्रणवः** Praṇavaḥ, the Praṇava. **सः** Saḥ, he. **उद्गीथः** Udgîthaḥ, the Udgîtha; called Viṣṇu, *i. e.*, the Udgîtha is called Praṇava, and the Praṇava is called Udgîtha; there being no distinction between Praṇava and Udgîtha, because the followers of the Ṛik-Veda chiefly use Praṇava and the followers of the Sâma-Veda chiefly use 'Udgîtha. Both words are intended for Viṣṇu. **इति** Iti, thus; this word is used to denote the end of the mantras quotation. **होतृषदनात्** Hotṛiṣadanât, from (meditating on) Hotṛi-ṣadana; meditating on the Lord Viṣṇu who presides over the fire. **ह** Ha, verily. **एव** Eva, even. **अपि** Api, also. **दुरुद्गीतं** Durudgîtam, incorrect singing, mistake. **अनुसमाहरति** Anusamâharati, rectifies. **इति** Iti, thus. **अनुसमाहरति** Anusamâharati, rectifies. **इति** Iti, thus.

5. He who knows that the Praṇava is the Udgîtha and the Udgîtha is the Praṇava, *i.e.*, there is no distinction between Praṇava and Udgîtha, meditating on the Lord who presides over the fire, rectifies the mistakes, *i.e.*, rectifies the mistakes of wrong singing.—44.

Note.—The old commentators have explained the word Hotṛi Sadanât as "rites appertaining to the Hotṛi priest" and they mean that he rectifies the evil effects of wrong singing from the works done by the Hotṛi priest. This is wrong. It means 'the refuge of the Hotṛi priest, *i.e.*, fire, the Lord dwelling in the fire is said to be 'Hotṛi Sadana.' The force of the ablative case indicates that a word like Dhyâtvâ is understood here. This verse teaches the meditation in order to remove the sin caused by wrong singing through mistake or heedlessness, or dropping proper accent.

MADHVA'S COMMENTARY.

Having described the worship of the Supreme Lord, called the Udgîtha, in the Chief Prâṇa, both psychologically, and cosmologically, this Khaṇḍa relates a story as to the fruit of the worship. Having recited a Text showing the identity of Praṇava and Udgîtha, and having answered the doubt as to what is Udgîtha and what is Praṇava, this Khaṇḍa mentions the fact that the Lord in the Solar Prâṇa is both Udgîtha and Praṇava:—

The Vâyu resides in the Sun, (in his one aspect); and Hari, the Lord, resides in such Vâyu and is called Praṇava, because He is the highest (pra); because He is the Leader of all (netṛi); because He is the goal (va) of all. The Lord is called Udgîtha, because He is praised or sung (gîya) loudly or highly or as the best of all (uchchaiḥ.) He is the highest of all persons, called the Puruṣottama. He who dwells within the Prâṇa in this body, He is verily (the Lord Hari called Praṇava and the Udgîtha.) In this body, constantly reciting Om, He is the Lord that moves in all, therefore, meditating on this One Imperishable Lord, one obtains *one* son and gets salvation. He who meditates on Him in the

rays of the Prâṇa, gets *many* sons and also salvation ; therefore let him meditate thus on the Supreme.

The phrase "praise the great Prâṇa the Bhûmânam" in the Mantra 4, does not mean that Prâṇa is the Bhûmâ :—a mistake, which has been made by older commentators ; therefore, the Commentator says :—

Let him praise the Lord of all, as Bhûmâ, the Infinite, the Full ; in the Prâṇa or as dwelling in the Prâṇa.

Though in the Śruti the word Abhigâyatât is in third person singular, yet it must be explained as in the second person, because the word Tvam or Thou precedes it. Hence the Commentator has explained this word in the second person by using.—

"Abhigàya" "Sing Thou or Ye," the Infinite as residing in the Prâṇa.

In the Mantra 5, the words Hotṛi-Sadanât, etc., have been explained by former Commentators as "sitting from the seat of the Hotṛi Priest he rectifies any mistakes committed by the Udgâtṛi Priest, if he has sung wrongly." This explanation is incorrect. The word Dur Udgîtam Anusamâharati do not mean rectifies the mistake of wrong singing, but it means makes it propitious or favourable, so that this wrong singing may not produce evil effect but may become favourable. This He does by meditation on the Lord.

The word Hotṛi Sadana means "the Lord dwelling in Agni, which is the Sadana or Home or refuge of the Hotṛi priest." By meditating on this Lord dwelling in the fire, and called a dweller-in-the-Home-of-the-Hotṛi-priest, He makes mistakes turn out to be no mistakes. As we find in the Traividyâ :—

He removes the evil effects of wrong singing by meditating on the Lord, the Supreme Hari, as residing in fire ; therefore, let one meditate always on the Lord, as dwelling in the fire.

FIRST ADHYÂYA.

SIXTH KHANDA.

MANTRA 1.

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मा-दृच्यध्यूढꣳ साम गीयत इयमेव साऽग्निरमस्तत्साम ॥ १ ॥

इयम् Iyam, this earth, *i. e*, the deity presiding over the earth. **एव** Eva, only, indeed. **ऋक्** Ṛik, named Ṛik, Sarasvatî, presiding over the Ṛik and pervading the earth. **अग्निः** Agniḥ, fire, the deity of fire, pervading fire and named Agni. **साम** Sâma, the presiding deity of Sâman called also Sâman, *i.e.*, Vâyu. **तत्** Tat, that. **एतत्** Etat, this, (Sâman, pervading fire and called fire). **एतस्याम्** Etasyâm, in this (earth, in this Sarasvatî pervading the earth). **ऋचि** Ṛichi, in the Ṛik. **अध्यूढं** Adhyuḍham, rests, is refuged. For it is a well-known fact that fire rests on earth, *i. e.*, manifests itself through matter. If there is no solid matter, the heat radiation is not manifested. **तस्मात्** Tasmât, therefore; because these two are so related. **ऋचि** Ṛichi, in the Ṛik. **अध्यूढं** Adhyuḍham, refuged. **साम** Sâma, the Sâman. **गीयते** Gîyate, is sung; even the exoteric Sâman, the hymns of the Sâma-Veda are sung as based on the mantras of the Ṛig-Veda, by the singers of the Sâma-Veda. The matrix of the Sâma-Veda is the Ṛig-Veda. **इयम्** Iyam, this earth. **एव** Eva, indeed. **सा** Sâ, Sâ, the syllable. **अग्निः** Agniḥ, fire. **अमः** Amaḥ, Ama, the syllable. **तत्** Tat, this (makes), **साम** Sâma, the Sâman.

1. (The Devî Sarasvatî called) Ṛik verily (pervades) this (earth) (the Deva Vâyu called) Sâman (pervades) fire; thus this (fire is seen to) rest on that (earth); therefore, the Sâman is sung as resting on the Ṛik. Sâ is this earth, and Ama is fire and that makes Sâma.—45.

Note.—Separately Sarasvatî and Vâyu have their places in earth and fire; and are separately known by those names, but when combined, they give rise to a single body, a deity called Ardhanâri. Of this Ardhanâri or androgynous Being (Adonai ?) the Sarasvatî part is called, Sâ, the Vâyu part is called Ama. This Ardhanâri rests also in earth and fire; the Sarasvatî part is called Sâ, because it is Sâra or essence; the Vâyu part is called Ama (â=not, ma=measured); because it is "unmeasured." Thus Sâma would mean "illimitable essence."

MANTRA 2.

अन्तरिक्षमेवर्ग्वायुः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम॥२॥

अन्तरिक्षं Antarîkṣam, sky, the goddess Sarasvatî as presiding over the sky. (The deity of the middle region). वायुः Vâyuḥ, air, the god Vâyu presiding over the external Vâyu. The other words are the same as in the last verse.

2. (The Devî Sarasvatî as presiding over) sky is verily Ṛik, (the Deva Vâyu as presiding over) air is Sâman. This Sâman is refuged in that Ṛik; therefore, the Sâman is sung as based on the Ṛik. The sky is *Sâ* and the air is *Ama*, and thus the Sâma is made.—46.

MANTRA 3.

द्यौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳसाम गीयते द्यौरेव सादित्योऽमस्तत्साम ॥ ३ ॥

द्यौः Dyauḥ, heaven, dwelling in heaven; the third region. The Goddess Sarasvatî as presiding over Heaven. आदित्यः Âdityaḥ, the sun, the god dwelling in the Sun. The god Vâyu as presiding over the sun.

3. The Heaven (Sarasvatî) is verily Ṛik, and the Sun (Vâyu) is Sâman, this Sâman is refuged on that Ṛik; therefore, the Sâman is sung as based on the Ṛik, the Heaven is Sâ and the Sun is Âma, thus Sâma is made.—47.

MANTRA 4.

नक्षत्राण्येवर्क् चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम।४।

नक्षत्राणि Nakṣatrâṇi, the goddess Sarasvatî dwelling in the stars. चन्द्रमाः Chandramâḥ, the god Vâyu dwelling in the moon.

4. (The Devî Sarasvatî dwelling in) the stars is verily Ṛik and (the Deva Vâyu in) the moon is Sâman; This Sâman is refused on that Ṛik. Sâ is the stars; Ama the moon; and thus Sâma is made.—48.

MANTRA 5.

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥५॥

आदित्यस्य Âdityasya, of the god Âditya. शुक्लं Śuklam, white. भाः Bhâḥ, light, heat, tejaḥ. नीलं: Nîlam, blue. परः Paraḥ, truly; not figuratively blue, but really blue. कृष्णं Kriṣṇam, black; the word paraḥ may qualify Kriṣṇam, then it will mean "very black," "deep black."

5. Now that which is the white light of the Sun that indeed is Ṛik, again that which is the blue, exceeding dark light of the Sun, that verily is Sâman; this Sâman (darkness) is refuged in that Ṛik (brightness); therefore, the Sâman is sung as refuged on the Ṛik. Now the Sâ is the white light of the Sun; and the blue and deep dark is Ama, and that makes Sâma.—49.

MANTRA 6.

अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥६॥

अथ Atha, now. It indicates that a new topic is commenced. यः Yaḥ, what. एषः Eṣaḥ, this. अन्तर Antar, inside. आदित्ये Âdityе, in the sun, *i. e.*, in the Sarasvatî and the Vâyu residing in the sun. हिरण्मयः Hiraṇmayaḥ, Hiraṇya means 'gold' as well as 'transcendental happiness,' "in-effable, complete joy, different from all worldly joys;" therefore, Hiraṇmaya means either 'golden' or 'full of intense joy,' hi=placed, containing; ra=delight; na=bliss, joy. In whom are contained the highest joy and delight is called so. पुरुषः Puruṣaḥ, person. दृश्यते Dṛiśyate, is seen (in contemplation or through vision of wisdom and not by ordinary sight). हिरण्यश्मश्रु Hiraṇya Śmaśruḥ, golden bearded. Every limb and member of the Lord is golden or made of bliss-matter. हिरण्यकेशः Hiraṇyakeśaḥ, golden-haired: or whose hair is also made of bliss. आप्रणखात् Â-pra-ṇakhât, from the tips of the nails throughout the whole body. सर्वः Sarvaḥ, all. एव Eva, even. सुवर्णः Suvarṇaḥ, gold or joy.

6. Now that (Being residing inside Vâyu and Sarasvatî) which is seen in the sun, (in meditation), as full of intense joy, with joy as beard, joy as hair, joy all together to the very tips of his nails—50.

Note.—Well, the majesty and greatness of Vâyu and Sarasvatî have been described in the previous five mantras, as rulers of earth, fire, sky, air, heaven, the sun, the stars, the moon, the visible and invisible rays of the sun, separately as positive and negative energies, and also conjointly as the neutral energy called the cosmic Androgyne (Ardhanârî) but what is the good of all this knowledge? The Śruti next shows that even such High Beings as these worship the Lord, and consequently the Lord must be the Most Majestic. Therefore it now describes this Majestic Form Divine called Udgîtha.

Though all members are of the color of gold, the eyes of the Lord are of different color. They are, therefore, separately described next.

MANTRA 7.

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ ७ ॥

तस्य Tasya, his, of that person who is within Vâyu and Sarasvatî who are in the solar orb. **यथा** Yathâ, as. **कप्यासं** Kapyâsam, unfaded, fresh, ka-water, pa-to drink, kapi that which drinks water, *viz.*, the stalk of the lotus; *Âsa* to sit. Kapyâsa seated on the stalk; not removed from the stalk, therefore, fresh and unfaded. **पुण्डरीकं** Puṇḍarîkam, red lotus. **एवं** Evam, like. **अक्षिणी** Akṣiṇî, two eyes. **तस्य** Tasya, His. **उत्** Ut, Ut. **इति** Iti, thus. **नाम** Nâma, name, the secret name. **स एषः** Sa eṣḥ, he, this the person within Vâyu and Sarasvatî of the solar orb. **सर्वेभ्यः पाप्मभ्यः** Sarvebhyaḥ, pâpmabhyaḥ, from all sins. **उदितः** Uditaḥ, has risen above. **उदेति** Udeti, rises above. **ह** Ha, verily. **वै** Vai, indeed. **सर्वेभ्यः** Sarvebhyaḥ. **पाप्मभ्यः** Papmabhyaḥ, from all sins. **यः** Yaḥ, who. **एवं** Evam, thus. **वेद** Veda, knows.

7. His two eyes are like fresh red lotus. His (mystic) name is Ut, for He has risen (udita) above all sins. He also, who knows this, rises verily above all sins.—51.

Note.—This Being seen between Vâyu and Sarasvatî, in the solar orb, is the Lord Hari. His color is golden, so also all His bodily limbs, except the eyes. His mystic name is Ut.

MANTRA 8.

तस्यर्क् च साम च गेष्णौ तस्मादुद्गीथस्तस्मात्त्वेवोद्गीतैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवकामानां चेत्यधिदैवतम् ॥ ८ ॥

षष्ठः खण्डः ॥ ६ ॥

तस्य Tasya, His. **ऋक्** Ṛik, the Ṛik (Sarasvatî). **च** Cha, and. **साम** Sâma, the Sâma (Vâyu). **च** Cha, and. **गेष्णौ** Geṣṇau, two singers, *viz*, He is sung in Ṛik and Sâma verses by these two. **तस्मात्** Tasmât, therefore. **उद्गीथः** Udgîthaḥ, because his name is Ut and Ṛik and Sâman sing (ga, geṣṇau) His praises. **तस्मात्** Tasmât, therefore, when such Mighty Persons as Sarasvatî and Vâyu are His singers, panegyrists, ministrels. **तु** Tu, but, and. **एव** Eva, even. **उद्गाता** Udgâtâ, the Udgâṭṛi priest, the singer. **एतस्य** Etasya, of this, of Ut, hi verily. **गाता** Gâtâ, singer. **सएष** Sa eṣa, He who, *viz.*, the Lord called Ut, **हि** dwelling in (Vâyu and Sarasvatî). **ये** Ye, those which, *viz.*, the worlds above the astral plane. **अमुष्मात्** Amusmât, than that, *viz.*, than the astral plane. **पराञ्चः** Parâñchaḥ, above, beyond. **लोकाः** Lokâḥ, worlds, such as Svar Mahar, Jana, etc. **तेषाम्** Teṣâm, of them. **च ईष्टे** Cha îṣte, and rules. **देवकामानाम्** Devakâmânâm, the desires of the devas,

viz., He rules, in order to give to the devas their desired objects. इति Iti, thus. अधिदैवतम् Adhidaivatam, the adhidaivata, the cosmological.

9. Ṛik and Sâma (*i.e.*, Sarasvatî and Chief Vâyu) are the ministrels of the Lord; therefore, He is called Udgîtha (He who is praised as Ut); and, therefore, he also who sings Him is called Udgâtṛi. He, (the Lord, called Ût) is the Ruler of the worlds above that (above the Heaven plane.) He rules those worlds, and awards the desired objects to the Devas. This is adhidaivata or cosmological.—52.

This Khaṇḍa shows how Prâṇa and Vâk, otherwise called Sarasvatî and Vâyu, go to form the various lokas, such as earth or the physical, antarîkṣa or the astral, and dyu or the heaven; as well as worlds above these. It also describes how the Lord permeates these worlds and how He is the golden Person, full of intense joy, seen by the devotee in his meditation. There arises a stage in the course of meditation when the darkness is removed, and brilliant light, in the form of a solar disk, is seen in Dhyâna. In this solar disk, is seen this Person of joy, called the Hiraṇmaya Puruṣa. It is this being, who is the Ruler of all worlds above the heaven, and of all the wishes of the Devas, inhabiting those worlds. Of course, the physical sun is also a centre, in which the Lord dwells.

MADHVA'S COMMENTARY.

It has been said that higher than Vâk is Ṛik, and that higher than Ṛik is Sâman. Thus Ṛik and Sâman fall in the category of Iśvaras or God, and so the psychological and cosmological meditation and worship pre-suppose the worship of these High Ones. The present chapter and the next teach the worship of Udgîtha, as surrounded by these two High ones. In other words, they teach the worship of the Lord as a Trinity, *i. e.*, of God (Udgîtha = the Most High), of Vâyu and Ṛik. These three form an entity by themselves.

Or these two chapters may be taken as teaching, that God, the Udgîtha, is higher than the other two Persons of the Trinity. Though God the Udgîtha is higher than Ṛik and Sâman, yet it has not been declared, in what consists the special glory of God; and in what is He different from the other two Persons of the Trinity. These are points which have not been as yet explained; hence it became necessary to mention the respective powers and glory of these two Persons, Ṛik and Sâman. Thus these two Khaṇḍas show this. Says the Śruti "Ṛik is this earth and Sâman is fire." This verse apparently means that earth, etc., are identical with Ṛik. To remove this *prima facie* false notion, it became necessary to explain the five sentences, namely, (1) Ṛik is this earth and Sâman is fire, (2) the Ṛik is the sky, the Sâman air, (3) the Ṛik is heaven and the Sâman is sun, (4) the Ṛik is the stars and the Sâman the moon, (5) the Ṛik is the white light of the sun and Sâman, the exceedingly blue light of the sun. The Commentator explains these five sentences thus:—

The Vâyu, the presiding deity of the Sâma Veda dwells in fire, (air, the sun, the moon, and in the exceeding blue darkness in the sun.) While Sarasvatî, the presiding deity of the Ṛig Veda, resides in the earth (the sky, heaven, the stars, and in the white light of the sun.)

Although in the Śruti passage, the Ṛik is mentioned first, and the Sâman next, yet as Sâman is higher, it has been explained first by the Commentator.

Next the Commentator explains the five sentences (1) Sâ is this earth, and Ama is fire, etc., (2) Sâ is the sky and Ama the air, (3) Sâ is heaven and Ama the sun, (4) Sâ is the stars and Ama the moon, (5) Sâ is the white light of the Sun and Ama the dark ray of the Sun.

The goddess Vâk is verily called Sá, the wife; while prâṇa is called Ama or husband. Thus these two, as a pair, get the single name of Sâman (thus Sâman is a collective name denoting Prâṇa and Vâk joined indissolubly.)

This describes the Ardhanâri form of Vâyu which is half male and half female. As says a verse "Vâyu is sometimes described as a dual entity, half male and half female."

The Commentator next explains the five passages "this Sâman rests on that Ṛik . . . Therefore Sâman is seen resting on the Ṛik."

Therefore, verily this Sâma Veda is described as consisting of both Ṛik and Sâman verses (verses to be sung and verses to be merely recited.)

Vâyu, the deity of Sâman, dwells in Agni or fire, and Sarasvatî, the deity of Ṛik dwells in earth, and thus Sâman rests on that Ṛik, therefore this Sâman is described as consisting of both Ṛik and Sâman.

The Commentator next explains the Śruti text. "Now with reference to the body. Ṛik is speech, Sâman breath, etc."

These two Vâk and Prâṇa, thus reside always in speech (eye, ear, the white light of the eye, the person in the eye, the breath, the self, the mind, the blue light, etc.)

The Commentator next explains the two verses "that golden person who is seen within the Sun" and "in the person who is seen in the eye." These two verses apparently mean that the Lord is in the Sun and in the eye. The Commentator removes this misconception:—

The Lord Viṣṇu is inside these two (Vâk and Prâṇa). The Lord Viṣṇu is inside of Vâyu, which pervades the Sun; and inside of Sarasvatî (that prevades the eye.)

The Commentator next explains the phrase "Ṛik and Sâman are his Geṣṇau." The word Geṣṇau has been explained as "joints" by old commentators. This erroneous interpretation is set aside:—

And these two (Vâk and Prâṇa) are (his panegyrists, the singer of his praises), His ministrels.

Thus Geṣṇau means the two singers of praises, two ministrels, and not two 'joints.' They sing his praises, through the hymns of the Ṛik and the Sâma Vedas; and therefore, they are called geṣṇau or ministrels. The Commentator next explains the phrase His name is Ut, because He has risen above all evil.

He is higher than Ṛik and Sâman, therefore He alone is called Ut or the Most High (Ut = Uchcha) and above all sins. This is in Sâtatva.

The whole of the above metrical commentary is from a book called Sâtatva. In Mantra Sixth, Khaṇḍa Sixth, we find:—"Whose eyes are like Kapyâsa lotus." The word Kapyâsa has been taken by old commentators to mean 'monkey (kapi) seat (âsa);' namely, of the colour of monkey's haunches. This is wrong. The Commentator explains this word thus:—

The word Kapyâsa means fresh-stalk-seated, namely unfaded. Whose eyes are like fresh red lotus.

Ka means water, Pi means drink, Kapi means the stalk through which water is drunk and Âsa is seat, so the whole word Kapyâsa means 'a flower seated on the stalk that still drinks water, *i. e.*, which has not faded and fallen away from its stalk.'

He is in the Sun and He is in the eyes as well.

In the Mantras 7 and 8 of Khaṇḍa 7 occur some words which have been wrongly interpreted by old commentators as " He obtains through the one the worlds beyond that, and the wishes of the Devas, and He obtains through the other the worlds beneath that, and the wishes of the men." This would mean as if the singer of the Udgîtha obtained both the divine and human wishes and worlds. The Commentator corrects this wrong notion.

He who is the singer of that Viṣṇu may (can) give heavenly and human desires (to others) if he is a human being; but if (such a singer) is Vâyu himself, he gives salvation, even both to gods and men; therefore, Vâyu is the chief Udgâtâ.

In the previous passage it was mentioned that Vâyu is the ministrel singing the praises of the Lord. Thus He is the principal Udgâtâ. This Vâyu gives salvation to men and gods both, for He is the chief singer of the Lord and His most-beloved. While a human Udgâtâ can never give salvation, but through the magic of his singing can accomplish the desires of his yajamâns by procuring all heavenly objects of desire for them.

In Mantra 8 Khaṇḍa 6 it is said the Ṛik and Sâman are his joints, and therefore he is Udgîtha. The force of "therefore" is not very clear here. So the Commentator, explains it.

Therefore He is called Udgîtha, because He is high (ut) and because he is sung (gîyate), *i. e.*, He is sung as the Most High.

This is another etymology of the word Udgîtha.

FIRST ADHYÂYA.

SEVENTH KHANDA.

MANTRA 1.

अथाध्यात्मं वागेवर्क् प्राणः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥१॥

अथ Atha, now. **अध्यात्मं** Adhyâtmam, psychological. **वाक्** Vâk, speech, the devî Sarasvatî presiding over the organ of speech. **एव** Eva, indeed. **ऋक्** Ṛik, the Ṛik, *i. e.*, the Sarasvatî presiding (deity) over the Ṛik, and named Ṛik, the presiding deity of the earth. **प्राणः** Prâṇaḥ, the breath of respiration, the deva Vâyu dwelling in the air of breath. **साम** Sâma, the presiding deity of Sâman called also Sâman. **तत्** Tat, that. **एतत्** Etat, this. **एतस्यां** Etasyâm, in this earth. **ऋचि** Ṛichi, in the Ṛik. **अध्यूढं** Adhyûḍham, rests, is supported. **साम** Sâma, the Sâman. **गीयते** Gîyate, is sung **वाक्** Vâk, the presiding deity of the speech. **एव** Eva, indeed. **सा** Sâ, is Sâ. **प्राणः** Prâṇaḥ, as breath dwelling in Prâṇa. **अमः** Amaḥ is called Ama. **तत्** Tat, that. **साम** Sâma, (makes) Sâma.

1. Now the psychological. (The Devî Sarasvatî called) Ṛik (pervades the organ of) speech, (the Deva Vâyu called) Sâman (pervades the organ of) respiration. Thus respiration is seen to rest on (the organ of) speech; therefore, the Sâman is sung as resting on the Ṛik. Sâ is (the organ of) speech and Ama is (the organ of) respiration. That makes Sâma.—53.

Note.—The Cosmic forms of Ṛik, Sâman, &c., have already been described, this Khaṇḍa describes the psychological form of these Devatâs, and ends with the worship of the Udgîtha—the Most High.

MANTRA 2.

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते चक्षुरेव सात्माऽमस्तत्साम ॥ २ ॥

चक्षुः Chakṣuḥ, eye, the devî Sarasvatî residing in the organ of sight. **एव** Eva, indeed. **ऋक्** Ṛik, the Ṛik, *i. e.*, Sarasvatî residing in the Ṛik. **आत्मा** Atmâ, the Self, Jîvâtmâ, the individual Self: residing in the Jîvâtmâ. **साम** Sâma, the presiding deity of Sâman, called also Sâman. **तत्** Tat, that. **एतत्** Etat, this. **एतस्याम्** Etasyâm, in this. **ऋचि** Ṛichi, in the Ṛik. **अध्यूढं** Adhyûḍham, rests, refuged. **साम** Sâma, the Sâman. **तस्मात्** Tasmât, therefore. **ऋचि** Ṛichi, in the Ṛik. **अध्यूढं** Adhyûḍham, resting. **साम** Sâma, the Sâman. **गीयते**

Giyate, is sung. चक्षुः Chakṣuḥ, the eye, the Devî Sarasvatî residing in the organ of sight. एव Eva, indeed. सा Sâ (is) Sâ. आत्मा Âtmâ, the Jîvâtmâ. अमः Amaḥ, (is) Ama. तत् Tat, that. साम Sâma, (makes) Sâman.

2. (The Devî Sarasvatî risiding in) the eye is called Ṛik, and (Vâyu residing in the Jîva) is Sâma; this Sâma is seen to rest on the Ṛik; therefore, the Sâma is sung as resting on the Ṛik. Sâ is the eye and Ama the Jîva; that makes Sâma.—54.

MANTRA 3.

श्रोत्रमेवर्ङ्मनः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मा-दृच्यध्यूढꣳ साम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

श्रोत्रं Śrotram, ear, Sarasvatî residing in the organ of hearing. एव Eva, indeed. ऋक् Ṛik, the Ṛik, *i.e*, Sarasvatî residing in the Ṛik. मनः Manaḥ, mind, *i. e.*, Vâyu residing in mind. साम Sâma, the presiding deity of Sâman. तत् Tat, that. एतत् Etat, this. एतस्यां Etasyâm, in this. ऋचि Ṛichi, in Ṛik. अध्यूढं Adhyûḍham, rests, refuged. साम Sâma, the Sâman. तस्मात् Tasmât, therefore. ऋचि Ṛichi, in Ṛik. अध्यूढं Adhyûḍham, resting, refuged. साम Sâma, the Sâman. गीयते Giyate, is sung. श्रोत्रम् Śrotram, the ear; Sarasvatî residing in the organ of hearing. एव Eva, indeed. सा Sâ, (is called) Sâ. मनः Manaḥ, the mind. अमः Amaḥ (is called) Ama. तत् Tat, that. साम Sâma (makes) Sâman.

3. (The Devî Sarasvatî residing in) the ear is called Ṛik, and (the Vâyu residing in) the mind is called Sâma; this Sâma is seen to rest on that Ṛik; therefore, the Sâma is sung as resting on the Ṛik. Sâ is the ear and Ama is the mind. That makes Sâma.—55.

MANTRA 4.

अथ यदेतदक्ष्णः शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते अथ यदेवैतदक्ष्णः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥ ४ ॥

अथ Atha, now. यत् Yat, what. एतत् Etad, this. अक्ष्णः Akṣṇaḥ, of the eye. शुक्लं भाः Śuklam Bhâḥ, the white light, tejas. सा Sâ, she. एव Eva, indeed, Sarasvatî residing in that. ऋक् Ṛik, Ṛik. अथ यत् Atha Yat, now what. नीलं परः कृष्णः Nîlam Paraḥ Kṛiṣṇaḥ, deep blue or black. तत् साम Tat Sama, That is Sâman, Vâyu residing in that is Sâman. The rest as above.

4. (Now the Devî Sarasvatî residing in) the white light of the eye is indeed Ṛik; again (the Deva Vâyu residing in) the blue exceeding dark light of the eye is Sâman. This Sâman is refuged in that Ṛik. Therefore the Sâman is sung as refuged in the Ṛik. Sâ is (Sarasvatî in) the white light of the eye, Ama is (Vâyu in) the blue exceeding dark light, and that makes Sâma.—56.

MANTRA 5.

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तत्साम तदुक्थं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

अथ Atha, now. यः Yaḥ, who. एषः Eṣaḥ, this. अन्तर् Antar, inside, interior. अक्षिणि Akṣiṇi, in the eye. पुरुषः Puruṣaḥ, person. दृश्यते Dṛiśyate, is seen (in meditation); सा Sâ, she; here feminine is used because Ṛik is feminine, it qualifies Ṛik. ऋक् Ṛik, the Ṛik, because He is all-knowledge. तत् Tat, He, That. साम Sâma, Sâman, because he is always the *same*. तत् Tat, He, that. उक्थम् Uktham,h ymns to be recited; as Sâman are sung, and Yajus are muttered. The God is called uktha, because He raises or elevates all from their sins, (उत्थापकत्वात्) utthâpakatvât. तत् Tat, He, that. यजुस् Yajus, called Yajus, because He is adorable (याज्यरूपत्वात्) yâjyasvarûpatvât. तत् Tat, He, that. ब्रह्म Brahma called Brahman, because He is all full (पूर्णरूपत्वात्) pûrṇarûpatvât. तस्य Tasya, His. एतस्य Etasya, of this. तदेव Tat-eva, this verily, the same. रूपं Rûpam, form. यत् Yat, which. अमुष्य Amuṣya, of that, *viz.*, of the Person in the sun. रूपं Rûpam, form. यौ Yau, who two. अमुष्य Amuṣya of Him. गेष्णौ Geṣṇau, two singers, *viz.*, Sarasvatî and Vâyu, the ministrels. तौ Tau, they two. गेष्णौ Geṣṇau, two singers, the two ministrels. यत् Yat, what. नाम Nâma, is name, *i.e.*, Ut. तत् Tat, that. नाम Nâma, name, *i.e.*, His name.

5. Now the Person that is seen in the eye is All-wise, All-harmonious and Uplifter of all (or Wisdom, Equality and Veneration). He is All-adorable, He is All-full. The form of that Person in the eye is the same as the form of the other Person in the sun, the ministrels of the one are the ministrels of the other, the name "Ut" of the one, is the name of the other.—57.

MANTRA 6.

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः॥६॥

सः Saḥ, he. एषः Eṣaḥ, this, the Lord in the eye. ये Ye, which. च Cha, and. एतस्मात् Etasmât, from this eye, physical. अर्वाचः Arvâñchaḥ, downwards, lower. लोकाः Lokâḥ, worlds, *viz.*, Pâtâla, &c. तेषां Teṣâm, of them. च Cha, and. ईष्टे Îṣṭe, rules. He is the Lord of them also मनुष्य कामानां Manuṣya-kâmânâm, object desired by men. च Cha iti, and this. इति Iti, thus. It shows the end of the description of Lord's epithets. तत् Tat, therefore, in order that the Lord may give desired objects to mankind and because He is competent to give such objects. ये Ye, who. इमे Ime, these, secular singers. वीणायां Vîṇâyâm, on the lyre, harp. गायन्ति Gâyanti, sing (in the presence of kings, etc.) एतं Etam, Him. The Lord in the eye. ते Te, they. गायन्ति Gâyanti, sing तस्मात् Tasmât, therefore, because they are the musicians of the Lord. ते Te, they. धन-सनयः Dhana-sanayaḥ, obtainers of wealth.

6. He is (the Lord) who rules the worlds beneath (the physical), and awards all the wishes of men. Therefore all who sing on the (harp before kings really) sing to Him, and thus from Him really they obtain all wealth (though outwardly the human king, &c., gives it).—58.

MANTRA 7.

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैवस एष ये चामुष्मात्पराञ्चो लोकास्ताꣳश्चाप्नोति देवकामा ꣳश्च ॥७॥

अथ Atha, now. यः Yaḥ, who (the Udgâtâ) : एतत् Etat, this, *viz.*, the adhidaivata and adhyâtma aspects of God in the Sarasvatî and Vâyu pervading the sun and the eye. एवं Evam, thus. विद्वान् Vidvân, knowing. साम Sâma, the Sâma hymns. गायति Gâyati, sings. उभौ Ubhau, both, *i. e.*, the Lord in the sun and in the eye. सः Saḥ, he. गायति Gâyati, sings out (not through his own power but through the Lord). सः Saḥ, he. अमुना Amunâ, by that, *i. e.*, according to the grace of the Lord or through the impulsion of the Lord: because He wills it so and inspires him to it. एव Eva, verily. सः Saḥ, he. एषः Eṣaḥ, this (singer of the laud to the Lord). ये Ye, which. च Cha, and. अमुष्मात् Amuṣmât, from that, *i. e.*, above the antarîkṣa loka. पराञ्चः Parâñchaḥ, the higher, &c. लोकाः Lokâḥ, lokâs, worlds, heavens like Svarga, &c., Vaikuṇṭha, &c. तान् Tân, those. च Cha, and, not only this world but the higher worlds, objects desired by Devas, etc. आप्नोति Âpnoti, obtains : that is by his singing he causes the deserving to obtain them. देवकामान् Devakâmân, objects desired by Devas. च Cha, and, not only in this world but in the higher worlds also.

7. Now he who knowing this (*viz.*, adhidaivata and adhyâtma aspects of the Lord) sings a Sâman, sings to both (adhyâtma and adhidaivata, that is to the Person in the sun and to the Person in the eye) He verily sings (as inspired) by

him, and obtains, (through the grace of the Lord) the worlds beyond that and the wishes of the Devas (for his Yajamânas).—59.

MANTRAS 8 and 9.

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताꣳश्चोप्नोति मनुष्य-कामाꣳश्च तस्मादुहैवंविदुद्गाता ब्रूयात् ॥ ८ ॥

कं ते काममागायानीत्येष ह्येव कामगानस्येष्टे य एवं विद्वा न्साम गायति साम गायति ॥ ९ ॥

सप्तमः खण्डः ॥ ७ ॥

अथ Atha, now. **अनेन** Anena, by this, *viz*, through the grace of the Lord dwelling in the eye. **एव** Eva, indeed, only. **ये** Ye, which. **च** Cha, and. **एतस्मात्** Etasmât, from this, *viz.*, the physical plane. **अर्वाञ्चः** Arvâñchaḥ, lower, downwards. **लोकाः** Lokâḥ, worlds. **तान्** Tân, them. **आप्नोति** Âpnoti, obtains, procures for his Yajamânas. **मनुष्य कामान्** Manuṣya-kâmân, desires of men. **तस्मात्** Tasmât, therefore. **उ ह** U, ha, indeed. **एवंविन्** Evamvit, thus knowing, he who knows thus (the great power of the Udgâtâ). **उद्गाता** Udgâtâ, the Udgâtṛi singer. **ब्रूयात्** Brûyât should say, (to his Yajamâna). **कम्** Kam, what. **ते** Te, thy. **कामम्** Kâmam, wish, desire. **आगायानि** Âgâyâni, may I sing out. **इति** Iti, thus. **हि** Hi, because. **एव** Eva, verily. **कामगानस्य** Kâmagânasya, of the desire-song, *viz.*, the song by which desired objects are obtained. **ईष्टे** Îṣṭe, rules. (√**ईश्** To, rule, to be capable of accomplishing). **यः** Yaḥ, who. **एवम्** Evam, thus. **विद्वान्** Vidvân, knowing. **साम** Sâma, the Sâman. **गायति** Gâyati, sings out. **साम गायति** Sâma gâyati, the Sâma sings out.

8. Now through this alone (*i. e.*, through the grace of the Lord dwelling in the eye) he obtains all the lower worlds and the desires of human beings. Therefore, the Udgâtṛi who knows this should say (to his yajamâna) "To accomplish what particular desire of yours, shall I sing out." For he, who knowing this, sings out the Sâman, is able to accomplish the desires (of his Yajamâna) through his song, yea, through his song.—60.

Note.—There are two Udgâtṛis in this world, the divine and the human. The divine Udgâtṛi is Vâyu himself, called the Chief Prâṇa. He by his songs accomplishes the desires of the angels of heaven and all the higher worlds are under his jurisdiction. The human Udgâtṛi is the knower of the Sâma-Veda; the true priest who knows how to praise the Lord. The prayer of such a priest is heard by the Lord, and he accomplishes the desires of his Yajamânas or congregation.

A human Udgâtṛi can lead his fold only up to the Svarga-loka. The divine Udgâtṛi leads the men and the Devas above the Svarga-loka. For the principal Udgâtâ of the Lord is Vâyu; the subordinate Udgâtâs are human beings, holy men, Masters of wisdom and compassion.

MADHVA'S COMMENTARY.

In the passage "the eye is even Ṛik, the Âtman is Sâman," the word Âtman has been explained by some as the "Shadow-self." This explanation is wrong, and, therefore the Commentator says:—

The Âtman here means the Jîva Âtman—the individual soul (not the shadow-self).

How do you get this meaning? Can not the meaning given by Śaṅkara be also valid? To this the Commentator replies by quoting an authority:—

It is thus written in the Mânasa:—"Sarasvatî verily dwells in the eye, and Vâyu is said to dwell in the Jîva; thus knowing these two Devas, let one meditate always on the Lord Hari as dwelling in these two."

It has been said in the Mantras 1.6.6 and 1.7.5.—"Now that golden Person who is seen within the sun" and "now the Person who is seen in the eye" are one and refer to God and mean that God is visible. An objector says 'this is not right. For God is not seen by the eyes, and there are many texts which declare Him to be invisible. Therefore these two verses are opposed to the general teaching of the Upaniṣads.' The Commentator answers this objection thus:—

So also:—"He who is seen by the eye of wisdom (not ordinary sight but by the vision of the illumined sage) as residing in the sun and in the eye, is the sole Monarch, (the one Lord); called Ṛik because He is All-wisdom; called Sâman because He is equal to all (He makes no distinction of races or of individuals) or He is Equality itself (or He is *same* always); He is called Uktham, because He is the Up-lifter of all (sinners, or animating all); He is called Yajus because He has the essential nature of being worthy of worship namely Adorable, and lastly, He is called Brahman, because He is Full of all attributes. Thus all names belong to Him and He is called by all terms."

The above also explains the verse "He is Ṛik, He is Sâman, He is Yajus, He is Brahman." It does not mean that He is Ṛig Veda, etc., or that He is the presiding deity of Ṛig Veda, etc. These words are to be taken in their etymological sense here. The word Ṛik comes from the √ṛi 'to know,' 'to go': and so Ṛik means wisdom. Sâman comes from the word Sâma meaning 'same'; and hence equality. The word Yajus comes from the √Yaj 'to sacrifice,' 'to worship'; hence Yajus means worshipful, adorable, sacred. The word Brahman comes from the √Bṛiṁh 'to grow,' 'to increase'; therefore, the word Brahman means 'fully grown,' 'full,' 'infinite.' Thus the above two sentences do not apply to any Jîva, whether dwelling in the sun, or in the eye; but to the Supreme Lord Himself. Had it applied to Jîva, then the next sentence would not be appropriate, which says "He the golden Person in the sun is the Lord of the worlds beyond the sun and of all wishes of the Devas; and He the Person in the eye is the Lord of the worlds beneath and of all wishes of men." For though it may be said that some Jîva may be so highly evolved, that he may become the Lord of the worlds beyond the sun, yet there is no Jîva who is Lord of the worlds beneath, namely, of Pâtâla,

Another objection is raised, if the Lord is the Ruler of the worlds beyond the sun, how can He be said to be the Ruler of the worlds beneath the earth, namely of Pâtâla; if He is light how can you call him darkness; if He is Lord of Heaven, how can He be the Lord of Hell? To this the Commentator says:—

So also:—"As one Viṣṇu is called both the Lord of Badarikâ (Badarikâ Nâtha) as well as the Lord of Dvârikâ (Dvârikâ Nâtha), so here also, He is called both the Lord of the regions above the sun, and of those below the earth."

FIRST ADHYÂYA.

EIGHTH KHANDA.

MANTRA 1.

त्रयो ह वा उद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो जैबिलिरिति ते होचुरुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम इति ॥ १ ॥

त्रयः Trayaḥ, three. ह Ha. उद्गीथे Udgîthe, in Udgîtha, in the matter of the knowledge of the Lord called Udgîtha. कुशलाः Kuśalâḥ, skilful, well versed. बभूवुः Babhûvuḥ, were. शिलकः Śilakaḥ, named Śilaka. शालावत्यः Śâlâvatyaḥ, born in Śâlâvatî. चैकितायनः Chaikitâyanaḥ, descendant of Chaikitâyana. दाल्भ्यः Dâlbhyaḥ, of Dâlbha gotra, or named Dâlbhya. प्रवाहणः Pravâhaṇâḥ, named Pravâhaṇa. जैबिलिः Jaibiliḥ, descendant of Jibila. इति Iti, thus. ते Te, they. ऊचुः Ûchuḥ, said to each other. उद्गीथे Udgîthe, in Udgîtha. वै Vai, verily. कुशलाः Kuśalâḥ, skilful, well versed. स्मः Smaḥ, (we) are. हन्त Hanta, if you give permission, then. उद्गीथे Udgîthe, in Udgîtha. कथाम् Kathâm, discussion, story like the stories of holy men free from passion. वदामः Vadâmaḥ, we speak. इति Iti, thus.

1. There were three men well versed in Udgîtha, *viz.*, Śilaka born in Śâlâvatî, Chaikitâyana of Dâlbhya gotra, and Pravâhaṇa, descendant of Jaibila. They said to each other "We are well skilled in Udgîtha, let us have a talk about Udgîtha."—61.

MANTRA 2.

तथेति ह समुपविविशुः स ह प्रवाहणो जैबिलिरुवाच भगवन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचꣳश्रोष्यामीति ॥ २ ॥

तथा Tathâ, all right, let it be so. इति Iti, thus. ह Ha, verily. समुपविविशुः Samupaviviśuḥ, sat down. सः Saḥ he. ह Ha, verily. प्रवाहणः Pravâhaṇaḥ, named Pravâhaṇa जैबिलिः Jaibiliḥ, descendant of Jibila. उवाच Uvâcha, said (to the other two). भगवन्तौ Bhagavantau, you two respected Sirs. अग्रे Agre, first. वदताम् Vadatâm, say. ब्राह्मणयोः Brâhmaṇayoḥ, of two Brâhmaṇas. This shows that Pravâhaṇa was a Kṣatriya. वदतोः Vadatoḥ, saying. वाचम् Vâcham, speaking, word. श्रोष्यामि Śroṣyâmi, I will hear. इति Iti, thus.

2. They said 'let it be so'; and sat down. Then Pravâhaṇa Jaibili said "You two, respected sirs, speak out first, for I wish to hear what two Brâhmaṇas have to say."—62.

MANTRA 2.—(continued).

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त त्वा पृच्छानीति पृच्छेति होवाच ॥ २ ॥

सः Saḥ, he. (Śilaka Śâlâvatya). ह Ha, verily. शिलकः शालावत्यः Śilakaḥ Śâlâvatyaḥ, called Śilaka Śâlâvatya. चैकितायनम् दाल्भ्यं Chaikitâyanam Dâlbhyam, to Chaikitâyana Dâlbhya. उवाच Uvâcha, said. हन्त Hanta, well, if you permit, then. त्वा Twâ, to you. पृच्छानि Prichchhâni, let me ask. इति Iti, thus. पृच्छ Prichchha, ask. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said (Dâlbhya).

2. Then Śilaka Śâlâvatya said to Chaikitâyana Dâlbhya, "with your permission I will ask you." "Ask," said Dâlbhya.—63.

MANTRA 3.

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति होवाच ॥ ३ ॥

का Kâ, what. साम्नः Sâmnaḥ, of Sâman, namely of Fire, the presiding deity of Sâman and called also Sâman, because it equally (Sâmyât) burns that which is good and auspicious, and which is bad and inauspicious. गतिः Gatiḥ, goal, the end reached by Agni when he gets mukti. इति Iti, thus स्वरः Svaraḥ, Varuṇa, sva = Viṣṇu, ra = he who takes delight in; in whom Viṣṇu takes delight, *i. e.*, Varuṇa. इति Iti, thus ह Ha, indeed. उवाच Uvâcha, said. स्वरस्य Svarasya, of svara. का Kâ, what. गतिः Gatiḥ, goal. इति Iti, thus. प्राणः Prâṇaḥ, the sun, because by his rising he regulates (praṇetṛi) the world, and because he presides over lower prâṇa. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said. प्राणस्य Prâṇasya, of Prâṇa. का Kâ, what. गतिः Gatiḥ, goal. इति Iti, thus. अन्नम् Annam, Dakṣa, because he was *eaten* (opposed as an enemy) by Rudra and because he is the presiding deity of food. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said. अन्नस्य Annasya, का Kâ, गतिः Gatiḥ, what is the goal of annam or Dakṣa. आपः Âpaḥ, water. इति Iti, ह Ha, उवाच Uvâcha, he replied. Âpaḥ means Indra, because he fully protects all (Â-pâlana) and because he is the presiding deity of water.

3. "In what does Agni merge in mokṣa,"? "In Varuṇa," he answered. "In what does Varuṇa merge"? "In Sûrya." "In what does Sûrya merge."? "In Dakṣa," he replied. "In what does Dakṣa merge."? "In Indra," he answered.—64.

MANTRA 4.

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं लोकꣳसामाभिसंस्थापयामः स्वर्गसꣳस्तावꣳ हि सामेति ॥४॥

अपां का गतिः इति Apâm kâ gatiḥ iti, what is the goal of Indra. **असौ लोकः** Asau. lokaḥ, **इति ह उवाच** Iti ha uvâcha, he said, 'that Loka or the Light, or Intelligence or illuminator (â-loka) dwelling in Asu, the chief Prâṇa." Asau lokaḥ, therefore, means 'he who dwells in Asu or life, and is illuminator (loka); the name of Rudra.' Asau loka does also mean 'that world,' or 'heaven,' because Rudra is the presiding deity of 'that world.' **अमुष्य लोकस्य का गतिः** Amusya lokasya kâ gatiḥ, what is the goal of Rudra. **इति** Iti, thus. **न** Na, not. **स्वर्गम्** Svargam, Rudra. Svar is the name of Vâyu or Chief Life; so called because he takes delight in sva or independent or Viṣṇu. He who takes delight in Viṣṇu is called Vâyu or Svar, he who goes (ga=gachchhati) to svar or Vâyu in mukti is called Svarga (svar=merging). It is thus the name of Rudra. **लोकम्** Lokam, the light or illuminator, the luminous. **अतिनयेत्** Atinayet, carry beyond, transcend. **इति ह उवाच** Iti ha Uvâcha, he said, *i. e.*, let know one think that there is any being higher than Rudra. Though the Ṛiṣi Dâlbhya knew that Hari is higher than Rudra, yet he calls Rudra here the highest, in order to bring out, through discussion, the Glory of Hari. **स्वर्गम्** Svargam, to Rudra. **वयम्** Vayam, we. **लोकम्** Lokam, the luminous. **साम** Sâma, the Sâman, the Sâma Veda. **अभिसंस्थापयामः** Abhi-sam-sthâpayâmaḥ, we know as establishing the worship or expounding the worship of Rudra. **स्वर्गसंस्तावं** Svarga-saṃstâvam, the extoller of Rudra, the presiding deity of svarga. **हि** Hi, because. **साम** Sâma, Sâman. Iti, **इति** thus.

4. "In what does Indra merge, in mokṣa?" He replied "in Rudra, (the Intelligence that merges in Life or Prâṇa, and is the presiding deity of svarga)." "In what does Rudra merge?" He replied: "let no man think, that there is any higher than Rudra, for we recognise that the Sâma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone."---65.

MANTRA 5.

तꣳ ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रतिष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥ ५ ॥

तम् Tam, him. ह Ha, indeed. शिलक: शालावत्यः Śilakaḥ Śâlâvatyaḥ, the Ṛiṣi called Śilaka Śâlâvatya. चैकितायनम् दाल्भ्यम् Chaikitâyanam Dâlbhyam, to the Ṛiṣi named Chaikitâyana Dâlbhya. उवाच Uvâcha, said. अप्रतिष्ठितम् Apratiṣṭhitam, not firmly established, incomplete, not full. वै Vai, indeed. किल Kila, certainly. दाल्भ्य Dâlbhya, Dâlbhya. ते Te, thy. साम Sâma, the Sâma; the object treated as the highest in the Sâma Veda according to thy idea of it. यः Yaḥ, who. तु Tu, ever. एतर्हि Etarhi, now. ब्रूयात् Brûyât, were to say. मूर्धा Mûrdhâ, head. ते Te, thy, of thee who sayest that there is no higher than Rudra. The sin of thy blasphemy is so great, that if any one were to say to thee, "may your head fall off;" surely it would now fall off. If any one were to say: "You must bow down your head in shame," you will have to do so. विपतिष्यति Vipatiṣyati, surely fall off. The sense is, because I love thee, therefore, I shall not say so. I will not humiliate thee. इति Iti, thus. मूर्धा Mûrdhâ, head. ते Te, thy. विपतेत् Vipatet, may fall. इति Iti, thus.

5. Then Śilaka Śâlâvatya said to Chaikitâyana Dâlbhya "O Dâlbhya, thy idea of the highest taught in the Sâman is imperfect and incomplete. (Thy blasphemy is a mortal one) and if any one were to say, may your head fall off (may you be humiliated); surely your head will fall off" (You will be humiliated).—66.

MANTRA 6.

हन्ताहमेतद्भगवत्तो वेदानीति विद्धीति होवाचामुष्य लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकꣳसामाभिसꣳस्थापयामः प्रतिष्ठासꣳस्तावꣳ हि सामेति ॥ ६ ॥

हन्त Hanta, well then. अहम् Aham, I. एतत् Etat, this, *viz.*, the highest taught in the Sâman. भगवत्तः Bhagavattaḥ, from your reverence. वेदानि Vedâni, let me know. इति Iti, thus said Dâlbhya. विद्धि Viddhi, know it इति Iti, thus. ह, Ha, indeed. उवाच Uvâcha, said. अमुष्य Amuṣya, of that. लोकस्य Lokasya, of the intelligence; of the illuminator, of Rudra. का Kâ, what. गतिः Gatiḥ, goal. इति Iti, thus. अयं Ayam, this, earth. लोकः Lokaḥ, the Intelligence, *i. e.*, Brahmâ, whose name is Ayam Loka, because ayam loka also means this world, *viz.*, earth, because Brahmâ is the presiding deity of the earth. He is called 'Ayam,' 'this, because he is inside of all the Devas—subtler than they. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said. अस्य Asaya, लोकस्य Lokasya, of this Resplendent One, *viz.*, of Brahmâ. का गतिः Kâ, gatiḥ, what goal. इति Iti, thus. न Na, not. प्रतिष्ठां Pratiṣṭhâm, the su pport of all, *viz.*, the earth or rather Brahmâ presiding over the earth. लोकम् Lokam, the resplendent, illuminator. अतिनयेत् Atinayet, transcend. इति Iti, thus. ह Ha, indeed, उवाच Uvâch, said. प्रतिष्ठां Pratiṣṭhâm

the support of all; in Brahmâ. वयं Vayam, we. लोकम् Lokam, the illuminator. साम Sâma, the Sâma Veda. अभिसंस्थापयामः Abhisaṃsthâpayâmaḥ, we know or recognise as expounding the worship of Brahmâ. प्रतिष्ठा Pratiṣṭâ, th: support, *i. e.*, Brahmâ. संस्तावं Samstâvam, the extoller of Brahmâ. the presiding deity of the earth. हि Hi, indeed. साम Sâma, the Sâma Veda. इति Iti, thus.

6. Then Dâlbhya said "well then, let me learn this from your venerable self." "Learn it," said Śâlâvatya. "What is the goal of Rudra?" He replied "Brahmâ." "What is the goal of Brahmâ?" asked Dâlbhya. He replied: "Let no man think that there is any higher than Brahmâ, for we recognise that the Sâma Veda expounds Brahmâ alone, because its hymns are songs in praise of Brahmâ alone."—67.

MANTRA 7.

त ह ँ प्रवाहणो जैबिलिरुवाचान्तवद्वै किल ते शालावत्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति हन्ताहमेतद्भगवत्तो वेदानीति विद्धीति होवाच ॥ ७ ॥

अष्टमः खण्डः ॥ ८ ॥

तं Tam, him ह Ha, indeed. प्रवाहणः जैबिलिः Pravâhaṇaḥ, Jaibiliḥ, the Ṛiṣi. उवाच Uvâcha, said. अन्तवत् Antavat, finite. वै Vai, indeed. किल Kila, certainly. ते Te, thy. शालावत्यः Śâlâvatyaḥ, O Śâlâvatya. साम Sâma, the Sâma. यः Yaḥ, who तु Tu, ever. एतर्हि Etarhi, now. ब्रूयात् Brûyât, may say. मूर्धा Mûrdhâ, head. ते Te, thy. विपतिष्यति Vipatiṣyati, will surely fall. इति Iti, thus. मूर्धा Mûrdhâ, the head. विपतेत् Vipatet, may fall. इति Iti, thus. हन्त Hanta, well then. अहम् Aham, I. एतत् Etat, this. भगवत्तः Bhagavattaḥ, from your reverence. वेदानि Vedâni, let me know. इति Iti, thus. विद्धि Viddhi, know. इति Iti, this. ह Ha, verily. उवाच Uvâcha, said.

7. Then said Pravâhaṇa Jaibili to Śilaka Śâlâvatya "O Śilaka Śâlâvatya! your idea of the highest taught in the Sâman is finite. (Thy blasphemy is a mortal one) and if any one were to say, 'May your head fall off,' surely your head will fall off." Then Śâlâvatya said "Well then, let me know this from you, Sir." "Know it," replied Jaibili.—68.

MADHVA'S COMMENTARY.

The Lord called Udgîtha has been described as the best of all. This is illustrated now by a story, in the form of a discussion, in the next two Khaṇḍas. In this Khaṇḍa, the words Sâma, Svara, Prâṇa, Âpa and Dyu, are used, one higher than the other, and they generally

mean the Sâma Veda, the tone or articulate sound, breath, food, water, and heaven. The Commentator shows, by quoting an authority, that these words have different meaning here.

As it is in the Nivṛitta :—"Agni is the presiding deity or has the abhimâna of the Sâman (and is denoted by the word Sâma). Svara or articulate sound denotes Varuṇa, *i. e.*, the essential nature of Varuṇa is Svara; and Sûrya is described as the presiding deity or has the abhimâna of the lower Prâṇa (that is, of respiration); Dakṣa is the presiding deity or has the abhimâna of food; Indra has the abhimâna of water; and Śiva, of heaven; each succeeding is higher than the one preceding it. (The word 'gati' in Mantras I.8.3, &c., does not mean here 'going'; but gradual mukti.) They get Mukti, gradually, in the order mentioned above.

Each attaining the one higher gradually, in the order mentioned above; each merging into the one above it in order, when it gets release.

(The Sâman is identified with Agni) because Agni is the essence (âtman), of the Vedic speech and Lord of the organ of speech, (and the singing of Sâma depends upon speech, thus Agni is said to be the Lord of Sâma).

The Svara or articulate sound manifests different letters, from different places, such as throat, palate, teeth, &c., by the tongue coming in contact with the waters of those places, and no articulate letter can be pronounced if there be no moisture in the mouth.

(Therefore) Varuṇa is identified with articulate sound or Svara, because tone depends upon water.

Food is identified with the Prajâpati Dakṣa and breath with the sun, because of the following ruti.

"Sun verily is Prâṇa and food is Prajâpati."

Water is identified with Indra and heaven with Rudra, because of the text.

"Apa eva Indra Dyau Vâva Rudra" water is Indra and heaven is indeed Rudra, &c.

Every Ṛiṣi knows that Viṣṇu is the highest, how is it then that these two Ṛiṣis, Dâlbhya and Śilaka, praise Rudra and Brahmâ as the Supreme, in these two chapters? We find the reason of it thus given?

Says the Brahma Tarka :—"Though Devâs and Ṛiṣis know (in a general way) that Hari is the Supreme, yet they sometimes describe others, as the Highest Self, in order to learn specifically and in more detail, the knowledge of Brahman."

In the sentence "Svargam vayam lokam Sâma abhisamsthâpayâmaḥ," the word svarga may mean either heaven, or Indra, the Lord of heaven, and it may be translated as "we recognise the Sâman as identical with svarga or Indra." Lest one should fall into this natural error, the Commentator explains that Svarga here means Rudra.

"We recognise that the Sâma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone." This is the proper translation of the above sentence; because Rudra is the presiding deity of svarga. That is to say, the Sâma Veda is verily in his praise.

The sentence "Murdhâ to vipatiṣyati iti mûrdhâ to vipatet" should be construed as mûrdhâ te vipatet iti yah kaśchit brûyât chet vipatiṣyati." In other words, 'vipatet' should be taken first and 'vipatiṣyati' in the future tense, as the last; and it should be translated thus :—

If any one were to say '*may* your head fall off,' surely your head *will* fall off."

The word "Ayam loka" means Brahmâ, because he is the presiding deity (âtman) of the earth (which is 'this world' *par excellence.*)

Note.—Moreover if the word 'Svarga' in this chapter be taken in its ordinary meaning as 'Heaven;' then the following incongruity will arise :—In answer to the question "what is the substratum of that world," the Ṛiṣi says "This world." Thus this earth would become the substratum of heaven, which is an absurdity. If it be said, 'this world (earth) supports that world (heaven) by means of sacrifices, gifts, offerings, &c.," then this is also not a fact, for that world is not nourished by sacrifices, &c. If it be urged that the Śruti says:—'Thus the devas live upon gifts." And so this world supports that world; or if it be argued that it is a well known fact that this earth is the support of all creatures and therefore it is the support of that world also; we reply that by 'this world' you also then do not mean 'this earth,' but sacrifices, &c., done here. You have recourse to lakṣaṇâ interpretation; which is to be resorted to in extreme cases only. Your second argument about perceptible fact is self refuted; for though ordinary creatures all are supported by the earth; we do not *see* heaven to be so supported. If you say 'that which is below, supports that which is above it, (as the floor supports the table) and so the earth supports the heaven, we reply, 'Your argument is based on false analogy and it contradicts this Upaniṣad as well.' For when asked 'what is the support of this world,' the Ṛiṣi answers 'ether.' Thus ether which is above the earth is said to be the support of the earth which is below it. The incongruities in Śankara's interpretation are these :—(1) Earth is made the support of heaven. (2) Ether is made the support of earth. (3) Recourse is had to lakṣaṇâ. All these difficulties are removed by the above interpretation of Madhva.

FIRST ADHYÂYA.

NINTH KHANDA.

MANTRA 1.

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् स एष परोवरीयानुद्गीथः स एषोऽनन्तः ॥ १ ॥

अस्य A·ya, of this. **लोकस्य** Lokasya, of the world, *i.e.*, the presiding deity of the earth : of Brahmâ. **का गतिः इति** Kâ gatiḥ iti, what is the goal. **आकाश** Ákâśa, Viṣṇu, because He is all (â=all) luminous (kâśa=light). **इति ह उवाच** Iti ha uvâcha, thus he (Pravâhaṇa) said. **सर्वाणि** Sarvâṇi, all. **ह वै इमानि** Ha vai imâni, verily indeed these. **भूतानि** Bhûtani, beings, like Brahmâ, Rudra, &c. **आकाशात्** Âkâśât, from the All-luminous. **एव** Eva, even. **सम् उत्पद्यन्ते** Sam-ut-padyante, are produced, take their rise. **आकाशम्** Âkâśam, in the All-luminous. **प्रति** Prati, in. **अस्तम्** Aṣtam, setting, return. They merge in Him in Pralaya, and in Release. **यन्ति** Yanti, go. **आकाशः** Âkâśaḥ, the All-luminous. **हि** Hi, because. **एव** Eva, alone. **एभ्यः** Ebhyaḥ, than these, than Brahmâ, &c. **ज्यायान्** Jyâyân, greater. **आकाशः परायणम्** Âkâśaḥ Parâyaṇam, the All luminous is the highest refuge. **स एषः** Sa eṣaḥ, he verily. **परोवरीयान्** Parovariyân, Higher than the high, Greater than the great. **उद्गीथः** Udgîthaḥ, the Udgîtha : sung as the Most High. **स एषः** Sa eṣaḥ, He indeed. **अनन्तः** Anantaḥ, the Endless, the Infinite.

1. Then Sâlâvatya asked "What is the goal of Brahmâ?" "The All-luminous Viṣṇu," replied Pravâhaṇa. "For all these (mighty) Beings take their rise from the All-luminous and have their setting in the All-luminous. The All-luminous is greater than these, the All-luminous is their great refuge. He indeed is higher than the high. He, the Udgîtha, is the Infinite.—69.

MANTRA 2.

परोवरीयो ह्यस्य भवति परोवरीयसो ह लोकाञ्जयति य तदेवं विद्वान्परोवरीया ꣳसमुद्गीथमुपास्ते ॥ २ ॥

परोवरीयः Parovarîyâḥ, Greater than great : the Lord Viṣṇu called the Most High. **ह** Ha, indeed. **अस्य** Asya, of him, the worshipper. **भवति** Bhavati, becomes, the Protector. **परोवरीयसः लोकान्** Parovarîyasaḥ, lokân, worlds greater than the great, such as Vaikuṇṭha, Anantâsana and Śvetadvîpa. **जयति** Jayati, conquers, obtains. **यः** Yaḥ, who. **एतम्** Etam, this. **एवम्** Evam, thus. **विद्वान्** Vidvân, knowing. **परोवरीयांसं उद्गीथः** Parovarîyâṁsam Udgîtha, the Greater than the great. **उपास्ते** Upâste, meditates on.

2. He who meditates on Udgîtha as the Greater than the Great, knowing it thus to be the Supreme goal, the Greater than the Great becomes his Protector, and he obtains the worlds which are Greater than the Great (such as Vaikuṇṭha, &c).—70.

MANTRA 3.

तꣳहैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्त एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके जीवनं भविष्यति तथामुष्मिँल्लोके लोक इति स य एतमेवं विद्वानुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥ ३ ॥

नवमः खण्डः ॥ ६ ॥

तम् Tam, him; namely, the Lord Udgîtha, the Most High. **ह** Ha, verily. **एतम्** Etam, him. **अतिधन्वा** Atidhanvâ, the Ṛiṣi Atidhanvan. **शौनकः** Śaunakaḥ, the son of Śunaka. **उदर-शाण्डिल्याय** Udara-Śâṇḍilyâya, to his pupil Udara-Śâṇḍilya. **उक्त्वा** Uktvâ, having taught. **उवाच** Uvâcha, said. **यावत्तः** Yâvattaḥ, so long as, *i. e.*, through the Tretâ Yuga up to the beginning of Dvâpara. **एनं** Enam, this Udgîtha. **प्रजायां** Prajâyâm, among creatures, *i.e.*, among persons fit to understand Udgîtha. **उद्गीथं** Udgîtham, the Lord Viṣṇu. **वेदिष्यन्ते** Vediṣyante, will know. **परोवरीयः** Parovarîyaḥ, the Supreme. **ह** Ha, indeed. **एभ्यः** Ebhyaḥ, for them, *viz.*, for such knowers of Udgîtha. **तावत्** Tâvat, so long (*i. e.*, upto Dvâpara). **अस्मिन् लोके** Asmin loke, in this world. **जीवनं** Jîvanam, life. **भविष्यति** Bhaviṣyati, will be. Those among mankind who know this Udgîtha, for example in the Tretâ, live up to the end of that Yuga, and with regard to such knowers of Udgîtha, the Supreme Brahman will become their life in this world, till the beginning of the next Yuga. Not only is their life in this world increased but in the next also. **तथा** Tathâ, so. **अमुष्मिन्-लोके** Amuṣmin loke, in that world. The repetition of the word loka is to show respect. **सः** Saḥ, he. **यः** Yaḥ, who. **एतम्** Etam, this Lord. **एवं** Evam, thus. **विद्वान्** Vidvân, knowing. **उपास्ते** Upâste, meditates on. **परोवरीयः** Parovarîyaḥ, the Supreme. **एव** Eva, indeed. **ह** Ha, verily. **अस्य** Asya, his. **अस्मिन् लोके जीवनं भविष्यति** Asmin

loke jîvanam bhaviṣyati, in this world He will become his life. तथा अमुष्मिन् लोके लोके इति Tathâ amuṣmin loke loke iti, so also in the other world, in the other world.

3. 'Those among mankind who will know this Udgîtha'—thus said Atidhanvan son of Śunaka to his disciple Udara-Śâṇḍilya—'will live for the entire length of the age in which they get this knowledge, and for them the Supreme Brahman will be their life in this world, for that length, and also in the other world. He who knowing thus meditates on Him, the Supreme Brahman becomes his life in the next world, yea in the next world.'—71.

MADHVA'S COMMENTARY.

The word Âkâśa is a name of Viṣṇu. As we find in the Sat-Tattva :—

"Hari alone is verily the Supreme because He illumines all and is the best of all and is Infinite."

(The word Akâśa here does not denote 'ether' because in a subsequent passage it is called Parovarîyas, the Supreme, the best and Ananta, the Infinite, words which cannot apply to ether. See also Vedânta Sûtra, 1.1.22.)

In the last section, the word Sâman was explained, as meaning fire, Svara to mean Varuṇa, &c. The Commentator now quotes an authority in support of his interpretation.

Says the Brahma Tarka :—"The Agni or fire is called Sâman, because it equally (sâmyât) burns that which is good and auspicious, and that which is bad and inauspicious. Varuṇa is called Svara, because Sva means Viṣṇu and Ra means 'takes delight in." That in whom Sva takes delight. As Viṣṇu takes delight in ocean, therefore, Varuṇa is called Svara. The Sun is called Prâṇa, because by his rising, he regulates (praṇetṛi) the world (sets its activities in motion) and because he presides over the lower prâṇa.

Dakṣa is called Anna or food, because as 'food' and 'the eater' are opposed terms, so Dakṣa is the opponent of Rudra, who is called 'the Great Eater' (or Destroyer).

Since attâ or eater is the name of Rudra, therefore, the name of his traditional opponent Dakṣa is annam or eaten. Sadâ Śiva is called Svarga, as it literally means 'He whose goal is Svara' (or Vâyu). Svara is the name of Vâyu or Chief Life, so called because he takes delight (ra) or moves about freely (ramate) in sva (or independent) or Viṣṇu. He who takes delight or rejoices in Viṣṇu is called Vâyu or Svar. He who goes (ga=gachchhati) to svar or Vâyu in mukti is called svarga

(Sadâ Śiva enters or merges in Vâyu in Mukti). It is thus the name of Sadâ Śiva. He is also called 'Asau Loka,' 'the luminous or all-wise (loka = jñâna) the being dwelling in life (asau = in asu or in life) because He lives in life (asu). Brahmâ is called "Ayam Loka"—"the luminous or all-wise being dwelling in this;" because Brahmâ is inside of all Devas. The word Loka means intelligence, that whose form is knowledge. Hari is the highest of all these Intelligences."

Indra is called Âpaḥ, because he protects all thoroughly (âpâlanât). The word 'parovarîyas' means 'supremely high.' That parovarîyas becomes his Protector. The word 'yâvattaḥ' means 'so long as.' The words "Yuga lasts" must be supplied to complete the sense. Thus if a person gets this knowledge in the Satya, the Parovarîyas becomes his protector, so long as the Tretâ lasts, *viz.*, to the beginning of Dvâpara.

Note.—Śaṅkara explains the word yâvatta as yâvat te (1-9-3) by saying:—

"So long as, in the line of your descendants, they (your descendants) will know this Udgîthâ, their life will be higher and better than the lives that are ordinarily known." This explanation is wrong. The word prajâyâm "among descendants or creatures" is used generally. There is no such word as "thy ते" in the above Śruti. The proposition is a universal one applying to all creatures.

FIRST ADHYÂYA.

TENTH KHANDA.

MANTRA 1.

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषास्तिर्ह चाक्रायण इभ्यग्रामे प्रद्राणक उवास स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे॥ १॥

मटचीहतेषु Maṭachî hateṣu, (when the crops were all) destroyed by hail-stones, injured by excessive rain. **कुरुषु** Kuruṣu, in the lands of the Kurus. **आदटिक्या** Âṭaṭikyâ, with (his) young (wife) who was about to approach puberty. **सह** Saha, with. **जायया** Jâyayâ, wife. **उषस्तिर्ह** Uṣastiḥ ha **चाक्रायणः** Châkrâyaṇaḥ, named Uṣasti, son of Chakrâyaṇa, one who lived generally near a wheel. **इभ्यग्रामे** Ibhya-grâme, in Ibhya-grâma or in a wealthy town, or the town belonging to the master of elephants (ibha). **प्रद्राणकः** Pradrâṇakaḥ, wandering, begging (food). **उवास** Uvâsa, dwelt. **सः** Saḥ, he. **ह** Ha, verily, **इभ्यम्** Ibhyam, the Lord of elephants. **कुल्माषान्** Kulmâṣân, coarse grains, beans. **खादन्तम्** Khâdantam, eating. **बिभिक्षे** Bibhikṣe, begged.

1. When (the crops in the land of) the Kurus were destroyed by hailstones, Uṣasti Châkrâyaṇa lived a-begging with his young wife, at Ibhya-grâma. Seeing the Lord of Ibhya eating beans, he begged some from him.—72.

MADHVA'S COMMENTARY.

The word **मटची** means a hailstone, for according to the Śabda Nirṇaya upalâ (a stone), iṣṭakâ (a brick) sthûlâ (a big ball) and maṭachî are synonyms. A girl approaching puberty is called aṭakî (Ibid). Who for the sake or in search of food and drink goes about wandering, is called a pradrâṇaka (Ibid)—a famine vagrant.

MANTRA 2.

तꣳहोवाच नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं वै मे पीतꣳस्यादिति होवाच न स्विदेतेऽप्युच्छिष्टा इति ॥ २ ॥

तं Tam, him. **ह** Ha, verily. **उवाच** Uvâcha, said (the Ibhya or Chief). **न** Na, not. **इतः** Itaḥ, than these. **अन्ये** Anye, others. **विद्यन्ते** Vidyante, are. **यत्** Yat, because. **च** Cha, only. **ये** Ye. which, beans. **मे** Me, of me. **इमे** Ime, these. **उपनिहिताः** Upanihitâ, placed in front. These being impure, as having been touched by me while eating, are not fit for giving. **इति** Iti, thus. **एतेषां** Eteṣâm, of these

(a little). मे Me, to me. देहि Dehi, give. इति Iti, this. उवाच Uvâcha, said (Châkrâyaṇa). तान् Tân, them. अस्मै Asmai, to. प्रददौ Pradadau, gave (the Ibhya). हन्त Hanta, well then. अनुपानम् Anupânam, impure drink, drink from which one has already drunk after taking food : or water kept in a jar of leather. इति Iti, thus. उच्छिष्टम् Uchchhiṣṭam, leavings of food and drink, and therefore unclean. वै Vai, verily. मे Me, by me. पीतं Pîtam, is drunk. स्यात् Syât, will be. इति Iti, thus. ह Ha, verily. उवाच Uvâcha, said (Châkrâyaṇa). न स्वित् Na svit, not then. एते Ete, these. अपि Api, even. उच्छिष्टाः Uchchhiṣṭâḥ, impure, unclean.

2. (The master of elephants) said to Uṣasti "I have no more except these, which are placed before me for eating." Uṣasti said "give me then some of these." He gave him some of those, and said "Here is some water to drink, in this bag." Uṣasti said "I shall drink impure water, if I drank what has already been drunk by another." The master of elephants said "Are not these beans also impure, as I am eating of them ?"—73.

MANTRA 3.

न वा अजीविष्यमिमां न खादन्निति होवाच कामो म उदपानमिति स ह खादित्वातिशेषाञ्जायाया आजहार साग्र एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ ३ ॥

न Na, not. वै Vai, verily. अजीविष्यम् Âjîviṣyam, I shall live. इमान् Imân, these (beans). अखादन् Akhâdan, not eating. इति Iti, thus. ह Ha, verily. उवाच Uvâcha, said (Châkrâyana). कामः Kâmaḥ, easily to be got, depends on my will now. मे Me, of me. उदपानम् Udapânam, the drinking of water. इति Iti, thus. सः Saḥ, he (Châkrâyaṇa). ह Ha, verily. खादित्वा Khâditvâ, having eaten (the beans). अतिशेषान् Atiśeṣân, the remaining. जायायाः Jâyâyâḥ, to his wife. आजहार Âjahâra, gave, brought, carried. सा Sâ, she. अग्रे Agre, before. एव Eva, even. सुभिक्षा Subhikṣâ, had eaten. One who has already eaten. बभूव Babhûva, was. तान् Tân, them. प्रतिगृह्य Pratigṛihya, taking. निदधौ Nidadhau, stored away, put away.

3. Uṣasti replied "No, (these beans should not be considered unclean) because without eating them I can not live ; while the drinking of (your) water (is not an absolute necessity and) depends on my pleasure, (for it can be obtained every where)." Uṣasti having eaten himself, brought the remainder to his wife. But she had already eaten before, therefore, she took them and put them away.—74.

MANTRA 4.

स ह प्रातः संजिहान उवाच यद्वतान्नस्य लभेमहि लभेमहि धनमात्राꣳ राजासौ यक्ष्यते समा सर्वैरार्त्विज्यैर्वृणीतेति॥४॥

सः Saḥ, He (Châkrâyaṇa). **ह** Ha, verily. **प्रातः** Prâtaḥ, in the morning. **संजिहानः** Sam-jihânaḥ, abandoning sleep and rising. **उवाच** Uvâcha, said **यत्** Yat, because. **अन्नस्य** Annasya, of food (a little) of food. **बत** Bata, alas. **लभेमहि** Labhemahi, if we may get. **लभेमहि** Labhemahi, we will get. **धनमात्रम्** Dhana-mâtrâm, some wealth. **राजा** Râjâ, the king. **असौ** Asau, that (in a distant place). **यक्षते** Yakṣate, is going to offer a sacrifice. I shall go there. **सः** Saḥ, he (the king). **मा** Mâ, me. **सर्वैः** Sarvaiḥ, with all. **आर्त्विज्यैः** Ârtvijyaiḥ, priestly offices. **वृणीत** Vṛiṇîta, may choose.

4. Uṣasti next morning, after leaving his bed, said to her "alas! if we could get a little of food, then we should get much wealth; for that king, there, is going to offer a sacrifice; he may choose me for all the priestly posts."—75.

MANTRA 5.

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वाऽमुं यज्ञं विततमेयाय। तत्रोद्गातॄनास्तावे स्तोष्यमाणानुपोपविवेश। स ह प्रस्तोतारमुवाच ॥ ५ ॥

तम् Tam, him (Uṣasti). **जाया** Jâyâ, wife. **उवाच** Uvâcha, said. **हन्त** Hanta, alas. **पते** Pate, O husband! **इमे** Ime, these. **एव** Eva, alone. **कुल्माषाः** Kulmâṣâḥ, beans; which you brought yesterday. **इति** Iti, thus. **तान्** Tân, those beans. **खादित्वा** Khâditvâ, having eaten. **अमुं** Amum, that. **यज्ञं** Yajñam, to the sacrifice. **विततं** Vitatam, which was being performed, big. **एयाय** Eyâya, went. **तत्र** Tatra, there, in that (sacrifice). **उद्गातॄन्** Udgâtṛîn, Udgâtṛîns **आस्तावे स्तोष्यमाणान्** Âstâve Stoṣyamânân, who were going to sing their hymns of praise in the Âstâva Karma The word âstâva also means the place of reciting hymns in a sacrifice, the orchestra. **उप** Upa, near. **उपविवेश** Upaviveśa, sat down. **सः** Saḥ, he, *i.e.*, Uṣasti. **ह** Ha, then. **प्रस्तोतारं** Prostotâram, to the prostṛi priest. **उवाच** Uvâcha, said.

5. His wife said to him "Alas! O husband! (There is nothing else in the house) but these (stale) beans (which you brought yesterday)." Uṣasti having eaten them, went to that big sacrifice (which was being performed). There he sat down near the Udgâtrins who were singing hymns in the Âstâva ceremony: and then said to the Prastotar priest.—76.

MANTRA 6.

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ॥ ६ ॥

प्रस्तोतः Prastotaḥ, O Prastotar! **या** Yâ, which. **देवता** Devatâ, deity. **प्रस्ताव** Prastâvam, with the chanting of Prastâva, or Prastâva Bhakti. **अन्वायत्ता** Anvâyattâ, related to, connected with; belongs to, namely, which is established by that Prastâva, which is the especially invoked in that Prastâva. **ताम्** Tâm, that (deity). **चेत्** Chet, if. **अविद्वान्** Avidvân, not knowing. **प्रस्तोष्यसि** Prastoṣyasi, thou shalt sing. **मूर्धा** Mûrdhâ, head. **ते** Te, thy. **विपतिष्यति** Vipatiṣyati, will fall off. **इति** Iti, thus.

6. Oh Prastotar! if thou, without knowing the Devatâ invoked in the particular Prastâva, art going to sing it, thy head will fall off.—77.

MANTRA 7.

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ ७ ॥

एवं Evam, thus. **एव** Eva, even. **उद्गातारं** Udgâtâram, to the Udgâṭṛi. **उवाच** Uvâcha, said. **उद्गातः** Udgâtaḥ, O Udgâtar! **या** Yâ, which. **देवता** Devatâ, deity. **उद्गीथम्** Udgîtham, Udgîtha. **अन्वायत्ता** Anvâyattâ, related to, connected with. **ताम्** Tâm, that (deity). **चेत्** Chet, if **अविद्वान्** Avidvân, not knowing. **उद्गास्यसि** Udgâsyasi, thou shalt sing. **मूर्धा** Mûrdhâ, the head. **ते** Te, thy. **विपतिष्यति** Vipatiṣyati, will fall off. **इति** Iti, thus.

7. O Udgâtar! if thou, without knowing the Devatâ invoked in the particular Udgîtha, art going to sing it, thy head will fall off.—78.

MANTRA 8.

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति। ते ह समारतास्तूष्णीमासांचक्रिरे ॥ ८ ॥

दशमः खण्डः ॥ १० ॥

एवं Evam, thus. **एव** Eva, even. **प्रतिहर्तारं** Pratihartâram, to Pratihartar. **उवाच** Uvâcha, said. **प्रतिहर्तः** Pratihartaḥ, O Pratihartar. **या** Yâ, which. **देवता** Devatâ, deity. **प्रतिहारम्** Pratihâram, with the chantng of Pratihâra. **अन्वायत्ता** Anvâyattâ, related to, connected with. **तां** Tâm, that (deity). **चेत्** Chet, if.

अविद्वान् Avidvân, without knowing. प्रतिहरिष्यसि Pratiharişyasi, thou shalt sing. मूर्धा Mûrdhâ, head ते Te, thy. विपतिष्यति Vipatişyati, will fall off. इति Iti, thus. ते Te, they. ह Ha, verily. समारता: Samâratâḥ, stopped, ceased performing their particular works. तूष्णीम् Tûṣṇîm, silently. आसाञ्चक्रिरे Âsâñchakrire, sat down, remained sitting.

8. O Pratihartar! if thou, without knowing the Devatâ, invoked in the particular Pratihâra, art going to sing it, thy head will fall off. They indeed stopped and sat down silently.—79.

FIRST ADHYÂYA.

ELEVENTH KHANDA.

MANTRA 1.

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणीत्युषस्तिरस्मि चाक्रायण इति होवाच स होवाच भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यैशिषं भगवतो वा अहमवित्त्यान्यानवृषि भगवाꣳस्त्वेव मे सर्वैरार्त्विज्यैरिति ॥ १ ॥

अथ Atha, then; (when they all remained silent). **ह** Ha, indeed. **एनम्** Enam, him (to Châkrâyaṇa). **यजमानः** Yajamânaḥ, the sacrificer (the king). **उवाच** Uvâcha, said. **भगवन्तं** Bhagavantam, worthy; respected sir; deserving respect. **वै** Vai, verily. **अहम्** Aham, I (the king). **विविदिषाणि** Vividiṣâṇi, I wish to know; (what is your name and whose son you are). **इति** Iti, thus. **उषास्तिः अस्मि** Uṣastiḥ asmi, I am (by name) Uṣasti. **चाक्रायणः इति** Châkrâyaṇaḥ iti, (also called) Châkrâyaṇa; (I am) son of Chakrâyaṇa. **ह उवाच** Ha uvâcha, indeed; said. **सः** Saḥ, he (the king). **ह** Ha, indeed. **उवाच** Uvâcha, said. **भगवन्तं** Bhagavantam, (to you) sir. **वै** Vai, alone. **अहम्** Aham, I **एभिः** Ebhiḥ, for these. **सर्वैः** Sarvaiḥ, for all. **आर्त्विज्यैः** Ârttvijyaiḥ, the priestly offices. **पर्यैशिषं** Paryaiśiṣam, I had searched. (I had made up my mind to choose you, sir, for all sacrificial offices). Why then have you chosen these Brâhmaṇs for these offices? To this he replies. **भगवतः** Bhagavataḥ, of your coming, Sir. **वै** Vai, indeed. **अहम्** Aham, I. **अवित्त्यः** Avittyâ, not finding you; not knowing that you, Sir, are coming. **अन्यान्** Anyân, others, as Prastotâr, etc. **अवृषि** Avṛiṣi, I have appointed. **भगवान्** Bhagavân, you Sir. **तु** Tu, but. **एव** Eva, only. **मे** Me, by me. **सर्वैः** Sarvaiḥ, for all. **आर्त्विज्यैः** Ârtijyaiḥ, priestly duties or posts, I (elect.)

1. Then the Sacrificer said to him "I desire to know who you are, Sir." He replied, "I am Uṣasti, the son of Chakrâyaṇa. The King said, "I had made up my mind, Sir, to appoint you alone to all these priestly offices; but not having found you, I have appointed others (priests) to these offices. (But now that I have found you) Sir! I elect you for all these priestly offices."—80.

MANTRA 2.

तथेत्यथ तर्ह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥ २ ॥

तथा Thathâ, all right; very well. **इति** Iti, thus. Uṣasti thought, "If I accept all these offices, I shall be guilty of disappointing these already elected priests;

if I refuse, I go back empty-handed." So he accepted saying, "tathâstu"—"Let it be so"—but he made a condition. अथ Atha, but. तर्हि Tarhi, then. एते Ete, these (whom thou hast already elected). एव Eva, indeed. समतिसृष्टाः Samatisṛiṣṭâḥ, given my permission. स्तुवताम् Stuvantâm, let them sing. Let them chant, but under my direction. यावत् Yâvat, as much as. तेभ्यः Tebhyaḥ, to them; to these Prastotṛi, etc. धनम् Dhanam, wealth. ददत्याः Dadyâḥ, you will give. तावत् Tâvat, so much. मम Mama, to me. दद्याः Dadyâḥ, you must give. That is, give me as much wealth as you will give to all these collectively. इति Iti, thus. तथा Tathâ, well; accepted. इति Iti, thus. ह Ha, indeed. It shows that the King was pleased. It is a particle of expressing satisfaction; at not offending any one. यजमानः Yajamânaḥ, the sacrificer. उवाच Uvâcha, said.

2. "Very well," said Uṣasti. "(These should not, however, be sent away) but let them indeed sing the sacred hymns under my direction. And (promise that you) pay me as much wealth as you give to all these (collectively.)" The Sacrificer said, "Let it be so."—81.

MANTRA 3.

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ३ ॥

अथ Atha, now (after this dialogue between Châkrâyaṇa and the King had come to an end.) ह Ha, indeed. एनम् Enam, to him (Châkrâyaṇa.) प्रस्तोता Prastotâ, the prostotṛi priest. उपससाद Upasasâda, approached respectfully (as a disciple approaches the master.) प्रस्तोतर् Prastotar, O Prostotâ. या देवता Yâ devatâ, what Deity. प्रस्तावम् Prastâvam, to the prastâva. अन्वायत्ता Anvâyattâ, related. ताम् Tâm, her. चेत् Chet, if अविद्वान् Avidvân, not knowing. प्रस्तोष्यसि Prostoṣyasi, thou shalt sing. मूर्धा Mûrdhâ, the head. ते Te, your. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus. मा Mâ, to me. भगवान् Bhagavân, you, Sir. अवोचत् Avochat, said. कतमा Katamâ, which, सा Sâ, that. देवता Devatâ, deity. इति Iti, thus.

3. Then the Prastotṛi priest approached him respectfully, and said, "Sir, you said to me, 'O Prastotar! if not knowing the deity related to Prastâva, thou shalt sing him, thy head will fall off,'—which is that Devatâ?"—82.

MANTRA 3—(continued).

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ३ ॥

प्राणः Prâṇaḥ, Breath. Viṣṇu called the Great Breath or Prâṇa, and dwelling in the Chief Prâṇa. इति Iti, thus. ह Ha, verily. उवाच Uvâcha, said. सर्वाणि Sarvâṇi, all. ह Ha, indeed. वै Vai, verily. इमानि Imâni, these. भूतानि Bhûtâni, creatures. प्राणम् Prâṇam, Breath, Viṣṇu. एव Eva, alone. अभिसंविशन्ति Abhisamviśanti, merge into, at the time of pralaya. प्राणम् Prâṇam, the Great Breath. अभ्युज्जिहते Abhyujjihate, rise out of, emerge out of, come out of this Prâṇa at the Dawn of Creation. सा Sâ, that. एषा Eṣâ, alone. देवता Devatâ, deity. प्रस्तावम् Prastâvam, to prastâva, the act of creation. Literally, it means creation. अन्वायत्ता Anvâyattâ, related to, connected with, belonging to. ताम् Tâm, her. चेत् Chet, if. अविद्वान् Avidvân, not knowing. प्रस्तोष्यः Prastoṣyaḥ, thou hadst sung praises. मूर्धा Mûrdhâ, head. ते Te, thy. विपतिष्यत् Vyapatiṣyat, would have fallen off. तथा Tathâ, thus. उक्तस्य Uktasya, of the saying. मया Mayâ, by me. इति Iti, thus.

3. Châkrâyaṇa said (Viṣṇu, the Great Breath, residing in the) Chief Prâṇa is the deity of Creation. Verily all these creatures merge into Prâṇa (at pralaya), and they come out of Him (at creation). He alone is the deity belonging to creation (prastâva). Had'st thou sung without knowing this Lord, thy head would have fallen off, by my saying (by my warning).—83.

Note.—(That is, if in spite of my warning, thou had'st chanted the prastâva, without knowing who is the true God of Creation, thy head surely would have fallen off, *i. e.*, thou wouldst have been humiliated.)

MANTRA 4.

अथ हैनमुद्गातोपससादोद्गातर्यां देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति आदित्य इति होवाच॥ ४ ॥

अथ Atha, then. ह Ha, verily. एनम् Enam, to him Châkrâyaṇa. उद्गाता Udgâtâ, the Udgâtṛi priest. उपससाद Upasasâda, approached respectfully. उद्गातर् Udgâtar, Oh Udgâtâ. या देवता Yâ Devatâ, what deity. उद्गीथम् Udgîtham, with Udgîtha. अन्वायत्ता Anvâyattâ, related, connected. ताम् Tâm, her. चेत् Chet, if. अविद्वान् Avidvân, without knowing. उद्गास्यसि Udgâsyasi, thou shalt sing. मूर्धा Mûrdhâ, head. ते Te, your. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus. मा Mâ, to me. भगवान् Bhagavân, you, respected Sir. अवोचत् Avochat, said. कतमा Katamâ, which. सा Sâ, that. देवता Devatâ, Deity. इति Iti, thus. आदित्यः Âdityaḥ, the sun The Lord Viṣṇu in the Sun. इति Iti, thus. ह Ha, verily. उवाच Uvâcha, said (Châkrâyaṇa).

4. Then the Udgâtṛi priest approached him respectfully and said, "Sir, you said to me, 'O Udgâtṛi! if not knowing the deity related to Udgîtham thou shalt sing him,

thy head will fall off!' which is that Devata?" He said the Sun.—84.

MANTRA 4.—(continued.)

सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ४ ॥

सर्वाणि Sarvâṇi, all **ह** Ha, indeed. **वै** Vai, verily. **इमानि** Imâni, these. **भूतानि** Bhûtâni, creatures, all singing creatures. **आदित्यम्** Âdityam, the sun, the Viṣṇu in the sun. **उच्चैः** Uchchaiḥ, on the high, being the Best, the Highest. **सन्तम्** Santam, being. **गायन्ति** Gâyanti, sing. **सा** Sâ, she. **एषा** Eṣâ, this. **देवता** Devatâ, the deity. **उद्गीथम् अन्वायत्ता** Udgîtham Anvâyattâ, related to or connected with Udgîtha. **ताम्** Tâm, her. **चेत्** Chet, if. **अविद्वान्** Avidvân, not knowing. **उदगास्यः** Udgâsyaḥ, thou had'st sung. **मूर्धा** Mûrdhâ, head. **ते** Te, thy. **व्यपतिष्यत्** Vyapatiṣyat, would have fallen off. **तथा** Tathâ, thus. **उक्तस्य** Uktasya, of the saying, of the warning. **मया** Mayâ, by me. **इति** Iti, thus.

4. Châkrâyaṇa said (Viṣṇu residing in the sun is the deity of Udgîtha.) Verily all these singing creatures chant His praises, because He is the Best and the Highest. He alone is the deity belonging to Udgîtha. Had'st thou sung without knowing this Lord, thy head would have fallen off as I had warned thee.—85.

MANTRA 5.

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ५ ॥

अथ Atha, then. **ह** Ha, verily. **एनम्** Enam, to him, Châkrâyaṇa. **प्रतिहर्ता** Pratihartâ, the Pratihartṛi priest. **उपससाद** Upasasâda, approached respectfully. **प्रतिहर्तर्** Pratihartar, Oh Pratihartâ. **या देवता** Ya, Devatâ, what deity. **प्रतिहारम्** Pratihâram. **अन्वायत्ता** Anvayattâ, connected with (Pratihâra.) **ताम्** Tâm, her. **चेत्** Chet, if. **अविद्वान्** Avidvân, without knowing. **प्रतिहरिष्यसि** Pratihâriṣyasi, thou shalt sing. **मूर्धा** Mûrdhâ, head. **ते** Te, your. **विपतिष्यति** Vipatiṣyati, will fall off. **इति** Iti, thus. **मा** Mâ, to me. **भगवान्** Bhagavân, you, respected Sir. **अवोचत्** Avochat, said. **कतमा** Katamâ, which. **सा** Sâ, that. **देवता** Devatâ, deity.

5 Then the Pratihartṛi approached him respectfully and said, "Sir, you said to me, 'O Pratihartâ, if not knowing the deity related to Pratihâra, thou shalt sing him, then thy head will fall off,'—which is that Devatâ?"—86.

MANTRA 5. (continued.)

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ॥ ५ ॥

एकादशः खण्डः ॥ ११ ॥

अन्नम् Annam, the food, Lord Viṣṇu dwelling in food. **इति** Iti, thus. **ह** Ha, verily. **उवाच** Uvâcha, he said. **सर्वाणि** Sarvâṇi, all. **ह** Ha, indeed. **वै** Vai, verily. **इमानि** Imâni these. **भूतानि** Bhûtâni, creatures. **अन्नम्** Annam, food. **प्रतिहरमाणानि** Pratiharamâṇâni, eating, maintaining themselves upon. **जीवन्ति** Jîvanti, live. **सा** Sâ, she. **एषा** Eṣa, this. **देवता** Devatâ, the deity. **प्रतिहारम् अन्वायत्ता** Pratihâram Anvâyattâ, related to or connected with Pratihâra. **ताम्** Tâm, her. **चेत्** Chet, if. **अविद्वान्** Avidvân, not knowing. **प्रत्यहरिष्यः** Pratyaharisyaḥ, Thou hadst sung. **मूर्धा** Mûrdhâ, head. **ते** Te, thy. **व्यपतिष्यत्** Vyapatiṣyat, would have fallen off. **तथा** Tathâ, thus. **उक्तस्य** Uktasya, of the saying, of the warning. **मया** Mayâ, by me. **इति** Iti, thus.

5. He said (Viṣṇu residing in the) food (is the deity of Pratihâra). Verily all these creatures eat food, and live thereby (because Viṣṇu dwells in food and thus maintains them). He alone is the deity belonging to Pratihâra. Hadst thou sung without knowing this Lord, thy head would have fallen off, as I had warned thee.—87.

MADHVA'S COMMENTARY.

Prastâva is so called because all creatures are born (Prasûyante) from Viṣṇu. Therefore Viṣṇu dwelling in prâṇa is the deity of Prastâva; because the word Prastâva means the act of creating or creator-ship. Viṣṇu is the real Udgîtha, because residing in the sun, He always enjoys or accepts all the songs of singing creatures, (whether men, angels, or animals,) therefore, He is the Lord of Song. All music, made before kings, etc., though heard by the kings, and sung by ignorant musicians, is really enjoyed by the Lord Viṣṇu, and any reward given to those musicians by their audiences is really given by Viṣṇu (who moves their heart to give such reward.) That Puruṣottama (Highest Person) alone is, therefore, the Lord of Udgîtha. All creatures are nourished and kept living by Lord Viṣṇu in the form of food or dwelling in food; therefore, He is called the Lord of Pratihâra, because the word Partihâra means "to eat." The words "Uchchaiḥ Santam" (in mantra 4 p. 83) mean the Best; being the best,

FIRST ADHYÂYA.

TWELFTH KHANDA.

MANTRA 1.

अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्ववाज तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति ॥ १ ॥

अथ Atha, now; this word indicates that a new topic has commenced. **अतः** Ataḥ, therefore; because there is necessity. **शौवः** Śauvaḥ, Breath-related or revealed; canine; the Udgîtha revealed by Vâyu called Śvan, the Breath or the Great Mover in space. **उद्गीथः** Udgîthaḥ, the sacred song called the Udgîtha. Now then is mentioned the Udgîtha revealed by Vâyu. **तद्** Tad, then; at one time. **ह** Ha, verily. **बकः** Bakaḥ, a person named Baka. **दाल्भ्यः** Dâlbhyaḥ, the son of Dâlbhya. **ग्लावः** Glâvaḥ, nick-named Glâvaḥ, because he remained silent like a glâvaḥ, even when addressed. This name was given to him by his adoptive mother Mitrâ. **वा** Vâ, or. **मैत्रेयः** Maitreyaḥ, adopted by Mitrâ as her son. The force of Vâ is to indicate that both these names apply to one and the same person. **स्वाध्यायम्** Svâdhyâyam, for the sake of study; (religious recitation of the Vedas in a retired spot). **उद्ववाज** Udvavrâja, went out. The word Ha is to be construed with this verb. Or the word Tad may be construed with the next sentence. **(तद्)** (Tad then). **तस्मै** Tasmai, to him (to Baka). **श्वा** Śvâ, Breath, literally, a dog, a hound, a great-breathing or swift-moving or panting one. The great in power, the strong in breath. (See Note). **श्वेतः** Śvetaḥ, white, holy. **प्रादुर्बभूव** Pradur, manifest; Babhûva, became. In order to show favour to Baka and to other Devatâs, the holy Vâyu, assuming a materialised form, became manifest. **तम्** Tam, him, namely, Vâyu thus materialised. **अन्ये** Anye, others. **श्वानः** Śvânaḥ, the breathing ones, the panting ones; the strong ones, literally, breathing ones (Devas in the form of Breath.) **उपसमेत्य** Upa-sametya, having approached. **ऊचुः** Uchuḥ, said. The Devas said to the the Holy Breath, Baka also said to him. **अन्नम्** Annam, food, that which is good. **नः** Naḥ, for us; for our sake. **भगवान्** Bhagavân, O Lord. **अगायतु** Agâyatu, sing, *i. e*, teach to us the worship of God, through the singing of Udgîtha. **अशनायाम** Aśanâyâma, that we may eat (we are anxious to learn). **वै** Vai, verily. **इति** Iti thus.

1. Now, therefore, we shall describe the Udgîtha of Breath. Baka Dâlbhya called also Maitreya, the Silent, went out (to a retired spot), for the sake of study. Then to him there appeared the Holy Vâyu (in a materialised form.)

Approaching him (Vâyu) the other Breaths (as well as Dâlbhya) said "O Lord! sing for us food (*i. e.*, teach us how to pray to God, through Udgîtha,) so that we may eat; (we are verily anxious to learn it.)—88.

MANTRA 2.

तान्होवाचेहैवमाप्रातरुपसमीयातेति तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयांचकार ॥ २ ॥

तान् Tân, to them (to the smaller Breaths and to Dâlbhya). **ह** Ha, indeed. **उवाच** Uvâcha, said. **इह** Iha, here. **एव** Eva, even: to this very place. **मा** Mâ, to me. **प्रातर्** Prâtar, in the morning. **उपसमीयात** Upa-sam-îyata, come, approach, come together. **इति** Iti, thus. **तद्** Tad, then. **ह** Ha, verily. **बकः दाल्भ्यः** Bakaḥ Dâlbhyaḥ, Baka the son of Dâlbhya. **ग्लावः वा मैत्रेयः** Glâvaḥ vâ Maitreyaḥ, or Maitreya the Silent. **प्रति पालयांचकार** Prati-pâlayâm-chakara, waited. "Ha" should be construed with this word.

2. Vâyu said to them "come to me to-morrow morning, at this very spot." Then Baka, the son of Dâlbhya, called also Maitreyaḥ, the Silent, waited for him there.—89.

MANTRA 2.—(continued.)

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सꣳरब्धाः सर्पन्तीत्येव मासस्रुपुस्तेह समुपविश्य हिंचक्रुः ॥ २ ॥

ते Te, they (the Breaths and Dâlbhya). **ह** Ha, verily. **यथा** Yathâ, as. **एव** Eva, even. **इदम्** Idam, this (appointment). **बहिष्पवमानेन** Bahiṣpavamânena, with Bahiṣpavamâna hymns. **स्तोष्यमाणाः** Stoṣyamâṇâḥ, being praised; those who are praised. **सꣳरब्धाः** Samrabdhâḥ, quickly. **सर्पन्ति** Sarpanti, glide along; move. **इति** Iti, thus. **एवं** Evam, thus; so. **आससृपुः** Âsasṛipuḥ, moved along; crept along, *i. e.*, each sat in his appointed place; quietly, calmly and quickly, close to each other, without making noise, as if their mouths were shut, as if each held the tail of the other in his mouth. When they had thus approached him, with due respect, Vâyu taught them the prayer. Being thus taught by Vâyu, those Devas, in the from of Breaths, sitting down, began to praise the Lord dwelling in Vâyu, after uttering the syllable "hiṅ." **तेह** Te, ha, they then. **समुपविश्य** Sam-upa-viṣya, sitting together. **हिं** Hiṅ, the word Hiṅ. **चक्रुः** Chakruḥ, uttered, made the sound.

2. Just as (priests) going to sing Bahiṣpavamâna sit close to each other, gliding noiselessly, (so these Breaths) sat down quietly, (round the white Breath.) (Then Vâyu

taught them the secret prayer). They then thus being seated, made the sound hiṅ, (and thus recited the prayer as taught to them).—90.

MANTRA 2.—(continued.)

ओ३मदा३मों३पिबा३मों३देवो वरुणः प्रजापतिः सविता३ ऽन्नमिहा३हरदन्नपते३ऽन्नामिहा हरा३ऽहरो३मिति ॥ २ ॥

द्वादशः खण्डः ॥ १२ ॥

ओम्३ Om, O full of all qualities! O Vâyu! O Lord dwelling in Vâyu! **अदाम्** Adâma, may we eat (food). **ओम्** Om, O Lord! **पिबाम** Pibâma, may we drink! **ओम्** Om, O Lord. **देवः** Devaḥ, Omniscient! **वरुणः** Varuṇa, adorable! **प्रजापतिः** Prajâpatiḥ, protector of creatures! **सविता** Savitâ, creator! **अन्नम्** Annam, food. **इह** Iha, here. **आहरत्** Âharat, may he bring. **अन्नपते** Annapate, O Lord of food! (O Vâyu and O Viṣṇu residing in Vâyu). **अन्नम्** Annam, food. **इह** Iha, here; for our sake. **आ हर आहर** Âhara Âhara, bring, bring; **ओम्** Om, Om. **इति** Iti, the repetition of ahara shows the end of teaching. The word Iti shows the end of verbal teaching.

2. O Om! (Vâyu and God full of auspicious attributes!) may we eat food, Om may we drink water. Om, may the Omniscient, the Adorable, the Protector of all creatures, the Creator of all, give us our daily food. O Lord of food! give us food. O Lord! Give us food.—91.

MADHVA'S COMMENTARY.

In the former part, it was mentioned that the worshipper of Udgîtha is not contaminated by sin. In this part, it will be stated that such a worshipper possesses the power of obtaining food, by his magical singing, and devout meditation on the Lord; and this the Śruti describes in the form of a story. Dâlbhya's son was called Baka, he was adopted by a lady called Mitrâ as her son; hence he had two names; one was Dâlbhya Baka, another was Maitreya, the adopted son of Mitrâ. He was nicknamed by her Glâva, because even when called on urgent occasions he would remain stupidly standing and not replying quickly, as if he was an idiot.

Dalbhya's son Baka was adopted for the sake of progeny by Mitrâ and when she called him, he remained silent like Glâva, therefore, he was called by her Glâva and got the nick-name Glâva. So, he has both appellations namely Dâlbhya Baka and Maitreya Glâva.

The word Vâ in the Śruti indicates this fact. The word Śauva does not mean Mantras revealed to or seen by the Śvans; but it means the Mantras which Vâyu assuming the form of a Śvan (a Breathing One) uttered in order to teach Baka and other Devatâs.

The Śauva Udgîtha is that which has been revealed by Vâyu assuming the form of a Śvan; for the sake of showing favour to Baka

and to Ṛudra and other Devas, who also had assumed the forms of Śvans on that occasion.

When Vâyu was asked by the other Breaths, to sing the Udgitha for them, he told them "come to me here to-morrow morning." Why did he ask them to come in the morning, and why did he not recite the Udgîtha then and there? The Commentator answers this by saying that morning is the proper time for reciting Udgîtha :—

The Lord Keśava, worshipped in the morning of the full moon with Śauva Udgîtha, awards all desired fruits to his worshipper, said Mâruta.

The Śruti, says the Śvans, moved along and having sat down they began to pronounce Hiṅg Om adâma Om Pibâma, etc. This would show that the Breaths knew the Mantra from before and were not taught by Vâyu. This notion is wrong; for if they knew the Mantra of themselves, what was the necessity of mentioning that the Holy Breath appeared first. This Holy Breath was Vây Moreover this Holy Breath returned the next morning also. If the small Breaths knew the Udgîtha, there was no necessity for the big white Breath to come with them the next morning. Therefore, the Commentator says :—

The Devatâs obtained all their desired objects when they after uttering Hiṅ recited the Mantra "Om Adâma, etc." taught to them by Vâyu and addressed to Viṣṇu dwelling within Vâyu.

"The words addressed to Viṣṇu" show that the four terms Deva, Varuṇa, Prajâpati, Savitâ, are names of Viṣṇu in this passage; though in other places they may have different meanings. Consequently these four terms have also a secondary meaning, namely they are names of Vâyu also, because Viṣṇu dwells in Vâyu. The Commentator shows why Viṣṇu and Vâyu are called by the names of Deva, Varuṇa, Prajâpati, Savitâ :—

Viṣṇu and Vâyu are both called Devas, because one is absolutely all-knowing; while the other is relatively all-knowing.

There is no third all knowing being. The √div means 'to go' and all roots meaning 'to go,' denote also 'to know'; therefore Deva coming from the root √Div means 'knowing' or 'omniscient.' Viṣṇu's omniscience embraces the knowledge of himself and of others intuitively. The omniscience of Vâyu is dependent on reflection.

Both are called Varuṇa because both are Varaṇîya or adorable; both are called Savitâ because both are creators, one who brings forth everything (prasûti); both are called Prajâpati or Lord of creatures, because both are Lords of creatures; one the Highest and the other subordinate to Him.

Note.—The word Śvan is generally translated as 'a Dog' or 'a Hound.' That meaning, however, is not appropriate here. Madhva, of course, has not fallen into the same error as his predecessors. He rightly explains that *Vâyu* appeared in the shape of a Śvan, but he does not explain the word Śvan. It is, however, an old name of Vâyu. In the Rig Veda, I. 161. 13., Sâyana explains the word Śvânam by Vâyu. He says "that which moves or breathes, or pants (Śvasantam) in space or in sky is called Śvan, and it is a name of Vâyu." In another place (I. 179. 4) he explains the word (Śvasantam) by 'all powerful,' 'strong in breath.' Thus this word here may be translated "the Great Breathing One"; 'the Great Breath,' or simply Vâyu. The duty, of these Great

moving Ones in space, was that of an envoy or messenger between God and men. The highest messenger is, of course, the Chief Prâṇa. Subordinate to him are other messengers, all belonging to the Great White Lodge and, therefore, called the White Messenger. I would, therefore, translate this word as "angel," who has a similar function of being an envoy or messenger in theologies of other creeds. Perhaps a more literal translation would be 'the White Strong One'; 'the white Breathing One.' But to translate it as 'a white dog' or 'a white hound' would be against the spirit of the whole Upaniṣad. I have, therefore, ventured to introduce this meaning in the text. The Chief Prâṇa, surrounded by his subordinate Prâṇas, is the principal topic of this Udgîtha Vidyâ in this Upaniṣad. Therefore there is nothing out of the way in the story that the Great Prâṇa materialised as a white angel surrounded by other angels, in order to instruct Baka. This materialisation is not a unique thing. It is often mentioned in other Upaniṣads also. Thus Brahman himself materialises as a Yakṣa in Kena Upaniṣad. See also Nirukta III. 18, where Śvan is derived from the root Śva 'to breathe'; or Sav "to move," "to run." The Uṇâdi I. 158 derives it from Śvi 'to prosper,' 'to grow.'

FIRST ADHYÂYA.

THIRTEENTH KHANDA.

MANTRA 1.

अयं वाव लोको हाउकारो वायुर्हा इकारश्चन्द्रमा अथकार आत्मेहकारोऽग्निरीकारः ॥ १ ॥

अयम् Ayam, this (earth). **वाव** Vâva, verily. **लोकः** Lokaḥ, world. **हाउकारः** Hâ(v)ukâraḥ, the great temple, literally, where invocations are made. **वायुः** Vâyuḥ, Vâyu. **हा इकारः** Hâ(y)ikâraḥ, called the wonderful, whose comings and goings are mysterious. Or the Giver of Joys. **चन्द्रमाः** Chandramâḥ, the moon. **अथकारः** Athakâraḥ, called the reflected light, the subsequent. **आत्मा** Âtmâ, God, the Inner Ruler. **इहाकारः** Ihâkâraḥ, the ever-here, the ever-present, the near to all **अग्निः** Agniḥ, fire. **इकारः** Îkâraḥ, the burning one.

1. Verily this earth is the great temple for invoking the Lord, where Vâyu is the mysterious (giver of joys and) musician ; moon the great light-giver, the self is the Presence on the altar, fire is the incense.

Or

1. This world verily is called Hau, because it is the place of invocation, Vâyu is called Hâyi the mysterious mover and giver of joys, the moon is called Atha ; the reflected light, the subsequent, the Supreme Self is called Iha the Ever-present, the Great Here, and Agnî is called I the incense.—92.

MANTRA 2.

आदित्य ऊकारो निहव एकारो विश्वेदेवा औहोइकारः प्रजापतिर्हिंकारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

आदित्यः Âdityaḥ, the sun. **ऊकारः** Ukâraḥ, called Ukâra because he is burning and heating. **निहवः** Nihavaḥ, Indra, much invoked. **एकारः** Ekâraḥ, is called E, because he comes (eti) to all when invoked. **विश्वेदेवा** Viśve Devâḥ, the all gods. **औहोइकारः** Auhoyikâraḥ, is called Auhoyi summoned or called (huyante) in Viṣṇu called U (Au, loc. Sing of उ) in the state of Mukti. When released all Devas are summoned or called before the presence of the God. **प्रजापतिः** Prajâpatiḥ, the Lord of creatures, Brahmâ. **हिंकारः** Hiṅkâraḥ, called Hiṅ; the word Hiṅ means any certain and definite knowledge. **प्राणः** Prâṇaḥ, the Great Breath. **स्वरः** Svaraḥ, is called Svara because this Prâṇa dwelling in human bodies causes

the Jîva to take delight in Sva or Viṣṇu (Sva, Viṣṇu and, Ra अ to take delight). अन्न Annam, food, goodess Sarasavatî, the presiding deity of food. या या Yâyâ, Sarasvatî called Yâyâ because Vâyu is called Yâyi because of his constant motion; Sarsavatî, the wife of Vâyu because she always accompanies him. Vâyu called Yâyî and food is called Yâyâ; because it is led by Prâṇa, the great guide. वाक् Vâk, speech, voice, Śrî, the goddess of all speech. विराट् Virât, highly resplendent.

2. The Sun is the great heat-giver in this temple. Indra is the messenger; all Mukta Jîvas form the congregation assembled in the Lord; Brahmâ himself is the teacher on the pulpit; the Great Breath is the musician. Sarsavatî is the accompaniment, and Śrî herself the great light.

2. The Sun is called U because he gives heat; Indra is called E because he comes whenever invoked, the Viśvedevas are called Auhoyi, because they are gathered in Viṣṇu when released; Prajâpati or Brahmâ is called Hiṅ because he possesses definite knowledge, Prâṇa in human beings is called Svara because he causes the delight of souls in the Lord; the food is called Yâyâ because it is led to all parts of the body by Prâṇa (or Sarsavatî is called Yâyâ, because she always accompanies Vâyu) and Śrî is called Virâj, the most resplendent.—93.

MANTRA 3.

अनिरुक्तस्त्रयोदशस्तोभः संचरो हुंकारः दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतामेवꣳ साम्नामुपनिषदं वेदोपनिषदं वेद इति ॥ ३ ॥

त्रयोदशः खण्डः ॥ १३ ॥

इति प्रथमः प्रपाठकः ॥ १ ॥

अनिरुक्तः Aniruktaḥ, Undefined, the inexpressable, he who cannot be fully defined. त्रयोदशः Trayodaśaḥ, thirteenth. स्तोभः Stobhaḥ, Stobha. संचरः Sancharaḥ, all-mover, all-pervading, going everywhere. हुंकारः Huṅkâraḥ, called Huṅ: Madhva reads it as Hup, he who protects (pa) all when invoked or entreated (hu). दुग्धे Dugdhe, the rest of the Mantra is the same as Mantra 7 of 3rd Khaṇḍa एताम् Etâm, this. एवं Evam, thus. साम्नाम् Sâmnâm, of the Sâmans. उपनिषदम् Upaniṣadam, the secret meaning, the secret Doctrine.

3. The undefineable, the thirteenth Stobha is the all-pervading Lord Nârâyaṇa called Hup, He who protects all

who pray to Him. The Lord gives him (Release) which is the reward of knowledge. He becomes wealthy and healthy who knows thus the secret meaning of these thirteen Sâma syllables. Yea who knows the secret meaning.—94.

MADHVA'S COMMENTARY.

The meditation on a portion of the Sâma Veda was enjoined before. The Śruti now teaches the meditation on Hâu, etc. In this 13th Chapter in the text, the words Hâu, Hâi, Iha, etc., are so placed that they apparently look like the names of earth, air, moon, etc, because they are in apposition to those words.

The Commentator sets aside this superficial interpretation and shows that these are epithets and not synonyms. He says this earth is called "Hâu" because on it invocations (huyate) are made to Devas, &c.————the place of invocations. The *stobha* called "Hâu" also is hereby explained. Because "Hâu" is uttered herein, it is called "Hâu-Kâra." All the thirteen stobha syllables of the Sâma singing are spiritualised here.

Because Agnihotras, &c., are invoked (performed) herein, hence this world is called Hâvu Kâra.

The air is called Hâyi-Kâra, because it comes as a surprise (hâ-wonder, surprise) or because it gives pleasure, for √hi means "to please", also.

The particle Hâ is a word of exclamation, of wonder—Ha! Oh, etc., Since wind comes no one knows whence and goes away no one knows where, it is called Hâyikâra. This is one meaning. Another interpretation is that the √hi means "to gratify, "to please" also.

Since it gives pleasure and gratification the air is called Hâyikara.

The moon is called Atha, which means "now," and is a word denoting immediate sequence. Since the light of the moon follows immediately after that of the sun, and is its reflection, the moon is called Atha or the subsequent.

The word Atha means sequence, and therefore the moon is called Atha, because its illumination (light) comes after that of the sun (or because it shines after the sun by borrowed light).

Or though the moon and the sun are both similar, inasmuch as both give light, yet the moon was created after the sun, hence moon is called the subsequent.

The Lord Viṣṇu is always called "Here," because—He is near every one. The fire is called 'î' because it is kindled (indhana-kindled). The sun is called û-kâra, because it heats or is a heated mass (√ush. to heat, to burn).

The word Nihava is a name of Indra, because he is constantly (ni) invoked (hva), the "much invoked."

Because he is constantly invoked therefore, Indra is called Nihava. Nihava is called ekâra because he comes (eti) to (all sacrifices when so invoked). All Devas are called Auhoyikâra.

Because in the word called U, which is the name of Viṣṇu, all Devas are summoned (collected together) in the state of Mukti, therefore all devas in their collective form are called Auhoyins, meaning collected in the U. Au is the locative singular of U.

Viṣṇu is called U because he is the most high (U-Uchcha), because all Devas in the state of Mukti are called or summoned (Huyante) in this U (Au) therefore they are called Auhoyinas; therefore, this is the name of Viśve Devas.

The Commentator next explains the sentence Prajâpati is Hinkâra.

The syllable Hi means "certainty"; and this certainty comes from knowledge always. Therefore Brahmâ is called Hiṅ: hi meaning "certainty" and the nasal sound "ṅg" means knowledge. Hiṅg meaning "certain knowledge" and it is the name of Brahmâ.

The Vâyu as breath in the human body is called Svara. This word Svara means literally he who causes the soul (Jîva) to take delight (ra) in Viṣṇu called Sva.

The Commentator next explains the sentence the food is yâyâ.

This shows that Vâyu has two forms, in its cosmic form it is called Yayi, in its physiological form it is called Svara. Vâyu is called Yâyi because it is constantly moving. She who is the constant companion and follower of Yâyi is called Yâyâ: and this is the name of Sarsavatî, the wife of Vâyu. She verily is said to be the presiding deity of food; therefore the Śruti says "the food is Yâyâ." Another meaning of this text is, the food is called Yâyâ because it is conducted or led by Prâṇa to all parts of the body.

The Commentator next explains the sentence the speech is Virâj.

Śrî is called Virâj because she is the most (vi) resplendent (Râj) object; as she is essence of all speech.

(The Commentator next explains the sentence undefinable is the thirteenth Stobha, *viz.*, the indefinite syllable "hup.")

The undefined is the all-pervading Nârâyaṇa alone, and because when invoked, He alone protects all, He is called Hupkâra; because when called (hu) He protects (pâ.) This is the name of Janârdana. Hari is called the undefined, because He is inexpressable (not fully expressed) He is the Supreme Person. This is in the Mâhâtmya.

The word Sañchara means that which moves completely the full mover. This also is the name of God.

Note—Though God was mentioned before also as Iha (Here) and he is mentioned again in this place also; there is no repetition here. The God mentioned before as Iha referred to the Kṣetrajña or the Inner Ruler of all, the God within every human being; while the God mentioned now is in His All-pervading aspect and therefore the Commentator has used the word Vyâpta,

This Khaṇḍa may be explained as an allegory—the whole world being a vast temple, praising God and it is so translated in small type. This is merely a suggestion for the consideration of our readers.

SECOND ADHYAYA.

FIRST KHANDA.

MANTRA 1.

ॐ समस्तस्य खलु साम्न उपासनꣳसाधु यत्खलु साधु तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ १ ॥

ओम् Om, Om. **समस्तस्य** Samastasya, of the Entire: of the Full. **खलु** Khalu, verily. **साम्नः** Sâmnah, of Sâma, of Hari (established by Sâma): of Viṣṇu called Sâma the Same; the Harmonious. **उपासनं** Upâsanam, adoration: meditation. **साधु** Sâdhu, (is) proper; good. **यत्** Yat, which. **खलु** Khalu, indeed. **साधु** Sâdhu, proper, good. **तत्** Tat, that. **साम** Sâma, is Sâma; name of Viṣṇu (Hari). **इति** Iti, thus. **आचक्षते** Âchakṣate, call (the learned, the wise). **यत्** Yat, which. **असाधु** Asâdhu (is) improper, not good. **तत्** Tat, that. **असाम** Asâma, not Sâma (they say): discordant. **इति** Iti, thus.

1. The meditation on the Full and the Harmonious is good. "Verily that which is Good (Sâdhu) is also Harmonious"——say the wise—"what is evil, is indeed discordant."—95.

MANTRA 2.

तदुताप्याहुः साम्नैनमुपागादिति साधुनैनमुपागादित्येव तदाहुरसाम्नैनमुपागादित्यसाधुनैनमुपागादित्येव तदाहुः ॥ २ ॥

तत् Tat, in that, in that (matter of the Harmonious and the Good being identical). **उत** Uta, even, indeed. **अपि** Api, even, also. **आहुः** Âhuḥ, say (other wise men). **साम्ना** Sâmnâ, with Sâman. **एनम्** Enam, Him, the Lord Viṣṇu. **उपागात्** Upâgât, went, approached. **इति** Iti, thus. **साधुना** Sâdhunâ, well; becomingly. **एनम्** Enam, Him. **उपागात्** Upâgât, went, approached. **इति** Iti, this. **एव** Eva, indeed. **तत्** Tat, that. **आहुः** Âhuḥ, say (the wise). **असाम्ना** Asâmnâ, without Sâma, discordantly. **एनम्** Enam, Him. **उपागात्** Upâgât, went, approached. **इति** Iti, thus. **असाधुना** Asâdhunâ, without well; badly, unbecomingly. **एनं** Enam, Him. **उपागात्** Upâgât, went, approached. **इति** Iti, thus. **एव** Eva, indeed; even. **तत्** Tat, that. **आहुः** Âhuḥ, say (the wise).

2. The wise say also regarding this:—"When (the mantra) says *he approached (sang the Lord) harmoniously*, it means indeed that he approached (sang) Him becomingly, when it says, *he approached Him discordantly*, it means that he approached Him unbecomingly."—96.

MANTRA 3.

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु बतेत्येव तदाहुरसामनो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः॥ ३ ॥

अथ Atha, now, another illustration of the synonymous use of Sâma and Sâdhu is given. **उत** Uta, and **अपि** Api, also. **आहुः** Âhuḥ, they say; the wise say. **साम** Sâma, Harmonious. **नः** Naḥ, unto us. **बत** Bata, truly. **इति** Iti, thus. **यत्** Yat, because (the meaning of the word Sâma is). **साधु** Sâdhu, good. **भवति** Bhavati, happens, becomes, is. **साधु** Sâdhu, good. **बत** Bata, truly, a mere expletive. **इति** Iti, thus. **एव** Eva, indeed. **तत्** Tat, that; therefore. **आहुः** Âhuḥ, say they. **असाम** Asâma, Asâma (evil). **नः** Naḥ, unto us. **बत** Bata, a mere expletive, truly. **इति** Iti, thus. **यत्** Yat, because. **असाधु** Asâdhu, evil. **भवति** Bhavati, has happened, becomes. **असाधु** Asâdhu, evil. **बत** Bata, a mere expletive, truly. **इति** Iti, thus. **एव** Eva, indeed, even. **तत्** Tat, therefore. **आहुः** Âhuḥ, they say.

3. And so also, the wise say, "because (Sâma and Sâdhu are synonyms)" therefore they say, "Truly it is harmonious for us, *i. e.*, it is good for us;" and because Asâma and Asâdhu have the same meaning; therefore, they say "truly it is discordant for us, *i. e.*, it is not good for us"—97.

MANTRA 4.

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेनꣳ साधवो धर्मा आ च गच्छेयुरुपचनमेयुः ॥ ४ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Saḥ, he, the worshipper. **यः** Yaḥ, who. **एतत्** Etat, this, the good and the Harmonious. **एवं** Evam, thus; because He is good, therefore He is called Harmonious. **विद्वान्** Vidvân, knowing. **साधु** Sâdhu, good. **साम** Sâma, harmonious. **इति** Iti, thus. **उपास्ते** Upâste, adores, meditates. **अभ्याशः** Abhyâśaḥ, quickly. **ह** Ha, verily. **यत्** Yat, which. **एनम्** Enam, to him, the worshipper. **साधवः** Sâdhavaḥ, good. **धर्माः** Dharmâḥ, qualities, attributes. **आगच्छेयुः** Âgachchheyuḥ, approach. **उप च नमेयुः** Upa cha nameyuḥ, remain fixed steadily: another reading is. **उपनमेयुः** Upa-nameyuḥ, stand for his enjoyment. **च** Cha, and.

4. He who knowing this Lord both as the Good and the Harmonious, meditates upon Him thus, gets quickly all good qualities as permanent (traits of his character).—98.

MADHVA'S COMMENTARY.

In the previous Adhyâya it was mentioned how to meditate on Udgîtha and on the 13 Stobha letters or syllables like Hâu, etc. That Adhyâya dealt with the Upâsanâ of a particular portion of the Sâma Veda, the present Adhyâya deals with the meditation on the entire Sâma Veda in its two-fold aspect of five-fold and seven-fold Sâma. The first khaṇḍa teaches that the entire Sâma Veda should be meditated upon and it praises such meditation. The first sentence says it is good to meditate on the whole Sâma Veda and to read it in its entirety. This *prima facie* view of the meaning of the first sentence is set a side by the Commentator.

The word Samastasya means of the full, namely, of Viṣṇu who is called the Full, because the Full is good; therefore it is good to meditate on Viṣṇu called Sâman.

The word Sâdhu translated as good means proper; how Sâma can be called Sâdhu, the author shows by explaining that both these words etymologically mean one and the same thing. He, therefore, says :—

Since the entire or the Full is Sâdhu, therefore the meditation of Viṣṇu called Sâman is Sâdhu. That which is measured as Sâra or Essence, or who is the standard of all essences is called Sâma (Sâ = Sâra or essence and Ma = measured, therefore Sâma means that which is measured or known as essence). While Sâdhu means that which is to be considered or conceived or held (Dhâryam as essence) (Sâ = Sâra or essence and Dhu = Dharyam, to be held; thus Sâdhu means that which is to be considered as essence). Therefore Sâdhu and Sâma both have one and the same meaning.

The Commentator next explains the Śruti which says. If any one, knowing this thus, meditate upon the Sâma as Good, all good qualities would quickly approach him, and accrue to him.

Those who meditate on Nârâyaṇa, the Faultless, the Full as the deity of all Sâmans, and as named Sâman, because He is Sâdhu or good and as full of all good qualities, becomes released and obtains the attributes of the good. Thus we read in the Sâma Saṃhitâ.

Second Khanda.

Mantra 1.

लोकेषु पञ्चविधꣳ सामोपासीत पृथिवी हिंकारोऽग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु॥१॥

लोकेषु Lokeṣu, in worlds, in the various planes, *e.g.*, physical, astral &c. **पञ्चविधं** Pañchavidham, five-formed; that which has the five-fold nature like Hiṅkâra, &c. **साम** Sâma, the Brahman called Sâma or Harmonious, **उपासीत** Upâsîta, should be adored: let one meditate. **पृथिवी** Pṛithivî, the Lord called Pṛithivî, because of His giving increase (prathana) to harvest &c., and residing

in earth. हिङ्कारः Hiṅkâraḥ, as Hiṅkâra, because as the agent of creation, He is called Hiṅkâra, established by the Sâma Bhaktî called Hiṅkâra, Pradyumna अग्निः Agniḥ, the fire, Vâsudeva dwelling in fire, called Agnî, because devouring (adana) everything. प्रस्तावः Prastâvaḥ, (as) Prastâva, established by the Sâma Bhakti called Prastâva; and as it means literally the First Emanation, it is the name of Vâsudeva the first Avatâra. अन्तरिक्षं Antarîkṣam, the Ether, Nârâyaṇa, dwelling in Antarîkṣa, called also the same because He looks into (antarîkṣana) the hearts of all. उद्गीथः Udgîthaḥ, (as) Udgîtha, Nârâyaṇa so called because He is sung by Om; a Sâma Bhakti called Udgîtha. आदित्यः Âdityaḥ, the sun; Hari named Âditya, dwelling in Âditya; called Âditya because He takes up (âdâna) all life. प्रतिहारः Pratihâraḥ, (as) Prâtihâra. The Sâma Bhakti called Pratihâra; the Lord established by that Sâman; and so named because He constantly modifies (Pratihâra) the world in every effect, and continually breaks old forms. It is the name of Aniruddha. द्यौः Dyauḥ, the heavens. Sankarṣaṇa dwelling in the heaven. Dyau = $\sqrt{\text{div}}$ 'to play' is a name of the Lord, because He is sportful, the creation is His sport. निधनम् Nidhanam, (as) Nidhana; the Sâma Bhakti called Nidhana. It literally means "Destroyer." The aspect of Lord as Destroyer is so called. It is the name of Sankarṣaṇa. इति Iti, thus. ऊर्ध्वेषु Urdhveṣu, in the regions one above the other, from the below upwards; in an ascending line.

1. Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds. Pradyumna in Pṛithivî (the earth), Vâsudeva in Agnî (fire), Nârâyaṇa in the sky, Aniruddha (the Evolver), in the Âditya (sun), Sankarṣaṇa (the Destroyer) in Dyau (heaven). So in an ascending line.—99.

Note.—Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds. Pradyumna the creator called Hiṅkâra dwells in Pṛithivî (the earth and is called Pṛithivî, the scatterer of seed); Vâsudeva called Prastâva (the First Emanation) dwells in Agni (fire), and is called Agni (the Eater); Nârâyaṇa called the Udgîtha, dwells in the Antarîkṣa (sky) and is also called so, because He looks into the hearts of all; Aniruddha called Pratihâra, (the Evolver), dwells in the Âditya (sun) and is called Âditya, because he takes up all, Sankarṣaṇa called Nidhana the Destroyer, dwells in Dyau, heaven and is called Dyau because He is sportful. So in an ascending line.

MANTRA 2.

अथावृत्तेषु द्यौर्हिंकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

अथ Atha, then, now. आवृत्तेषु Âvṛitteṣu, from above downwards, let one meditate on the five-fold Lord called the Harmonious. द्यौः Dyauḥ, Pradyumnaḥ, staying in heaven. हिङ्कारः Hiṅkâraḥ, called Hiṅkâra. आदित्यः Âdityaḥ, Vâsudeva, in the sun. प्रस्तावः Prastâvaḥ, as Prastâva. अंतरिक्षं Antarîkṣam,

Nârâyaṇa in the sky. उद्गीथः Udgîtha, as Udgîtha. अग्निः Agniḥ, Aniruddha, in the fire. प्रतिहारः Pratihâraḥ, as pratihâra. पृथिवी Pṛithivî, Saṅkarṣaṇa in the earth. निधनम् Nidhanam, as nidhana.

2. Now in a descending scale—Pradyumna in heaven; Vâsudeva in the sun; Nârâyaṇa in the sky; Aniruddha in fire, and Sankarṣaṇa in the earth.—100.

MANTRA 3.

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वांल्लोकेषु पञ्चविधꣳ सामोपास्ते ॥ ३ ॥

इति द्वितीयः खण्ड ॥ २ ॥

कल्पन्ते Kalpante, become accessible, belong ह Ha, indeed. अस्मै Asmai, unto him. लोकाः Lokâḥ, these regions; worlds; the Resplendent Ones. ऊर्ध्वाः Urdhvâḥ, below upwards. च Cha, and. आवृत्ताः Âvṛittâḥ, above downwards. च Cha, and. यः Yaḥ, who. एतत् Etat, this. एवं Evam, thus. विद्वान् Vidvân, knowing. लोकेषु Lokeṣu, in the worlds. पञ्चविधं Panchavidham, five-fold. साम Sâma, Hari, the Harmonious. उपास्ते Upâste, meditates.

3. These (ten) Resplendent (Forms), (five) on the ascending and (five), on the descending arc make accessible (all desired objects) to that (worshipper), who knowing thus the Lord, meditates on Him as the Harmonious, in His five-fold form, in the worlds.—101.

MADHVA'S COMMENTARY.

Now the Śruti teaches the meditation on the Lord, in the five-fold Sâman. In the sentence the earth is Hiṅkâra, etc., *prima facie* it would appear as if the earth and Hiṅkâra were one and the same; this is inaccurate. Hiṅkâra, etc., being mere words or sounds can not be objects like earth, etc. The Commentator, therefore, explains these five words first, namely Hiṅkâra, Prastâva, Udgîtha, Pratihâra, and Nidhana. Be cause these words are of constant occurrence in these Khaṇḍas.

The word Udgîtha is the name of Nârâyaṇa, because He is sung as the High, through the syllable Om. Or He is called Udgîtha because Avatâras, like Vâsudeva, etc, come out (Udgachchhanti) from Him. (The word Prastâva means Vâsudeva) Vâsudeva being the first Avatâra, or Form; being the highest person or Male is called Prastâva, (Pra = first, stâva = born or emanation). Sankarṣaṇa is called Nidhana, because Sankarṣaṇa means the destroyer; and Nidhana also means destruction; therefore, Sankarṣaṇa alone is Nidhana. (Hiṅkâra is now explained, it is the name of Pradyumna). The Lord Pradyumna is called Hiṅkâra, because he is the Creator or Maker of hi or creation, for hi means creation. Hi means

that which is well-known, and creation is well-known. The word Pratihâra, is the name of Aniruddha, the Supreme Lord, because He nourishes continually this world, in all its activities; therefore, the sustainer (Pratihartâ) is called Aniruddha. Another meaning of Pratihartâ is that he who re-absorbs, all his forms, again and again (Prati) in himself.

Admitted that the words Hiṅkâra, etc., are names of the Lord how are they applied to the earth, etc. This the Commentator next answers.

These Pradyumna, etc., are always resident in earth, etc., as established in them and because these aspects of the Lord reside in earth, etc.; therefore, earth, etc., get the name of Pradyumna, etc. The word Pṛithivî, etc., in their etymological meaning, primarily denote the Lord, and secondarily, they denote earth, etc., on account of their connection with the Lord and existing for the sake of the Lord. Because the Lord makes the crops to grow (Prathana), therefore He is called Pṛithivî or the Crop-grower (and secondarily the earth is called Pṛithivî because the crops grow on it). Fire is called Agni because it devours (Adana) all, and the Lord is called Agni as He devours the whole universe. The Lord is called Antarîkṣam because He sees (Îkṣan) through all. And nothing can obstruct His gaze. This word is secondarily applied to the sky, where also there is nothing to obstruct the gaze.

The Lord is called Antarîkṣa because He sees into the interior of every thing; nothing obstructs His gaze, the sky is called Antarîkṣa, because there is no object in it to obstruct one's gaze.

The Lord is called Âditya, because He takes up life and sap. The sun is called Âditya, because he takes up (Adana) vapours. The Lord is called Dyau because He creates all as a *pastime*, (the √div = to play, to sport). The heaven is called Dyau, because it is also a place of sporting or play. Thus all names verily apply to the Supreme Hari.

(The above Śruti passage is thus construed by some:—"the worlds in the ascending as well as the descending lines, belong to him, who, knowing this thus, meditates upon the five-fold Sâma among the worlds." This explanation is however, incorrect. The Commentator shows this by quoting an authority.)

It is said "he who worships the Supreme Lord Hari, in His five-fold forms, in the worlds; for him these five forms, which are ten-fold, because of being five in the higher and five in the lower, or five on the ascending and five on the descending arc, give all his desires even up to Mokṣa or release."

THIRD KHANDA.

MANTRA 1.

वृष्टौ पञ्चविधꣳसामोपासीत पुरो वातो हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः॥१॥

वृष्टौ Vṛiṣṭau, in the rain. **पञ्चविधं** Pañchavidham, the five-formed, the five-fold. **सामं** Sâma, the Harmonious; Hari who is established by Sâma. **उपासीत** Upâsîta, one should adore, let one meditate. **पुरोवातः** Purovâtaḥ, Pradyumna dwelling in purovâtâ, the fore-wind, the wind that precedes the rain. **हिङ्कारः** Hiṅkâraḥ, Hiṅkâra; established by the Sâma Bhakti called Hiṅkâra. **मेघः** Mêghaḥ, the cloud. **जायते** Jâyate, becomes, gathers. **सः** Saḥ, he. **प्रस्तावः** Prastâvaḥ, as Prastâva. **वर्षति** Varṣati, rains. **यः** Yaḥ, who. **उद्गीथः** Udgitha, Vâsudeva. **विद्योतते** Vidyotate, lightens. **स्तनयति** Stanayati, thunders **सः** Saḥ, he. **प्रतिहारः** Pratihâraḥ, called pratihâra.

1. Let one meditate on the five-fold Lord the Harmonious, in the rain; Pradyumna in the wind, that brings the rain clouds; Vâsudeva in the gathered clouds; Nârâyaṇa in the raining; Aniruddha in thunder and lightning.—102.

MANTRA 2.

उद्गृह्णाति तन्निधनं वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्वृष्टौ पञ्चविधꣳ सामोपास्ते ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

उद्गृह्णाति Udgṛihṇâti, takes up; stops **तत्** Tat, that **निधनं** Nidhanam, as nidhana. **वर्षति** Varṣati, rains. **ह** Ha, indeed. **अस्मै** Asmai, unto him. **वर्षयति** Varṣayati, makes to rain. **ह** Ha, indeed. **यः** Yaḥ, who. **एतत्** Etat, this. **एवं** Evam, thus. **विद्वान्** Vidvân, knowing **वृष्टौ** Vṛiṣṭau, in rain. **पञ्चविधं** Pañchavidham, five-fold. **सामं** Sâma, Hari the Harmonious. **उपास्ते** Upâste, adores.

2. Saṅkarṣaṇa in the ceasing (when it stops raining). For him there is rain, and the Lord showers all blessings on him who knowing Him thus, meditates on Him in the rain, as the five-fold Harmonious.—103.

MADHVA'S COMMENTARY.

He who meditates on Viṣṇu, in His five-fold forms, existing in the fore-wind, etc., obtains rain, and for him through His five aspects Janârdana showers all objects of enjoyment, which Mukta or released souls get.

The phrase he rains for him has no object in the Śruti passage. The Commentator supplies it by the words Muktigân Bhogân, all enjoyments of Muktajîvas. That is, the Lord rains for him all enjoyments, which souls get in the state of release.

FOURTH KHANDA.

MANTRA 1.

सर्वास्वप्सु पञ्चविधꣳसामोपासीत मेघो यत्संप्लवते स हिंकारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

सर्वासु Sarvâsu, in all. **अप्सु** Apsu, waters. **पञ्चविधं** Pañchavidham, the five-fold. **साम** Sâma, Hari the Harmonious. **उपासीत** Upâsîta, should meditate upon. **मेघः** Meghaḥ, the clouds. **यत्** Yat, which. **सम्प्लवते** Samplavate, that collect together into dense masses; that move. **सः** Saḥ, that. **हिङ्कारः** Hiṅkâraḥ, as Hiṅkâra form of Sâma Bhakti. **यत्** Yat, which. **वर्षति** Varṣati, falls (in drops). **सः** Saḥ, that. **प्रस्तावः** Prastâvaḥ, as Prastâva form of Sâma Bhakti. **यः** Yaḥ, which (drops of w ters). **प्राच्यः** Prâchyaḥ, to the east. **स्पन्दंते** Spandante, flow. **सः** Saḥ, that. **उद्गीथः** Udgîtha, called Nârâyaṇa or Hari. **यः** Yaḥ, which. **प्रतीच्यः** Pratîchyaḥ, to the west. **सः** Saḥ, that. **प्रतिहारः** Pratihâraḥ, called Pratihâra. **समुद्रः** Samudraḥ, in the ocean. **निधनम्** Nidhanam, called nidhanam.

1. Let one meditate on the five-fold Lord the Harmonious in all waters. Pradyumna in the clouds when they collect together, Vâsudeva in the clouds when raining, Nârâyaṇa in the rivers that flow eastward, Aniruddha in the rivers flowing west, and Saṅkarṣaṇa in the ocean.—104.

MANTRA 2.

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधꣳसामोपास्ते ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

न Na, not. **ह** Ha, indeed; and. **अप्सु** Apsu, in waters. **प्रैति** Praiti, dies; because the Lord dwelling in waters protects him. **अप्सुमान्** Apsumân, devoted to the Lord called Apsu; attains the Lord, gets Mukti. **भवति** Bhavati, becomes. **यः** Yaḥ, who. **एतत्** Etat, this. **एवम्** Evam, thus. **विद्वान्** Vidvân, knowing. **सर्वासु** Sarvâsu, in all. **अप्सु** Apsu, waters. **पञ्चविधं** Pañchavidham, five-fold. **साम** Sâma, the Sâma, Harmonious. **उपास्ते** Upâste, meditates.

2. He who knowing this thus, meditates on the five-fold Harmonious, as residing in the waters, does not meet death by drowning; (but getting Release) possesses the Lord of all waters.—105.

MADHVA'S COMMENTARY.

Having thus mentioned the meditation of the Lord in his five-fold aspects in the rain, now the Śruti teaches the meditation on the Lord in all waters formed of rain. This khaṇḍa, therefore, also appertains to God and is not merely one which deals with physical things.

He who meditates on the Lord Nârâyaṇa in waters, and knows Him, that the Lord is five-fold even in waters, does not die by being drowned in water; because the Lord Hari dwells in waters (and protects him there). The sense is, he who meditates on the Lord Nârâyaṇa, as dwelling in waters, becomes released. Or the word Apsumân may be explained as He who produces the waters (apaḥ sûte 'he who produces water'). The long û is shortened and thus we get apsumân.

Note.—The word apsumân means devoted to Nârâyaṇa. How do you explain apsumân as Nârâyaṇavân? To this we reply, because Nârâyaṇa exists in waters, and another name of Nârâyaṇa is apsuṣad, he who dwells in waters, or he who moves on the surface of the waters. If apsuṣad be a name of Nârâyaṇa, then Nârâyaṇavân would be apsuṣadvân and not apsumân. To this we reply that the word apsumân is an example of that class of words, in which the middle term is elided. The full compound, of course, would have been apsuṣadvân, but apsumân is a shortened form. But Nârâyaṇa is the Inner Controller of all; He is not only in waters but in everything. How is it then said that meditation on the Lord in the water produces such a high result? To this we reply, that whoever is devoted to the Lord, gets always salvation. Another objection next raised is that the word apsu is in the locative case. How do you make this compound without removing the case-sign. To this we reply, that in the compound the locative case-sign is sometimes not elided. Or we may say that the word "apsu" is not at all the locative plural of apas, but is a word in the nominative singular; and denotes the Lord; and that it is a compound of two words ap+sû meaning water-producer. But if it is a compound of two words अप् (water) and सू (producer) then the form would be apsûmân with long û, and not apsumân with short u. This anomaly is a Vaidic license.

FIFTH KHANDA.

MANTRA 1.

ऋतुषु पञ्चविधꣳ सामोपासीत वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

ऋतुषु Ṛituṣu, in the seasons. √ऋ, =to go, to know. Thus ṛitu=season, right, knowledge. पञ्चविधं Pañchavidham, the five-fold. साम Sâma, the Harmonious. उपासीत Upâsîta, let one meditate. वसन्तः Vasantaḥ, the spring. हिङ्कारः Hiṅkâraḥ, Pradyumnaḥ. ग्रीष्मः Grîṣmaḥ, the summer. प्रस्तावः Prastâvaḥ, Vâsudeva. वर्षा Varṣâ, the Rains. उद्गीथः Udgîtha, Nârâyaṇa. शरत् Śarat, the autumn. प्रतिहारः Pratihâraḥ, Aniruddha. हेमन्तः Hemantaḥ, the winter. निधनं Nidhanam, Saṅkarṣaṇa.

1. Let one meditate on the five-fold Harmonious in the seasons. The Lord dwelling in Spring as Pradyumna, in the Summer as Vâsudeva, in the Rains as Nârâyaṇa, in the Autumn as Aniruddha, in the Winter as Saṅkarṣaṇa.—106.

MANTRA 2.

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु पञ्चविधꣳ सामोपास्ते ॥ २ ॥

इति पंचमः खंडः ॥ ५ ॥

कल्पन्ते Kalpante, become capable of giving (release, &c.), propitious. **ह** Ha, verily. **अस्मै** Asmai, to him, his. **ऋतवः** Ṛitavaḥ, the seasons. **ऋतुमान्** Ṛitumân, Lord-protected: protected by the Right. **भवति** Bhavati, becomes. **यः** Yaḥ, who. **एतत्** Etat, this. **एवं** Evam, thus. **विद्वान्** Vidvân, knowing. **ऋतुषु** Ṛituṣu, in the seasons. **पञ्चविधं** Pañchavidham, the five fold. **साम** Sâma, Harmonious. **उपास्ते** Upâste, meditates, adores.

2. For him the seasons become propitious, and he is protected by the Lord of seasons, who knowing this thus, meditates in the seasons on the five-fold Harmonious.—107.

MADHVA'S COMMENTARY.

All waters have their origin in the seasons and are dependent upon seasons. Therefore the Lord must be worshipped in the seasons. The Śruti teaches this next in this Khaṇḍa. But the seasons are six, while the divine forms are five only. How is it possible then to meditate on the six-fold seasons as an aspect of the five-fold Lord. This is done by taking the Hemanta and Śiśira seasons as one, thus reducing the numbers from six to five. The Lord is called Ṛitu because He is righteousness or because He is Omniscient or because He gives to the seasons their different qualities. Moreover, the various names given in Sanskrit to seasons are primarily names of the Lord. Thus Vasanta means He who gives joy to the Devas in whom He dwells. It is a compound of two words "Vasa" meaning jîva, literally "that in which the Lord dwells"; and "ta" shortened form of the verb √tan, 'to extend'; 'to give joy.' Vasa *plus* ta is equal to Vasanta, a nasal being added in the middle. The word Grîṣma is a compound of Gri *plus* ra, ra means 'to give' and gri means water, the giver of water or it is derived from the root gri 'to drink or swallow'; because the Lord swallows up the oceans and dries up all waters, and so is called Grîṣma. He is called Varṣâ because He showers or rains (varṣana) all blessings on his devotees. He is called Śarat because He gives (râti) prosperity (śam) to his devotees. He is called Hemanta because He causes cold (hima). Thus all these season names are primarily the names of the Lord.

We get the five-foldness of seasons by taking Hemanta (autumn) and Śiśira as one. The Lord has the names of the seasons either because He pervades the seasons, or because He is righteousness and therefore He is called Ṛitu; or because He gives to seasons their seasonableness or because He is all-knowing. One who meditates on the five-fold Viṣṇu

in this manner, for him that Lord gives salvation and all other desires; for Janârdana resides in the seasons. His worshipper who is always devoted to Him, is always protected by Him. The Supreme Person is called Vasanta, because He causes happiness to the Jiva in which He dwells. He is called Grîṣma because He swallows up the waters, He is called Varṣâ, because He rains all auspicious things. He is called Śarat because He gives happiness. He is called Hemanta because He causes cold.

Sixth Khanda.

Mantra 1.

पशुषु पञ्चविधꣳ सामोपासीताजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥

पशुषु Paśuṣu, in the animals. Paśu is the name of the Lord also. **प**=to protect. **शु**=joy and bliss. Paśu=the All-blissful Protector. **पञ्चविधं** Pañcha-vidham, the five-fold. **साम** Sâma, the Harmonious. **उपासीत** Upâsîta, let one meditate. **अजाः** Ajâḥ, the goats. Ajâ is the name of the Lord also. The √aj means to go, to throw. The root √añch means to honour. It also assumes the form √aj by changing ch into j, and eliding the nasal. He who is honored or worshipped (anchana) by means of sacrifices is Aja. The root √yaj to sacrifice becomes aja by dropping y. **हिङ्कारः** Hiṅkâraḥ, Pradyumna. **अवयः** Avayaḥ, the sheep. The word Avi means the Lord also, because He is the Protector: √ava to protect. The sheep are called "avi" because their wool *protects* from cold when made into blankets, etc. **प्रस्तावः** Prastâvaḥ, Vâsudeva. **गावः** Gâvaḥ, the cows, the Lord is called "gau" because He gives salvation "gati." **उद्गीथः** Udgîthaḥ, Nârâyaṇa. **अश्वाः** Aśvâḥ, horses. The Lord is called "aśvâ" because He is the *fastest* (âśu) mover of all. **प्रतिहारः** Pratihâraḥ, Aniruddha. **पुरुषः** Puruṣaḥ, man. The man is classed among paśus, or sacrificial animals, because he is the ideal sacrifice. The world rests on the voluntary sacrifice of Man for humanity. The Lord is also called Puruṣa or the Dweller in the town. **निधनं** Nidhanam, Saṅkarṣaṇa.

1. Let one meditate on the five-fold Harmonious Lord (as residing) in (the sacrificial) animals; Pradyumna in goats, Vâsudeva in sheep, Nârâyaṇa in cows, Aniruddha in horses and Saṅkarṣaṇa in Man.—108.

Mantra 2.

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु पञ्चविधꣳ सामोपास्ते ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

भवन्ति Bhavanti, become (propitious), belong. ह Ha, indeed. अस्य Asya, for him. पशवः Paśavaḥ, animals पशुमान् Paśumân, one who has or the Lord called Paśu, the blissful Protector. भवति Bhavati, becomes. यः Yaḥ, who एतत् Etat, this. एवं Evam, thus. विद्वान् Vidvân, knowing. पशुषु Paśuṣu, in the animals. पञ्चविधं Pañchavidham, the five-fold. साम Sâma, the Harmonious. उपास्ते Upâste, meditates on, adores.

2. For him are all animals and he gets the Blessed Protector, who knowing this thus, meditates on the five-fold Harmonious in the (sacrificial) animals.—109.

MADHVA'S COMMENTARY.

When the seasons revolve properly and come in their due time, the animals also propagate. Therefore animals depend upon season. Consequently, the Śruti now teaches meditation on the Lord in the animals. This chapter also refers to the Lord and not to mere animals. The word Paśumân does not mean one who is rich in animals, but it is compounded of three words, pa meaning 'to protect,' śu meaning 'joy,' u meaning 'he whose nature is thus.' Therefore the word Paśu means 'he whose essential nature is to give protection and all bliss.' It is a name of the Lord. That released soul who is devoted to the Lord is called Paśumân. Or the word Paśumân may mean "he who gets the Lord called Paśu, all-joy and protection, when released.' The words ajâḥ, avayaḥ, gâvaḥ, aśva, puruṣa, do not mean goats, sheep, cows, horses and man; but they are all names of the Lord. The Lord is called Aja because He resides in aja which means sadgati namely, salvation obtained through sacrifice. The √aja means 'to go,' 'to throw,' the root √añchu means 'to respect,' 'to show honour.' He who is worshipped (añchana) by sacrifice (aja) is called aja. The Lord is called avi, because He protects (ava) all. The Lord as Avi protects all from cold, through the wool of the sheep, that is, by blankets, etc., made of the wool of sheep, one is protected from cold. The Lord is called Gau because he gives salvation to all, for Gau means to give or a good goal. He is aśva because he moves quickest of all. He is called Puruṣa because He is the cause of all fulness.

The Lord Janârdana is called Paśu because He protects all, and His nature is all joy. The worshipper of the Lord Hari in all animals, becomes devoted to Him, or attains Him, when he gets release. The Lord is called Aja, because He is worshipped (añchana) by sacrifices. He is called Avi, when dwelling in sheep, because He protects (ava), as the sheep protects by its wool, converted into blankets, men from cold. The Lord is called Gau because He is the best goal. He the Highest Person dwells in cow. He is called aśva because of His swift motion. He is the swiftest of all goers. He is called Puruṣa because He causes (pûrti) fulness to all. The paśus or animals are thus words of two meanings, one as titles of God, others as the well-known names of the animals. But in the phrase bhavanti hâsya paśavaḥ the word paśavaḥ is taken in its well-known meaning of animals only. The words Ajâḥ, &c., are employed in the plural number in the Śruti, because the Lord has many-fold forms.

SEVENTH KHANDA.

MANTRA 1.

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाꣳसि वैतानि ॥ १ ॥

प्राणेषु Prâṇeṣu, in the senses. **पञ्चविधं** Pañchavidham, the five-fold. **परोवरीयः** Parovariyaḥ, the Highest among the most exalted. Para=high. Para+u=Paro, higher; Paro+vara=Parovara, highest. Parovariya, Higher than the highest. **साम** Sâma, the Harmonious. **उपासीत** Upâsîta, let one meditate. **प्राणः** Prâṇaḥ, in the smell. **हिंकारः** Hiṅkâraḥ, Pradyumna. **वाक्** Vâk, in the speech. **प्रस्तावः** Prastâvaḥ, Vâsudeva. **चक्षुः** Chakṣuḥ, in the eye. **उद्गीथः** Udgîthaḥ, Nârâyaṇa. **श्रोत्रं** Śrotram, in the ear. **प्रतिहारः** Pratihâraḥ, Aniruddha. **मनः** Manaḥ, in the mind, the common sensory. **निधनं** Nidhanam, Saṅkarṣaṇa. **परोवरीयांसि** Parovarîyânsi, (they are all) higher than the highest. There is no difference in them: all are the Most High: none being greater than the other, or inferior to it. **वै** Vai, verily. **एतानि** Etâni, these (five forms).

1. Let one meditate on the five-fold, the Most High (and) Harmonious, in the senses. Pradyumna in smell, Vâsudeva in speech, Nârâyaṇa in the eye; Aniruddha in the ear, Saṅkarṣaṇa in the mind (manas); verily (all) these are (equally) the Most High.--110.

MANTRA 2.

परोवरीयो ह्यस्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्त इति तु पञ्चविधस्य ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

परोवरीयः Parovarîyaḥ, the attainment of the Most High. **ह** Ha, indeed. **अस्य** Asya, for him. **भवति** Bhavati, is. **परोवरीयसः** Parovarîyasaḥ, the most high. **ह** Ha, indeed. **लोकान्** Lokân, worlds, such as Vaikuṇṭha, Anantâsana, Śvetâdvîpa. **जयति** Jayati, conquers, obtains. **यः** Yaḥ, who. **एतत्** Etat, this. **एवं** Evam, thus. **विद्वान्** Vidvân, knowing. **प्राणेषु** Prâṇeṣu, in the senses. **पञ्चविधं** Pañchavidham, the five-fold. **परोवरीयः** Parovarîyaḥ, the Most High. **साम** Sâma, Sâman, the Harmonious. **उपास्ते** Upâste, meditates. **इति तु पञ्चविधस्य** Iti tu pañchavidhasya, thus has been taught the meditation of the Lord having five forms.

2. For him is the attainment of the Most High; and the conquest of the highest world, who knowing this thus, meditates on the five-fold Harmonious, the Most High, in the (five) senses.---111.

MADHVA'S COMMENTARY.

Having mentioned the meditation on the Lord as dwelling in animals; this Khaṇḍa now mentions the meditation on Him as dwelling in the senses. Because the senses are dependent upon men and animals. The word parovarîyaḥ occurs in the Śruti passage. The Commentator explains it thus:—

That which is higher than the high (parama) is called paro (para + u = paro. The u means better, higher; and is a sign of comparative degree). He who is higher than this 'paro' is called parovaram. He who is higher than this 'parovaram' even is called parovarîyaḥ.

Note.—The Commentator uses the word pârovarîyakam in his verse, it has the same meaning as parovarîyaḥ. Though in the 9th Khaṇḍa of the 1st adhyâya this word was explained as "more excellent," that was a slip of the Commentator. He evidently rectifies that inaccuracy by quoting an authority, in which this word or rather its syllables are explained.

Though these forms like Pradyumna, etc., are separate, and exist in separate objects, yet they are not one higher or lower than the other. All of them are equally high. All of them are entitled to the epithet of parovarîyah. Thus the Commentator next says:—

All these forms of Viṣṇu are each of them the Most High, the Most excellent, in every respect and every where.

This parovarîya attribute belongs not only to the five-fold aspects of Viṣṇu as dwelling in the senses, but to these five-fold aspects of Viṣṇu wherever they may be, whether in the lokas, etc., or anywhere else. Therefore the Commentator has used the words "in every respect everywhere."

There is indeed no distinction between these forms, one is not higher or lower than the other, because they are verily always equal.

If they are all equal, how are they called the most high? Though they are all equal among themselves, yet they are higher than everything else, so the Commentator says:—

But these are in every respect the Most High, as compared to anything else that exists.

(The words prâṇa, etc., primarily are the names of the Lord, secondarily they are applied to the senses).

Thus the Lord Viṣṇu is called prâṇa, because He is the Guide or Leader of all (praṇetṛi), He is called vâk (speech) because He is always the revealer or the speaker of all truths, or because all words are His names. He is called chakṣuḥ (eye) because He sees all, in all times. He is called Śrotram, (ear) because He hears always, everything; or because He gives to everything the power of hearing. He is called manas, because He is the prime thinker or the adviser (mantri or counsellor)

of all: or because He is the mantṛi or Guide of this whole visible, perceptible, cognisable objective world. Thus one Lord exists in His five-fold aspects, in the senses of all living beings, and is considered as five-fold.

In the Śruti passage "parovarîyo hâ sya bhavati," the word parovarîya must be taken as "giver of release." How do you translate the same word, in the same passage, by two different ways, namely, in one place you explain it as the name of the Most High; and in another place as the state of attaining salvation? To this the Commentator answers:—

Brahman becomes His parovarîya, namely his all in all, because He gives to him all that he wants.

Note.—In this chapter, in the preceding khaṇḍas, we had such words as apsumân, Ritamân, paśumân, etc., all meaning 'devoted to the Lord,' or "who has attained the Lord called by such names as apsu, ṛitu, paśu," etc.; so in this passage also the word parovarîya must be so explained as to be in harmony with the previous explanation. Therefore the last Parovarîya is explained as "one who has attained the Parovarîya—the Most High."

EIGHTH KHANDA.

MANTRA 1.

अथ सप्तविधस्य वाचि सप्तविधꣳ सामोपासीत यत्किंच वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥१॥

अथ Atha, now. **सप्तविधस्य** Saptavidhasya, of the Seven-fold; now is taught the meditation on the Lord having seven forms. **वाचि** Vâchi, in speech, in collection of words. **सप्तविधम्** Saptavidham Seven-fold. **साम** Sâma, Sâman, the Lord called the Harmonious. **उपासीत** Upâsîta, let one meditate. **यत्** Yat, what, (sentence). **किञ्च** Kiñcha, whatsoever. **वाचः** Vâchaḥ, of speech, in a sentence **हुम् इति** Humiti, the syllable hum, a sentence having hum in it. In such a sentence resides the Pradyumna aspect. **सः** Saḥ, that **हिङ्कारः** Hiṅkâraḥ, as Hiṅkâraḥ or Pradyumna. **यत्** Yat, what (sentence.) **प्र इति** Praiti, the syllable pra; a sentence containing the syllable pra in it, is the abode of Vâsudeva. **प्रस्तावः** Prastâvaḥ, the highly praised; Vâsudeva. **यत्** Yat, what. **आइति** Â iti, the syllable â **आ**; a sentence having the syllable â **आ** : **सः** Saḥ, that. **आदिः** Âdiḥ, the aspect of Lord called âdiḥ, because in the beginning (Âdi) He appears as a boar (Varâha); this Varâha aspect is called Âdi.

1. Now is taught the seven-fold Let one meditate on the seven-fold Harmonious in a sentence. Pradyumna in that sentence which has 'hiṅ' in it, Vâsudeva in that which has "Para"; Varâha in that which has "â".—112.

MANTRA 2.

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

यत् Yat, what (sentence.) **उत् इति** Ut iti, the syllable ut, the sentence having the syllable ut. **सः** Sah, that. **उद्गीथः** Udgîtha, Udgîtha, Nârâyaṇa aspect. **यत्** Yat, what. **प्रति इति** Prati iti, the sentence having the syllable prati is Pratihâra or Aniruddha, **यत्** Yat, what sentence contains. **उप इति** Upa iti, the syllable upa, in that. **सः** Saḥ, the Lord. **उपद्रवः** Upadravaḥ, called upadrava, the cause of calamity or upadrava. In this aspect the Lord is called Nṛisiṁha and is the cause of all national calamities or misfortunes. **यत्** Yât, what. **नि इति** Ni iti, the sentence containing the syllable ni. **तत्** tat, that. **निधनं** Nidhanam, called Nidhana or Samkarṣaṇa.

2. Nârâyaṇa is in that sentence which has the syllable "Ut" in it, Aniruddha in that which has "Prati," Nṛisiṃha in that which has "Upa," and Saṅkarṣaṇa in that which has "Ni" in it.—113.

MANTRA 3.

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतदेवं विद्वान्वाचि सप्तविधꣳ सामोपास्ते ॥ ३ ॥

इति अष्टमः खंडः ॥ ८ ॥

दुग्धे Dugdhe, milks out, *viz.*, gives the reward. The Lord as vâk or speech gives the reward to the worshipper. **अस्मै** Asmai, to him. **वाग्दोहं** Vâgdoham, the milk of speech, *viz.*, Mokṣa, the reward of the speech or the knowledge of the Lord: Release. **यः** Yaḥ, who. **वाचः** Vâchaḥ, of speech. **दोहः** Dohaḥ, milk. **अन्नवान्** Annavân, rich in food. **अन्नादः** Annâdaḥ, able to eat food, healthy. **भवति** Bhavati, is, becomes. **यः** Yaḥ, who. **एतत्** Etat this. **एवं** Evam, thus. **विद्वान्** Vidvân, knowing. **वाचि** Vâchi, in speech. **सप्तविध** Saptavidham, Seven-fold. **साम** Sâma, Sâman. **उपास्ते** Upâste, meditates on.

3. The Lord gives to him Release which is the milk of speech. He becomes rich in food, and able to consume food (healthy), who knowing Him thus, meditates on the seven-fold Harmonious.—114.

MADHVA'S COMMENTARY.

Having thus described the five-fold meditation on the Lord, the Śruti now mentions seven-fold meditation on Him. The words Hiṅkâra, Prastâva, Udgîtha, and Pratihâra, have already been explained before, as the names of the various forms of the Lord; namely, Pradyumna, Vâsudeva, Nârâyaṇa, Aniruddha, and Saṅkarṣaṇa. Two more names are now

mentioned. They are Âdi, and Upadrava. The Commentator, therefore, explains these two words by quoting an authority :—

Thus it is said :—"The Lord is called Âdi because He is the cause of the beginning of a Kalpa, (and the word Âdi means *beginning*). The sportful Lord Keśava Himself in the beginning of a Kalpa assumed the form of a Varâha (boar), therefore, this form is called Âdi. The Lord is called Upadrava (or 'public calamity') in his Avatâra of Nṛi-Siṃha, because in this form He destroyed the great evil-doer called Hiraṇyakaśipu."

(Lest one may think that the syllables Hum, Pra, Â, Ut, Prati, Upa, and Ni are identical with Pradyumna, etc., the Commentator now explains this Śruti :—

In a sentence containing the syllable 'Hum,' the Lord in His aspect of Pradyumna constantly resides; in a sentence containing the syllable "Â" the Lord in the form of Varâha (Boar) has His abode, in a sentence having Pra, dwells Vâsudeva; similarly, the Lord in His aspect of Nârâyaṇa is in that sentence which has the syllabe "Ut," in His aspect of Aniruddha, He is in the sentence which has the syllable "Prati"; in His aspect of Nṛisiṃha (man-lion), He is in that sentence, which contains the syllable "Upa"; in His aspect of Saṅkarṣaṇa, He is in the sentence that has the syllable "Ni."

This shows that the syllables "Hum," "Pra," etc., are not names of mere syllables; had it been so, the proposition "one should meditate on the seven-fold Lord in the *sentence*," becomes meaningless. These, therefore, are rightly explained as syllables occurring in a sentence. A question arises here, what is the Devatâ of that sentence in which some one of these seven syllables does not occur? To this the Commentator replies :—

If any one of these syllables is absent from a sentence, so many as are present in it, they will be the Devatâs of the sentence.

If of these syllables any one is omitted, so many as remain will regulate the Devatâ of the sentence.

Thus he who meditates always on the All-pervading Viṣṇu called Vâk, in His seven-fold aspect, for Him the Lord becomes the Giver of all desires and objects (literally becomes the milker of all objects for him.)

NINTH KHANDA.

MANTRA 1.

अथ खल्वमुमादित्यꣳ सप्तविधꣳ सामोपासीत सर्वदा समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

अथ Atha, now. खलु Khalu, then. अमुं Amum, that. आदित्यं Âdityam, Sun, Lord called Âditya, and dwelling in the sun. सप्तविधं Saptavidham, Seven-fold, having seven forms. साम Sâma, the Sâman, Harmonious. उपासीत Upâsita,

let a man meditate. सर्वदा Sarvadâ, always. समः Samaḥ, Sama, equal, impartial. तेन Tena, therefore. साम Sâma, the Harmonious, the same. मां प्रति इति Mâm prati, Mâm prati iti, towards me, towards me thus (think all). सर्वेण Sarveṇa, by all, for all. समः Samaḥ, same, equally. तेन Tena, therefore. साम Sâma, the Harmonious.

1. Now then let a man meditate on that Lord called the Sun and residing in the sun, having seven forms and called Âditya. Because He is always the same, therefore He is called the Sâma. Every one equally says "He looks towards me, He looks towards me," therefore He is called the Sâma, the Harmonious.—115.

MANTRA 2.

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य यत्पुरोदयात्स हिंकारस्तदस्य पशवोऽन्वायत्तास्तस्मात् ते हिंकुर्वन्ति हिंकारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

तस्मिन् Tasmin, in that (Viṣṇu having seven forms and dwelling in the sun). इमानि Imâni, these. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, creatures, men, animals, etc. अन्वायत्तानि Anvâyattâni, refuged, dependent. इति Iti, thus. विद्यात् Vidyât, let him know, let him meditate. तस्य Tasya, of that (sun). यत् Yat, what. पुरा Purâ, before. उदयात् Udayât, rising (*viz.*, the time before rising, in that time). सः Saḥ, He. हिङ्कारः Hiṅkâraḥ, Pradyumna. तत् Tat, Him (dwelling before sunrise). अस्य Asya, of Him, *i.e.*, the Lord called Sâma. पशवः Paśavaḥ, the animals. अन्वायत्ताः Anvâyattâḥ, refuged. तस्मात् Tasmât, therefore. ते Te, they. हिंकुर्वन्ति Hiṅkurvanti, Utter Hiṅ. हिङ्कारभाजिनः Hiṅkârabhâjinaḥ, (they) share the hiṅkara, *i.e.*, they are dependent upon and protected by Pradyumna. हि Hi, because. एतस्य Etasya, of the Lord in the sun. साम्नः Sâmnaḥ, the Lord called Sâman.

2. Let him meditate thus "All these beings are refuged in Him." Pradyumna is that form of Him which exists in the time before the sun rises. By that form all animals are protected. Because they are protected by that form of the Harmonious called Hiṅkâra (Pradyumna) therefore they utter hiṅ before the sun rises.—116.

MANTRA 3.

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते प्रस्तुतिकामाः प्रशंसाकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः॥३॥

अथ Atha, now. **यत्** Yat, which (form). **प्रथमोदिते** Prathamodite, in the first risen (residing). **सः** Saḥ, He **प्रस्तावः** Prastâvaḥ, Vâsudeva. **तत्** Tat, that. **अस्य** Asya, of His. **मनुष्याः** Manuṣyâḥ, men. **अन्वायत्ताः** Anvâyattâḥ, refuged, dependent. **तस्मात्** Tasmât, therefore. **ते** Te, they **प्रस्तुतिकामाः** Prastutikâmâḥ, desiring praise or love, undertakings, enterprize. **प्रशंसाकामाः** Praśaṃsâkâmâḥ, desiring celebrity or praise. **प्रस्तावभाजिनः** Prastâvabhâjinaḥ, dependent on Prâstâva (Vâsudeva). **हि** Hi, because. **एतस्य** Etasya, of this Lord in the sun. **साम्नः** Sâmnaḥ, of Harmonious.

3. Now that aspect of the Lord which is in the time when the sun has first risen is called Prastâva (Vâsudeva). On this form of His all men are dependent. And because they are refuged by this form of the Harmonius called Prastâva, therefore, they love all enterprize and desire praise.—117.

MANTRA 4.

अथ यत्सङ्गववेलायाꣳ स आदिस्तदस्य वयाꣳस्यन्वायत्तानि तस्मात्तान्यन्तरिक्षेऽनारम्भणान्यादायात्मानं परिपतन्त्यादि भाजीनि ह्येतस्य साम्नः ॥ ४ ॥

अथ Atha, now. **यत्** Yat, which. **संगववेलायाँ** Saṅgavavelâyâm, the time when the cows have been milked and are allowed by the cowherds to suckle their youngs, *i.e.*, when the cows are together with their calves, *i.e*, 3 muhurtas after early dawn or about 2½ hours. **सः** Saḥ, He. **आदिः** Âdiḥ, Varâha called Âdi. **तत्** Tat, that. **अस्य** Asya, of His. **वयांसि** Vayâṃsi, the birds. **अन्वायत्तानि** Anvâyattâni, refuged **तस्मात्** Tasmai, therefore. **तानि** Tâni, they. **अंतरिक्षे** Antarikṣe, in the sky. **अनारम्भणानि** Anârambhaṇâni, without support. **आदाय** Âdâya, holding. **आत्मानं** Âtmânam, themselves **परिपतन्ति** Paripatanti, fly about. **आदिभाजीनि** Âdibhâjini, dependent on the Âdi or Varâha form. **हि** He, because. **एतस्य** Etasya, of His. **साम्नः** Sâmnaḥ, of the Harmonious.

4. Now that form which is in the time of Saṅgava, that is called the Âdi or Varâha. On that form of His, Birds are dependent. Because they are dependent on this form of the Harmonious called Âdi, therefore, they fly about in the sky without support, holding themselves.—118.

Note.—The birds, perhaps, here mean Siddhas who by holding themselves (âdâya âtmânam) that is, by self-restraint and control of breath acquire the power to move in the air. Who are masters of *Khechari Mudrâ*. These Siddhas or adepts are higher than men; but lower than Devas. Since Varâha or the Lord of gravitation is their protector, they transcend the law of gravity and move about freely from planet to planet, from stars to stars.

MANTRA 5.

अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्तास्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥५॥

अथ Atha, now. **यत्** Yat, which (form). **सम्प्रति** Samprati, just at. **मध्यन्दिने** Madhyandine, in the midday, noon. **सः** Saḥ, He. **उद्गीथः** Udgîtha, Nârâyaṇa. **तत्** Tat, that form. **अस्य** Asya, of His. **देवाः** Devâḥ, the devâs. **अन्वायत्ताः** Anvâyattâḥ, refuged. **तस्मात्** Tasmât, therefore. **ते** Te, they. **सत्तमाः** Sattamâḥ, best. **प्राजापत्यानां** Prâjâpatyânâm, among the descendants of Prajâpati. **उद्गीथभाजिनः** Udgîthabhâjinaḥ, dependent on Nârâyaṇa. **हि** Hi, because. **एतस्य** Etasya, of His. **साम्नः** Sâmnaḥ, of Harmonious.

5. Now that form which is in the time of exact noon or midday that is called Nârâyaṇa. On that form of His, the Devâs are dependent. Because they are dependent on this form of the Harmonious called Nârâyaṇa and are His worshippers, therefore they are the best of all the descendants of Prajâpati.—119.

MANTRA 6.

अथ यदूर्ध्वं मध्यंदिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य साम्नः ॥ ६ ॥

अथ Atha, now. **यत्** Yat, which. **ऊर्ध्वं** Urdhvam, after. **मध्यन्दिनात्** Madhyandinât, midday. **प्राक्** Prâk, before. **अपराह्णात्** Aparâhṇât, afternoon. **सः** Saḥ, He. **प्रतिहारः** Pratihâraḥ, Aniruddha. **तत्** Tat, that. **अस्य** Asya, of His. **गर्भाः** Garbhâḥ, germs. **अन्वायत्ताः** Anvâyattâḥ, refuged. **तस्मात्** Tasmât, therefore. **ते** Te, they. **प्रतिहृताः** Pratihṛitâḥ, carried from (the body of the father to the womb of the mother). **न अवपद्यंते** Na avapadyante, do not become destroyed. **प्रतिहारभाजिनः** Pratihârabhâjinaḥ, dependant on Aniruddha. **हि** Hi, because **एतस्य** Etasya, of His. **साम्नः** Sâmnaḥ, of Harmonious.

6. Now that form, which is in the time after midday and before afternoon is called Aniruddha. On that form of His all germs are dependent. Because they are dependent on this form of the Harmonious, called Aniruddha, therefore they are not destroyed when carried from (father to the mother).—120.

Note.—The germs or garbhas are those jîvas which have failed to evolve themselves into Devas or Siddhas (Birds) or men in one day of Brahmâ or a Kalpa. These Jîvas are

carried from the old planet to the new planet by Aniruddha. They are all in a state of perfect unconsciousness. They become garbhas. The word pratihṛitâ of the Śruti is very expressive. It shows the carrying of the germs from a dying out system to a just born world. Aniruddha performs this function.

MANTRA 7.

अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षꣳ श्वभ्रमित्युपद्रवन्त्युपद्रवभाजिनो ह्येतस्य साम्नः ॥ ७ ॥

अथ Atha, now. यत् Yat, which. ऊर्ध्वं Ûrdhvam, after. अपराह्णात् Aparâhṇât, afternoon. प्राक् Prâk, before. अस्तमयात् Astamayât, sunset. सः Saḥ, He उपद्रवः Upadravâḥ, Nṛisiṃha. तत् Tat, that. अस्य Asya, of His आरण्याः Âraṇyâḥ, wild beasts, the animals of the forest. अन्वायत्ताः Anvâyattâḥ, refuged. तस्मात् Tasmât, therefore. ते Te, they. पुरुषं Puruṣam, men. दृष्ट्वा Dṛiṣṭvâ, seeing. कक्षं Kakṣam, lurking or hiding place, a forest of dead-trees. श्वभ्रं Śvabhram, a den, a hole. इति Iti, thus (thinking that it will protect). उपद्रवन्ति Upadravanti, run (towards them). उपद्रवभाजिनः Upadravabhâjinaḥ, dependent on Upadrava. हि Hi, because. एतस्य Etasya, of His. साम्नः Sâmnaḥ, of Harmonious.

7. Now, that form which rules the period between the afternoon and the sunset is called Nṛisiṃha. On that form of His, wild beasts or Âranyas are dependent. Because they are dependent on this form of the Harmonious called the Nṛisiṃha, therefore, they run towards the forest and the dens, when they see a man (a hunter).—121.

Note.—These Âraṇyas are semi-human beings, which dwell in the caves and dens of the dying out world. They are higher than the Garbhas and lower than the Pitṛis.

MANTRA 8.

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्तस्मात्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एवं खल्वमुमादित्यꣳ सामोपास्ते ॥ ८ ॥

इति नवमः खण्डः ॥ ९ ॥

अथ Atha, now. यत् Yat, which. प्रथमास्तमिते Prathamâstamite, at first setting. तत् Tat, that. निधनं Nidhanam, Saṅkarṣaṇa. तत् Tat, that. अस्य Asya, of His. पितरः Pitaraḥ, pitṛis. अन्वायत्ताः Anvâyattâḥ, refuged. तस्मात् Tasmât, therefore. तानि Tân, them (pitṛin). निदधति Nidadhati, put down (पिंडान् इति शेषः piṇḍân). निधनभाजिनः Nidhanabhâjinaḥ, dependents on Nidhana. हि Hi, because. एतस्य Etasya, of His. साम्नः Sâmnaḥ, of Harmonious. एव Evam, thus. खलु Khalu, indeed. अमुं Amum, that. आदित्यं Âdityam, the sun (dwelling in the sun). सप्तविधं Saptavidham, seven-fold. साम Sâma, Sâman. उपास्ते Upâste, one meditates upon.

8. Now that form which rules the period when the sun first sets, is called Saṅkarṣaṇa. On that form of His the Pitṛis are dependent. Because they are the dependents of this form of the Harmonious called Saṅkarṣaṇa, therefore, the ignorant even put down the funeral cakes for them. Thus he who meditates on the Lord called Sâman, in His seven-fold forms, residing in that sun, in this way (gets release.)—122.

MADHVA'S COMMENTARY.

The author now mentions the meditation on the Lord, under seven-fold Sâman. According to old commentaries the present chapter is thus described:—"In the first adhyâya, among the five-fold, it has been explained how one ought to think of the members of Sâma as the sun. What is laid down now is that one ought to think of the sun as the complete Sâma, with due regard to its members and then he ought to meditate upon the seven-fold Sâma." The old commentators have thus taken it to apply to the visible sun. This is, however, incorrect. Because the visible sun is not always the *same* to all, and it is not the *refuge* of all creatures. These, however, are the attributes applied to Âditya of this Khaṇḍa. Therefore, the Âditya mentioned here, can not mean the physical sun. So the Commentator says.

So also:—"Let one meditate on the Supreme Viṣṇu called Âditya, residing in the sun. He has seven aspects or forms, He is called Sâma, because He is always the same (Sâma—same). He is called Sâma also for this reason, because (every one thinks that He is his special beloved) and loves him only. They say "He faces me, He faces me." Thus because He is seen by all in one's own direction, therefore, He is called Sâma, from Sâmya dṛiṣṭi or sameness of vision.

Objection.—The Lord Viṣṇu residing in the sun, is not visible to all; how is it possible then to say that because He is same to the eyes of all, therefore, He is called Sâma? This objection is answered next by the Commentator:—

"The sameness of the vision of all is with regard to the solar orb, and Viṣṇu is the cause of this; therefore, all see Viṣṇu or the solar orb in his own direction. (Since He is the cause of the parallel rays of the solar orb, therefore, He is the real producer of this sameness of vision.) In this Lord Viṣṇu alone is verily refuged all these creatures.

"Before rising, this Lord Viṣṇu is called by the name of Pradyumna (Pra=before...dyu=light) He is the support of all animals, He is the self on whom depend all animals. On rising He is Vâsudeva similarly (and this aspect of the Lord dwells in the risen sun). He is the refuge or support of human beings. Similarly, the Lord in His aspect of Varâha resides in the sun at the time called Saṅgava (namely, when cows are taken to be milked.)

At the Sangava time—at the time when the rays are put forth; or, at the time when the calves are allowed to be with the cows the form of the sun that appears at that

time that is the Âdi Bhakti, *i.e.*, the syllable 'Om.' This is the ordinary explanation of this word. It, however, is the meeting (sam) point of two planes or globes (gavah) —the astral plane which is midway between the Human and the Deva—Super-human but sub-divine.

In this form the Lord Viṣṇu is the refuge of all Birds. Similarly the Lord Viṣṇu, called Nârâyaṇa, dwells in the midday sun, and He is the support of the Devas. Next to it is Aniruddha. This is the aspect of the Lord Viṣṇu dwelling in the sun, *after* midday, but *before* afternoon. In this form he is the support of creatures who are still in the womb, and not yet born. After that, namely, in the sun which appears before sunset and after afternoon, He is called Nṛi-Siṃha and He is the refuge of all wild animals. After that, the form which appears in the setting sun, is called Saṅkarṣaṇa. He is the refuge of the Pitṛis. This seven-fold Viṣṇu should be meditated upon. He who thus meditates upon Him, gets the Highest Place (after) becoming free from the ocean of Saṃsâra."

Note—This describes an evolutionary period, or the Day of Brahmâ. Just before sun rise, *i. e.*, before the advent of man on this earth, animals appear on its surface ; and the Lord as working through animals, from His seat in the sun, is called Pradyumna ; and the cosmic note of the animal world is hiṅg. Then comes humanity on this earth. The birth of humanity is poetically likened to the rising sun. The Lord working through men from the sun is called Vâsu Deva. When through course of ages humanity evolves into psychic beings called Birds or movers-in-space, then is the period just before the midday of creation. This Bird period of evolution has yet to come. When this period will dawn, then men will possess the power of moving freely through space ; going from one planet to another; and not tied down to this earth, as they are at present. Whether they will do so in their physical body or astral body will depend upon the amount of evolution made by each man.

After this Bird period, comes the Deva period of humanity. The man is now free to move, not only in the physical and astral, but through the Deva world also. It is at this period that the Devas mix freely with men, for men have become Deva-like. This is the culminating point of humanity ; and the Lord in this aspect is called Nârâyaṇa. Then begins the decline. The humanity passes out from the world into the subtler regions. It no longer exists on this physical globe. Then comes the gestation state, in the higher plane. This state is called Garbha or womb ; and the Lord presiding over this state is called Aniruddha. After that comes the manifestation of beings, half men and half beasts. These beings called upadrava—calamities, misfortunes, monstors, are on the astral plane and are called Âraṇyas or wild beasts also. These are the Terrible Ones, the great calamities. The Lord presiding over them, is called Nara-Siṅha, the Man-lion. When the close of the Day of Brahmâ comes, these souls which are still on the subtler plane, become the seeds of future evolution ; they are called the Pitṛis. The Lord presiding over them is called Saṅkarṣaṇa. These Pitṛis take birth on the new globe of the new system and are followed again in the same order by men, Birds, Devas, etc. But, what became of the men who had evolved up to Devas ? These beings, either remain as rulers of the new world, or pass out to higher evolution. Only the Garbhâs, the Âraṇyas and the Pitṛis evolve as a rule on the new globe ; and not the Devas, the Birds, and the men of the past Day.

The Commentator now explains the phrase "therefore they move in the air without any support."

As Varâha (the Lord as Varâha) supports all, therefore the Birds who are refuged in that form, are capable of moving in space without any support.

[May not Varâha denote gravitation that keeps all suns and planets in their proper places? The Siddhas called Birds have the power of moving in space, because they are worshippers of the Varâha aspect of the Lord.]

The Commentator now explains the passage "Therefore they make the sounds of hiṅ...because they are sharers of this sâman."

They make the sound hiṅ, because they are dependent upon the Lord named Hiṅkâra (Pradyumna.)

This also explains the phrase "sharers of hiṅkâra," *i. e.*, refuged in the Lord called Hiṅkâra.

The Commentator now explains the passage "Therefore they love prastuti and praśaṅsâ...because they are sharers of Prastâva." The two words prastuti and praśaṅsâ are not synonyms.

Because men are dependent upon or refuged in Prastâva (Vâsudeva) therefore, they are lovers of prastuti, *i. e.*, of novel undertakings, adventures and enterprises, and of praśaṃsâ or praise and celebreties. This is so, because Vâsudeva called Prastâva is first of the Avatâras or manifestation, and the presiding deity of praise and celebrity.

The Commentator next explains the passage "therefore they are the best of the descendants of Prajâpati, because they are sharers in Udgîthâ. The Devas have not become best merely because they are dependent upon and refuged in Nârâyaṇa, for then the animals and men also would have become best, because they also are dependent upon and refuged in the Lord in His form of Pradyumna and Vâsudeva, and all forms are equal in greatness. The Commentator answers this objection :—

Ths Devas have become the best of all descendants of Prajâpati, because they worship and meditate on the Lord as full of all perfect qualities. This is denoted by the etymological meaning of the word Nârâyaṇa itself. It is this *worship* which has made the Devas pre-eminent and nothing else.

An objector says how do you say that the Devas became best of all creatures by the mere *worship* of Nârâyaṇa as full of all excellent qualities; when we find that in Madhu Vidyâ etc., mention is made that the Devas became best of all creatures by worshipping Vâsudeva, etc. So the worship of Nârâyaṇa alone is not sufficient. To this the Commentator answers.

If the other forms like Pradyumna, Vâsudeva, &c., are worshipped as full of all perfect qualities, then such worship also becomes the worship of Nârâyaṇa indeed, and produces the same effect.

But how the worship of other forms can become the worship of Nârâyaṇa, merely by the fact that one worships a Lord in that form as full of all perfect and excellent qualities? To this the Commentator answers.

Because the word Nârâyaṇa means literally He who is full of all excellent and perfect qualities; therefore, the worship of any form with

the notion that it is full of all perfect and excellent qualities is the worship of Nârâyaṇa in its literal sense.

Ara means evil, fault. Na+ara=nâra, "free from blemish or fault." Qualities in which there are no blemish or faults, are called nârâ or faultless, excellent perfect qualities. Ayana means refuge, abode. He who is the abode of all faultless, excellent and perfect qualities is called Nârâyaṇa.

Since the germs are under the special protection of Aniruddha, therefore, they are not destroyed, though carried from the body or loins of the father (to the womb of the mother). On the contrary, they increase therein. On the other hand, everything else like food, etc., entering from outside into the system becomes assimilated with the system and is so destroyed; but not so the germs when they enter the body.

But what is the authority that the Lord as Aniruddha protects the germs. The Commentator quotes a Śruti in support of it.

As says a Śruti (Rig Veda, X. 184. 1). "May Dhâtâ lay the germ for Thee." Because Dhâtâ here means the Lord Aniruddha and not the four-faced Brahmâ.

But how do you know this? Because in the preceding passage the Lord Viṣṇu is mentioned and so the whole hymn is a praise of the four forms of Viṣṇu.

Because in the preceding three lines or padas Viṣṇu, Tvaṣṭar and Prajâpati are mentioned and in the fourth line Dhâtâ occurs, therefore, these are inferred to be the four forms of Viṣṇu as mentioned here, namely, Vâsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

The whole stanza of Rig Veda is as follows:—

"May Viṣṇu form and mould the womb, may Tavastâr duly shape the forms."

"Prajâpati expel the fœtus, and Dhâtâr lay the germ for thee."

But how do you say that this Viṣṇu, Tvaṣṭâ, &c., denote the four forms of Viṣṇu, and are not the names of separate deities? This the Commentator answers by quoting an authority.

As says a text:—"The forming and moulding of the womb is from Vâsudeva; the shaping of the form belongs to Saṅkarṣaṇa; the act of ejecting the child from the womb called Niseka and translated above as expel the fœtus is the work of Pradyumna, while maintaining the germ in the womb and nourishing it there, is the act of Aniruddha."

('Forming and moulding the womb' means the power to produce the son, or it may mean the purification of the womb. 'Shaping the form' means the construction of the various limbs and organs of the body of the child in the fœtus. The 'ejectment' means expulsion of the child from the womb, when the time of delivery has approached. Letting the germ means upholding the fœtus. If Vâsudeva, &c., perform these functions, why does the Vedic Śruti not mention these names, and why does it use names like Viṣṇu, Tvaṣṭâ, &c? To this the Commentator answers by showing that these names etymologically are the same:—

Viṣṇu comes from the √Viślṛi 'to pervade,' and Vâsu Deva also means the Lord who pervades all; and thus both are one. Tvaṣṭâ comes

from the √Tvas 'to shine,' and Saṅkarṣaṇa also means the same. Prajâpati means 'he who causes the offspring (Prajâ) to fall (pâta) from the womb, on the ground; and Niseka means coming out of the womb; therefore Prajâpati (or he who ejects the fœtus from the womb) is Pradyumna. While Aniruddha is Dhâtâ because he upholds (Dhâraṇa) the fœtus.

Admitted that these four names found in the Vedas may be thus identified with the four names, Vâsu Deva, etc., but what are the two Aświns mentioned in the next stanza which runs as follows :—

"O Sinivâli, set the germ, set thou the germ, Sarasvatî :
May the Twain Gods bestow the germ, the Aśvins crowned with lotuses.

To this the Commentator answers.

Kriṣṇa and Râma are the Aśvins mentioned in this passage.

The Commentator next explains the passage the animals run to forests and dens from men.

'Because the form of Nṛi Siṃha dwells always in forest and dens; therefore, the wild animals, when frightened, instinctively run towards forest and dens, for protection; even though they know not that their protector Nṛi Siṃha is always there. Because when the wild animals are frightened the Lord as Nṛi Siṃha is always their protection.

Because Saṅkarṣaṇa is said to be the refuge of the Pitṛis, therefore, even the ignorant put down or offer funeral cakes (Piṇḍas) to them; otherwise, how could these offerings, thus given, reach the dead ancestors? (Because Saṅkarṣaṇa is the Lord of the Pitṛis, he carries these offerings to them.)

Though there is no difference, among these (four) forms either in quality or in name, (for any name is as good to call upon the God as the other, for all these forms are equally the Most High) yet His most particular favourite name is said to be Nârâyaṇa. Because verily all the other names conjointly denote what the single word Nârâyaṇa does. Or because any one of those names is equal to that of Nârâyaṇa, and can be as effective as that name, then only, when it is meditated upon with the full significance of the word Nârâyaṇa; that is, with the notion that the Lord is full of all auspicious, excellent and perfect qualities and the name denotes the same.

(It was mentioned before that the Devas became pre-eminent over all, because they knew the meaning of the name Nârâyaṇa and understood it to mean the fullness of all excellent qualities.) Thus only by knowing the significance of the name and by so worshipping the Lord, the Devas became the best of all the descendants of Prajâpati.

TENTH KHANDA.

MANTRA 1.

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधꣳ सामोपासीत हिंकार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

अथ खलु Atha Khalu, now then. **आत्मसंमितं** Âtmasammitam, self standard, one that cannot be compared to anything else than its own self, as gagana or space has nothing else to compare it with than itself. Or it may mean equal to each other. Uniform to itself. **अतिमृत्यु** Atimṛityu, deathless, one who has crossed over death, conquered death. **सप्तविधं** Saptavidham, seven-fold, (in the forms of Pradyumna, etc.) **साम** Sâma, Sâman, the Harmonious. **उपासीत** Upâsîta, let one meditate. **हिंकार** Hiṅkâra, as Hiṅkâra (has three syllables.) **त्र्यक्षरं** Tryakṣaram, three syllables. **प्रस्तावः** Prastâvaḥ, Prastâva (has three syllables.) **इति** Iti, thus. **तत्** Tat, therefore. **समं** Sâman, equal.

1. Now then let one meditate on the seven-fold Harmonious, whose forms are equal to each other, and who is deathless. Hiṅkâra has three syllables and Prastâva has also three syllables. Therefore, both these forms (Pradyumna and Vâsudeva) are equal to each other (in knowledge, bliss and power).—123.

MANTRA 2.

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं तत्समम् ॥ २ ॥

आदिः Âdiḥ, First. Varâha. **इति** Iti, thus. **द्वि** Dvi, two. **अक्षरं** Akṣaram, syllable. (But how do you make it three syllables? Ans.—by adding pra from Pratihâra which has four syllables.) **प्रतिहारः** Pratihâraḥ, Aniruddha. **इति** Iti, thus. **चतुर्** Chatur, four. **अक्षरं** Akṣaram, syllables. **ततः** Tataḥ, from that, *viz.*, from Pratihâra. **इह** Iha, to this, *viz.*, to Âdi should be added. **एकं** Ekam, one, *viz.*, the syllable pra. **तत्** Tat, therefore. **समं** Sâman, equal.

2. The word Âdi has two syllables and the word Pratihâra has four syllables, taking one syllable from the last and adding it to the first, both become tri-syllabic. Therefore Varâha and Aniruddha are equal (in knowledge, bliss and power).—124.

MANTRA 3.

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्सममम् ॥ ३ ॥

उद्गीथः Udgîtha, Nârâyaṇa called the Udgîtha. इति Iti, thus. त्रि-अक्षरं Try-akṣaram, three syllables. उपद्रवः Upadravaḥ, Nṛisiṁha. इति Iti, thus. चतुरक्षरं Chaturakṣaram, four syllables. त्रिभिः Tribhiḥ, with three. त्रिभिः Tribhiḥ, with three. समं Samaṁ, equal. भवति Bhavati, become (Two names become equal.) अक्षरं Akṣaram, one syllable, *i. e.*, the last syllable of Upadravaḥ. अतिशिष्यते Atiśiṣyate, remains over, *viz.*, the syllable Vaḥ is excessive. त्रि अक्षरं Try-akṣaram, three syllables, *viz.*, Vaḥ has also three syllables v, a, h, व् अ:) तत् Tat, therefore. समं Sâmaṁ, equal (to the other names like Hiṅkâra, etc.)

3. The word Udgîtha has three syllables, the word Upadrava has four syllables. The three and three are equal, the one syllable (of Upadravaḥ) which is left over, is also tri-syllablic ; therefore, it also is equal to the other names, (like Hiṅkâra, Prastâva, etc., and it is the name of Kṣirâbdhiśâyin).—125.

MANTRA 4.

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि द्वाविꣳशतिरक्षराणि ॥ ४ ॥

निधनं Nidhanaṁ, Saṅkarṣaṇa. इति Iti, thus. त्रि अक्षरं Try-akṣaram, three syllables. तत् Tat, therefore. समं Samam, equal. एव Eva, certainly. भवति Bhavati, becomes. तानि Tâni, these (forms, Hiṅkâra, etc.) ह Ha, Verily. वै Vai, indeed. द्वाविंशति Dvâviṁśatiḥ, twenty-two. अक्षराणि Akṣarâṇi, syllables.

4. The word Nidhana has three syllables ; therefore, this name of the Lord is also verily equal to the other names. Thus altogether there are twenty-two syllables.—126.

MANTRA 5.

एकविꣳशत्यादित्यमाप्नोत्येकविꣳशो वा इतोऽसावादित्यो द्वाविꣳशेन परमादित्याज्जयति तन्नाकं तद्विशोकम् ॥ ५ ॥

एकविंशत्या Ekaviṁśatyâ, by the knowledge of the twenty-first, *viz.*, by Kalki denoted by the syllable "न" "Na" of Nidhana. आदित्यं Âdityam, the sun, the Lord residing in the sun. आप्नोति Âpnoti, gets. एकविंशः Ekaviṁśaḥ, twenty-first from Keśava in the forehead. वै Vai, verily. इतः Itaḥ, from this, *viz*, from this body from the Lord Keśava residing in the forehead. असौ Asau, that

Kalki. आदित्यः Âdityaḥ, in the sun. द्वाविंशेन Dvaviṁśena, by the knowledge of the twenty-second, *viz.*, of Vaḥ, the name of Kṣîrâbdhiśâyin. परं Param, above. आदित्यात् Âdityât, the sun. जयति Jayati, obtains, conquers. तत् Tat, that (the twenty-second.) नाकं Nâkam, free from sorrow, blessed. तत् Tat, that. विशोकं Viśokaṁ, destroyer of grief of His devotees.

5. By the knowledge of the twenty-first (Kalki), a man reaches the sun (Kalki residing in the sun); for Kalki is verily the twenty-first from here (Keśava in the forehead). By the knowledge of the twenty-second, he attains what is beyond Kalki. He is the Griefless and He is the Destroyer of grief (of His devotees).—127.

MANTRA 6.

आप्नोतीहादित्यस्य जयं परो ह्यस्यादित्यजयाज्जयो भवति य एतदेवं विद्वानात्मसंमितमतिमृत्यु सप्तविधꣳ सामोपास्ते सामोपास्ते॥६॥

इति दशमः खण्डः ॥ १० ॥

आप्नोति Âpnoti, gets. इह Iha, here (In the earth the form Jâmadagni, etc.) आदित्यस्य Âdityasya, of the sun (of Kalki.) जयं Jayam, victory, attainment. परः Paraḥ, above, higher qualifying जयः ह Ha, indeed. अस्य Asya, of this, *viz.*, of the worshipper. आदित्यजयात् Âdityjayât, after attainment of the Lord in the sun, *viz.*, Kalki. जयः Jayaḥ, attainment. भवति Bhavati, becomes. यः Yaḥ, who. एतत् Etat, this Lord Viṣṇu. एवं Evam, thus. विद्वान् Vidvân, knowing. आत्मसंमितं Âtmasammitam, uniform to itself. अतिमृत्यु Atimṛityu, deathless. सप्तविधं Sapta-Vidham, seven-fold. साम Sâma, Harmonious. उपास्ते Upâste, meditates. साम Sâma, Harmonious. उपास्ते Upaste, meditates.

6. He who meditates on this seven-fold form of the Harmonious thus, knowing each to be equally (great and) uniform with the other and Deathless, attains (not only) here the form residing in the earth, etc., but reaches (Kalki in) the sun, and indeed a higher attainment than the reaching the sun (*viz.*, reaching Kṣîrâbdhiśâyin).—128.

MADHVA'S COMMENTARY.

The Śruti now teaches the meditation on the seven-fold Lord called Sâma, by showing that when thought of with regard to the attributes of knowledge, bliss and power, there is always difference between Jîvas, from Brahmâ downwards; yet there is no such difference in Pradyumna, &c., which are the forms of the Lord. All these forms have this peculiarity, and differ from all other entities in this, that while the latter differ from each other in the possession of the quantity and quality of knowledge, bliss and power, wisdom, intelligence, joy and activity; yet these Divine Forms are absolutely equal to each other, so far as these three qualities are concerned.

The old view is that this Khaṇḍa relates to the well-known Sâma Veda. That is wrong. For it is impossible for any scripture or for the Sâma Veda, which consists of mere words, to possess the attributes of being "Âtmâ Sammita," "uniform with itself," or of "leading beyond death." Such, however, are the attributes given to it here. The qualities moreover of being "griefless," etc., are inapplicable to any scripture. "But," says an objector, "even if it be taken as applying to the Lord, how can the Lord be said to be "uniform with itself," because differences appear in the various forms that He assumes from time to time. For though the words "Gau" and "Go," both denote the same thing, namely, "a cow," yet they are not the same, so far as the words are concerned. Therefore, the epithet that the Lord is "uniform-in-itself" is not appropriate. To this the Commentator answers by quoting an authority:—

He who has no one else equal or like unto Him, and whose forms are all equal and of the same kind, He is called "Âtmâ Sammita;" such is Viṣṇu. He is called "beyond death,' because He is deathless. That Viṣṇu exists seven-fold, having seven forms called Pradyumna, Vâsudeva, Varâha, Nârâyaṇa, Aniruddha, Nṛi Simha and Saṅkarṣaṇa. All these forms, however, are equal in knowledge, bliss and power.

According to old commentators the words Hiṅkâra and Prastâva are called equal, and are said to be the names of Sâma Veda. This is an erroneous explanation; and is due to not understanding the full significance of the words "Tat Sâman" which occur so many times in the Khaṇḍa. The Commentator shows that all these names Hiṅkâra, Prastâva, etc., when analysed, resolve themselves into three syllables each, and that those which have a syllable less or more, become tri-syllabic by adding a syllable from another name, or rejecting one. Thus we have eight forms and names mentioned in this Khaṇḍa, each of which is the name of the Lord, and denotes the possession of the three attributes of knowledge, bliss and power. The following table will make it clear:—

Name.	Knowledge.	Bliss.	Power.
1. Hiṅkâraḥ Pradyumna	Hiṅ	kâ	raḥ
2. Prastâvaḥ Vâsudeva	Pra	stâ	vaḥ
3. Âdipra Varâha	Â	di	pra
4. Tihâraḥ Aniruddha	Ti	hâ	raḥ
5. Udgîthaḥ Nârâyaṇa	Ut	gî	thaḥ
6. Upadra Nṛisiṃha	U	pa	dra
7. Nidhanam Saṅkarṣaṇa	Ni	dha	nam
8. Vaḥ Kṣîrâbdhiśâyin	V	a	ḥ

According to Madhva, Vaḥ denotes the eighth form of the Lord (the form that sleeps on the cosmic ocean.)

The three syllables of all the names Hiṅkâra, etc., belonging to the various forms of the Lord, always denote the three attributes, namely, knowledge, bliss and power, syllable by syllable. (Thus, every form

not only possesses these three attributes, but its very name also denotes the same fact).

Though Âdi has only two syllables yet taking the syllable Pra, from the beginning of the word Pratihâra and joining it to the name Âdi (which thus becomes Âdipra), we get both names of the Lord tri-syllabic (one as Âdipra and the other as Tihara.)

The word Upadrava has four syllables. Its last syllable is taken separately, as making one word (and itself consisting of three letters Vaḥ.)

Though in Upadravaḥ the syllable "vaḥ" is left off as excessive, yet it is also the name of Nârâyaṇa, and designates that form of His, which sleeps on the ocean of milk. But in the case of this word, instead of syllables, we take the three letters vaḥ as denoting the three attributes, knowledge, bliss and power: thus this vaḥ becomes the name of the Sleeper on the ocean of milk, and is also expressive of knowledge, bliss and power; and thus the Supreme Person is denoted by this word also. He who knows the meaning of the word vaḥ attains the Lord, sleeping on the ocean of space. But by knowing Him in the remaining twenty-one syllables, the Lord presiding in the solar orb is obtained.

This verily Lord Viṣṇu thus becomes possessed of twenty-two forms, of which twenty-one consist of triads of three syllables while the last consists of one syllable only (vaḥ); and designates the Sleeper on the ocean of milk. Thus the Lord has twenty-two forms.

The four forms Pradyumna, Vâsudeva, Varâha and Nârâyaṇa have each a triad in it, and thus they become twelve ($3\times4=12$). They are rulers of twelve months and dwell in those months and these presiding deities of the months have the twelve names beginning with Keśava and the rest.

The fifth Aniruddha has three forms, the sixth Nṛi Siṁha is also a triad. The triad of Aniruddha and the two forms of Nṛi Siṁha form a pentad; and this pentad presides over the five seasons in the form of fish, &c.

The third form of the triad of Nṛisiṁha (two already have been appropriated by the seasons), resides in earth and is called Jâmadagḥya. The triad of the seven namely of the Saṁkarṣaṇa consists of three forms, namely, Râma, Kṛiṣṇa and Kalki which exist in the sky, heaven and the sun, respectively. By knowing any one of these twenty forms of the Lord, one goes to that form of the Lord which resides in that particular locality: that is, one goes to that Loka on which that form presides. By knowing

the twenty-second form, called the Lord-sleeping-on-the-ocean-of-milk, one attains the indestructible form, the highest Mukti.

This incidentally shows that Mukti is not attained until the Yogi reaches the Śveta-dvîpa where sleeps Kṣîrâbdhisâyin.

This twenty-second form is called Nâkam, because it is free from all sorrow and grief. *K* means happiness, *aka* means absence of happiness. Nâka means negation of the absence of happiness, that is, positive joy. The double negative shows the intensity of joy; because He is essentially full of intense bliss. He is called Viśoka because He destroys all the sorrows of "His devotees." Thus in the Sâma Saṁhitâ.

It has been mentioned above that the worship of any particular form of the Lord takes the worshipper to the loka on which that Lord presides. An objector says: this assertion is not absolutely correct, because it has also been said that the worshipper of the form of the Lord presiding over earth, gets to the Solar world also, because all forms are uniform to each other. This objection is answered by the Commentator by taking up the sixth Mantra of this khaṇḍa and explaining it.

The phrase "He obtains here victory over the Sun" is next explained. The word here means that even if he has reached that form of the Lord which presides over earth, he attains also that form which is in the Sun; since all forms are uniform and are one in their community of power and bliss and knowledge. The phrase "To Him accrues a victory higher than the victory over the Sun," is now explained. After attaining to the Lord who is called Âditya and who resides in the Sun he obtains a higher victory, namely, he obtains another form of the Lord called Sleeper-on-the-ocean-of-milk.

For this the Commentator quotes an authority. "Though it is true that one by worshipping a particular form of Viṣṇu can attain that form, and he thereby can attain all other forms of the Lord; because of the uniformity of all forms; yet the worship of other forms is not a redundancy; because by such worship there accrues *increase* of happiness to the devotee; therefore, it is always good to worship as many forms of the Lord as one can.

And there is attainment of the twenty-second form more easily. The word "victory" of the text has been explained by the Commentator as attaining the Lord. He next quotes an authority for this interpretation.

The word Jaya, 'victory' here means attainment; just as we find it in the following Mantra of the white Yajurveda, XV.8.

Iman no deva savitar yajñam prañaya devavyam sakhividam sattra jitam dhanajitam svarjitam.

God Savitar speed this God-loved sacrifice of ours, friend-finding, ever-conquering, winning wealth and heaven.

As in the above mantra the word Jaya mean attainment, so here also.

Next the phrase 'verily twenty-first is that which is in the Sun.' This shows that the Lord in the Sun is twenty-first in order and that this counting begins from here *itah*. But the word 'here' is ambiguous. To what does it refer? If it refers to the form in the earth, namely to Jâmadagnya, then the form in the Sun is not twenty-first from it. The Solar form Kalki is twenty-first, if counted from Keśava. This does not refer to their being in the months or seasons but it refers to Keśava, &c., presiding over the various organs of the body commencing with the forehead. Therefore, the Commentator says—

The twenty first is to be counted from the form of Keśava presiding on the forehead and so on, ramely :—

On the forehead Keśava; stomach Nârâyṇa, heart Mâdhava, throat Govinda, right side of the stomach Viṣṇu, on the right arm Madhusudana, ear right Trivikrama, left of the stomach Vâmana; left of the arm Śrîdhara; left ear Hṛiṣikeśa; back Padmanábha; shoulder Dâmodara.

But the Śruti says the twelve months, the five seasons and the four Lokas constitute twenty-one. How do you reconcile your explanation with the text? To this the Commentator answers :—

Hari himself is known by the twelve names of the months. He is called the Chaitra because He brings about the union of the moon with Chitrâ Nakṣatra and so on, for other names. He is called Loka because He is all-resplendent (âloka equal to light).

He is called Âditya because He eats up (Âdana) or evaporates all waters by his rays.

Eleventh Khanda.

Mantra 1.

मनो हिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः प्राणो निधनमेतद्गायत्रं प्राणेषु प्रोतम् स य एवमेतद्गायत्रं प्राणेषु प्रोतं वेद प्राणी भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या महामनाः स्यात्तद्व्रतम् ॥ १ ॥

इत्येकादशः खण्डः ॥ ११ ॥

मनः Manaḥ, in the mind. **हिंकारः** Hiṅkâraḥ, Hiṅkâra Pradyumna. **वाक्** Vâk, in the speech. **प्रस्तावः** Prastâvaḥ, Vâsudeva **चक्षुः** Chakṣuḥ, in the eye or sight. **उद्गीथः** Udgitha, Nârâyaṇa. **श्रोत्रं** Śrotram, in the hearing. **प्रतिहारः** Pratihâraḥ, Aniruddha. **प्राणः** Prâṇaḥ, in the breath. **निधनम्** Nidhanam, Saṅkarsaṇa. **एतत्** Etat, (this refuged in Viṣṇu dwelling in Prâṇa.) **गायत्रं** Gâyatram the Lord called Gâyatra Śama. **प्राणेषु** Prâṇeṣu, in the prâṇas, in the forms of the Viṣṇu residing in the senses. **प्रोतं** Protam, interwoven, expressive of that

controlled by that Lord Viṣṇu. सः Saḥ, he. यः Yaḥ, who. एवं Evam, thus एतत् Etat, this. गायत्रं Gâyatram, the Lord called Gâyatra Sâman. प्राणेषु Prâṇeṣu, in the senses. प्रोतं Protam, interwoven, refuged, controlled by. वेद Veda, knows. प्राणीभवति Prâṇibhavati, becomes beloved of Viṣṇu dwelling in the senses. सर्व Sarvam, whole, all, entire. आयुः Ayuḥ, life, *viz.*, release, Mokṣa. एति Eti, attains. ज्योक् Jyok, all-knowing. जीवति Jîvati, lives. महान् Mahân, great. प्रजया Prajayâ, through offspring or wisdom. पशुभिः Paśubhiḥ, with cattle, or with Vedas. भवति Bhavati, becomes. महान् Mahân, great. कीर्त्या Kîrtyâ, with fame. महामनाः Mahâmanâḥ, high minded. स्यात् Syât, let (him) be. तत् Tat, his. व्रतम् Vratam, vow, motto.

Let one realise the glory of the five-fold Harmonious called Gâyatra sâma in the senses.

1. Pradyumna in mind, Vâsudeva in speech, Nârâyaṇa in sight, Aniruddha in hearing, and Saṅkarṣaṇa in smell. That is, the Gâyatra Sâman as refuged in the Lord, residing in the senses. He who thus knows this Gâyatra refuged in Viṣṇu, dwelling in praṇas, becomes the object of affection to the Lord, gets Life Eternal, lives as all-knowing, and great in children and cattle (wisdom and Vedic knowledge), great in fame; and his vow is "Be high minded."—129.

MADHVA'S COMMENTARY.

(In this and the ten succeeding Khaṇḍas is again mentioned the glory of the Lord as expressed by such terms as Gâyatrya Sâman, Rathantara Sâman, etc., and as the controller of those. The present Khaṇḍa shows that the Lord dwells in the senses and is to be meditated upon as in Khaṇḍa seven, with this addition, that He is expressed by the term Gâyatra Sâman, &c., and is the Controller of the same. The words Manas is Hiṅkâra, &c., do not require any explanation, since they were already explained before, in Khaṇḍa seventh. The only new words in this Khaṇḍa are explained now. (Namely, gâyatra, protam, prâṇî, sarvam âyus, and jyok.)

The Gâyatra Sâman is always interwoven in Hari dwelling in Prâṇa. The word "interwoven (protam)" means "being an expression of His" and "being an entity controlled by Him." (Thus Gâyatra Sâman is the name of the Lord and is controlled by the Lord.)

The word etad, "that," is a Demonstrative Pronoun and always refers to some word that has gone before, but Gâyatra Sâman was nowhere mentioned before, to what does then the word etad in the first mantra of the 11th Khaṇḍa refer? To this, the Commentator answers:—

The force of "etad" is to show that the Gâyatra Sâman being mentioned near to Viṣṇu dwelling in the Prâṇa is also refuged in Viṣṇu dwelling in Prâṇa. This is the force of the word etad.

(Says an objector:—Admitted that the force of the word etad is to show that the Gâyatra Sâman is in the Lord, but what is the force of the word etad in the last mantra of the tenth Khaṇḍa? According to your present interpretation it would refer to something other than the Lord, something dwelling in the Lord. And not to Viṣṇu Himself? This objection is answered by the Commentator next):—

In some places the word etad refers to Viṣnu himself, by the very fact of its demonstrative force (as in mantra six of Khaṇḍa ten).

(The word Prâṇî has been explained by old commentators as "None of his senses loses its activity." This is wrong, as the Commentator shows):—

The devotee is called prâṇi, because he is fondled by the Lord Viṣṇu dwelling in the prâṇa.

(The words "sarvam âyus eti" have been explained by old commentators as "gets hundred years of life." The Commentator explains it thus):—

The Mokṣa is called "sarva âyus" because it is the Life Eternal. Similarly, the word jyok does not mean brightly, but all-knowing.

TWELFTH KHANDA.

MANTRA 1.

अभिमन्थति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनꣳ सꣳशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १ ॥

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्व्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न प्रत्यङ्ङग्निमाचामेन्न निष्ठीवेत्तद्व्रतम् ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अभिमंथति Abhimanthati, rubs the fire stick. **सः** Saḥ, he. **हिंकार** Hiṅkâraḥ, Pradyumna. **धूमः** Dhûmaḥ, smoke. **जायते** Jâyate, is born, rises. **सः** Saḥ, he. **प्रस्तावः** Prastâvaḥ, Vâsudeva. **ज्वलति** Jvalati, burns. **सः** Saḥ, he. **उद्गीथः** Udgîthaḥ, Nârâyaṇa. **अंगाराः** Aṅgârâḥ, glowing coals. **भवन्ति** Bhavanti, become. **सः** Saḥ, he. **प्रतिहारः** Pratihâraḥ, Aniruddha. **उपशाम्यति** Upaśâmyati, goes down, extinguishes. **तत्** Tat, that. **निधनं** Nidhanam, Saṅkarṣaṇa. **संशाम्यति** Saṃśâmyati, completely goes down. **तत्** Tat, that. **निधनं** Nidhanam, Saṅkarṣaṇa. **एतत्** Etat, this. **रथन्तरं** Rathantaram, Rathantara Sâma. **अग्नौ** Agnau, in the fire. **प्रोतं** Protam, interwoven. **सः** Saḥ, he. **यः** Yaḥ, who. **एवं** Evam, thus. **एतत्**

Etat, this. रथन्तरं Rathantaram, Rathantara Sâma. अग्नौ Agnau, in the fire. प्रोतं Protam, interwoven, refuged, controlled by. वेद Veda, knows. ब्रह्मवर्चस्वी Brahmavarchasvî, the person whose energy has increased owing to his worshipping Brâhmaṇ or Viṣṇu, *viz*, who has become released. अन्नादः Annâdaḥ, able to eat large quantity of food, *viz.*, healthy. भवति Bhavati, becomes. सर्वं Sarvam, all, eternal. आयुः Âyuḥ, life. एति Eti, gets. ज्योक् Jyok, all-knowing. जीवति Jîvati, lives. महान् Mahân, great. प्रजया Prajayâ, through offspring. पशुभिः Paśubhiḥ, through cattle. भवति Bhavati, becomes. महान् Mahân, great. कीर्त्या Kîrtyâ, with fame. न Na, not. प्रत्यक् Pratyak, facing. अग्निं Agnim, fire. आचामेत् Âchâmet, let (him) eat. न Na, not. निष्ठीवेत् Niṣṭhîvet, let (one) spit, or throw out phlegm. तत् Tat, that. व्रतम् Vratam, vow.

Let one realise the glory of the five-fold Harmonious Lord called Rathantara Sâma in the fire.

1. Pradyumna in the rubbing of the firesticks, Vâsudeva in the rising smoke, Nârâyaṇa in the burning fire, Aniruddha in the glowing coals, and Saṅkarṣaṇa when it has gone down partly, and Saṅkarṣaṇa also in the fire which has gone down completely. This is the Rathantara Sâman as refuged in the Lord dwelling in the various forms of fire. He who knows thus this Rathantara Sâman, as refuged in the Lord, dwelling in the fire, evolves all Brâhmic powers, becomes healthy, gets Life Eternal, lives all-knowing, great in children and cattle (mighty through wisdom and learning), great in fame. His vow is "do not eat facing the fire or spit before it."—128.

MADHVA'S COMMENTARY.

He who meditates on Janârdana in fire, as the cause of the various actions connected with the ignition of fire, as the Supreme Lord Hari existing in the act of rubbing of fire-sticks, etc., and who is the refuge of Rathantara Sâman and has five forms, he verily gets release from the ocean of Saṃsâra.

Note.—This explains the fruit of the realization that Rathantara Saman is refuged in and controlled by the Lord Hari, in His five-fold aspects as existing in fire.

THIRTEENTH KHANDA.

MANTRA 1.

उपमन्त्रयते स हिंकारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते स उद्गीथः प्रतिस्त्री सह शेते स प्रतिहारः कालं गच्छति तन्निधनं पारं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥१॥

स य एवमेतद्वामदेवाख्यं मिथुने प्रोतं वेद मिथुनीभवति मिथुनान्मिथुनात्प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न कांचन परिहरेत्तद्व्रतम् ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

उपमंत्रयते Upamantrayate, thinks, constantly meditates. **सः** Saḥ, that. **हिंकारः** Hiṅkâraḥ, Pradyumna. **ज्ञपयते** Gñapayate, anticipates pleasure, fervently prays. **सः** Saḥ, that. **प्रस्तावः** Prastâvaḥ, Vâsudeva. **स्त्रिया** Striyâ, wife, the Beloved Lord. **सह** Saha, with. **शेते** Śete, sleeps, reposes in, loses consciousness. **सः** Saḥ, that. **उद्गीथः** Udgîthaḥ, Nârâyaṇa. **प्रति** Prati, opposite. **स्त्री** Strî, (facing) the wife. The word prati is to be construed with the next śete. **सह** Saha, with. **(प्रति) शेते** Prati śete, watches. Comes out of trance; opposite of śete; and therefore *works*. **सः** Saḥ, that. **प्रतिहारः** Pratihâraḥ, Aniruddha. **कालं** Kâlam, time. **गच्छति** Gachchhati, goes, vanishes **तत्** Tat, that. **निधनं** Nidhanam, Saṅkarṣaṇa. **पारं** Pâram, space. **गच्छति** Gachchhati, goes, vanishes. **तत्** Tat, that. **निधनं** Nidhanam, Saṅkarṣaṇa. **एतत्** Etat, this (is). **वामदेव्यं** Vâmadevyam, Vâmadevya. **वमिथुने** Mithune, in union, in generation. **प्रोतं** Protam, interwoven, refuged, controlled by. **सः** Saḥ, he. **यः** Yaḥ, who. **एवं** Evam, thus. **एतत्** Etat, this. **वामदेव्यं** Vâmadevyam, Vâmadevyam. **मिथुने** Mithune, in generation. **प्रोतं** Protam, interwoven. **वेद** Veda, knows. **मिथुनी भवति** Mithunî bhavati, never abandons his wife, becomes God-united. **मिथुनात् मिथुनात्** Mithunât mithunât, from every intercourse, from every union with the Lord. **प्रजायते** Prajâyate, he begets a child; He pours down life-giving energy on humanity. **न** Na, not. **कांचन** Kañchana, any wife. **परिहरेत्** Pariharet, should abandon (if he has more than one wife.)

Let one realise the glory of the five-fold Lord called Vâmadevya Sâman in the act of generation.

Pradyumna in the thinking of wife, Vâsudeva in talking with her, Nârâyaṇa, etc., in sleeping, etc. This is the Vâmadevya Sâman refuged in the various acts which bring about union of husband and wife. He who knows this

Vâmadevya Sâman, thus refuged in the Lord of Union, never abandons his wife, becomes strong, gets Life Eternal, lives all-knowing, great in knowledge and learning, great in fame. His vow is "Let no wife be abandoned."—129.

Note.—Pradyumna in thinking of the Lord, Vâsudeva in fervent pouring out of the heart to the Lord, Nârâyaṇa in loss of consciousness and reposing in the Lord, Aniruddha in regaining consciousness and working as the instrument of the Beloved, and Saṅkarṣaṇa in rising above time and space. This is the Vâmadevya Sâman refuged in the Union. He who knews this Vâmadevya Sâman, thus refuged in the Lord of Union, remains ever united with the Lord, becomes strong, &c. His motto is "Let no one be despised."

Note.—This Khaṇḍa is generally left untranslated, as it is supposed to be untranslatable. But it is a pity that the modern scholars never pay any attention to the fact that the Khaṇḍa is sacred to a Rishi called Vâmadeva, one who is described in the Veda as having united himself with God and having retained his consciousness after such union. In the Rig Veda we find this Rishi exclaiming in his ecstasy "I am the Sun, I am the Moon." (Rig Veda, IV-26. I. Br. U. I. 4.10). This is the Rishi of this Khaṇḍa. I, therefore, lay this suggestion before the scholars of Sanscrit, to consider seriously whether the whole Khaṇḍa here may not be a description of the union of the human soul with the Divine Beloved. The word Mithuna, generally translated as 'husband and wife,' is expressly used in this Upaniṣad in the first adhyâya as the name of the primary couple, produced by Brâhmaṇ, namely, spirit and matter, Prâṇa and Rayi, or the Chief Breath and Sarasvatî. It is the union of these two that has produced the whole universe. Madhva has done, no doubt, a great service, by rescuing this Khaṇḍa from the obscenity said to attach to it. In their simplest, plain meaning, the words of this Khaṇḍa describe the union of husband and wife. But if we take the suggestion contained in the name of the Rishi, and the fact that he was one of those few God-absorbed, God-intoxicated sages, we cannot but come to the conclusion, that this Khaṇḍa describes, in a poetical language, the coming together of the man and God. The five stages through which this union with God takes place are described in it. The first is the stage of constant thinking of God and reciting his name. The second is the stage of pouring out one's heart to God, intensely praying to Him to reveal Himself to His devotee. The third is the stage when he feels the presence of God and loses his own consciousness in that Presence. This is the state of trance called 'reposing in the Beloved.' The fourth is the stage when he awakens from that trance, and works with Him. He becomes now the agent of the Lord, and the last, when he is absorbed, when time and space vanish. When kâla or time, and pâra or space are gone (gachchhati) are gone for ever. This is the last stage. It is in this stage that the great vow given to him becomes literally true. The vow of this mithuni or God-united sage is nakanchana pariharet, let him not reject anybody or anything, to him everything is divine, such a sage would drink ambrosia and poison with equal indifference. For he sees God everywhere and in the bliss of his union cries like his master Vâmadeva, I am the Sun, I am the Moon, yea, I am everything.

MADHVA'S COMMENTARY.

A person who meditates on the Lord Puruṣottama in the five-fold acts of generation, and as having the five-fold form becomes never an abandoner of his wives (if by chance he happens to have more than one wife) and ultimately gets release undoubtedly.

Note.—The phrase mithunî bhavati of the text means one who never abandons any one of his wives, but treats them all impartially, if he by some unforeseen accident marries more than one wife. The old Commentators have misunderstood this Khaṇḍa, and the words 'na kâṅchana pariharet' have been taken by them to mean that such a person has no binding as regards the law of sexual intercourse. This, however, is not the meaning of those words. They simply mean that among his many wives, he should not abandon or reject any one, but equally deal with them, so far as marital relations are concerned.

The words mithune protam means dependent upon or refuged in the Lord dwelling in mithuna. This word when literally analysed means the Lord, as the Commentator shows :—

The Lord is called mithunam because he brings together (nayati) two peoples (mitho), the आ of mitho becomes u.

FOURTEENTH KHANDA.

MANTRA 1.

उद्यन्हिंकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराह्णः प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या तपन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

उद्यन् Udyan, rising. **हिंकारः** Hiṅkâraḥ, Pradyumna **उदितः** Uditaḥ, risen. **प्रस्तावः** Prâstavaḥ, Vâsudeva. **मध्यंदिनः** Madhyandinaḥ, midday. **उद्गीथः** Udgîtha, Nârâyaṇa. **अपराह्णः** Aparâhṇaḥ, afternoon. **प्रतिहारः** Pratihâraḥ, Aniruddha. **अस्तं** Astam, setting. **यत्** Yat, what. **निधनं** Nidhanam, Saṅkarṣaṇa. **एतत्** Etat, this. **बृहत्** Bṛihat, Bṛihat Sâman. **आदित्ये** Âditye, in the sun. **प्रोतं** Protam, interwoven, refuged, controlled by, etc. **तेजस्वी** Tejasvî, refulgent. **तपन्तं** Tapantam, heat of the sun. **न निन्देत्** Na nindet, never complain

1. Pradyumna in the rising sun, Vâsudeva in the risen sun, Nârâyaṇa in the midday sun, Anirudha in the afternoon, and Saṅkarṣaṇa in the setting sun. This is the Bṛihat Sâman as refuged and controlled by the Lord, in the sun. He who knows the Bṛihat Sâman as interwoven in the

sun, becomes refulgent and strong, he gets the Life Eternal, lives all-knowing, great in knowledge and learning, great in fame. His vow is "Never complain of the heat of the sun."—130.

Fifteenth Khanda.

Mantra 1(a).

अभ्राणि संप्लवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

अभ्राणि Abhrâṇi, mists. **संप्लवन्ते** Samplavante, gather. **सः** Saḥ, that. **हिंकारः** Hiṅkâraḥ, Pradyumna. **मेघः** Meghaḥ, cloud. **जायते** Jâyate, becomes. **सः** Saḥ, that. **प्रस्तावः** Prastâvaḥ, Vâsudeva **वर्षति** Varṣati, rains **सः** Saḥ, that. **उद्गीथः** Udgîthaḥ, Nârâyaṇa. **विद्योतते** Vidyotate, lightens. **स्तनयति** Stanayati, thunders. **सः** Saḥ, that. **प्रतिहारः** Pratihâraḥ, Aniruddha. **उद्गृह्णाति** Udgṛihṇâti, ceases. **तत्** Tat, that. **निधनं** Nidhanam, Saṅkarṣaṇa. **एतत्** Etat, this. **वै रूपं** Vai rûpam, the Vairûpa Sâman. **पर्जन्ये** Parjanye, in the cloud. **प्रोतम्** Protam, interwoven, refuged, controlled by.

1. (*a*) Let one realise the glory of the five-fold Harmonious Lord called Virûpasâman in the cloud.

Pradyumna in gathering of the mists, Vâsudeva in the cloud which has risen, Nârâyaṇa in the rains, Aniruddha in the flashes, and thunders, and Saṅkarṣaṇa in the stopping or ceasing (of the clouds). This is the Vairûpa Sâman as refuged in the Lord dwelling in the clouds.—131.

Mantra 1(*b*).

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाꣳश्च सुरूपाꣳश्च पशूनवरुन्धे सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या वर्षन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

सः Saḥ, he. **यः** Yaḥ, who. **एवं** Evam, thus. **वै रूपं** Vai Rûpam, the Vairûpa. **पर्जन्ये** Parjanye, in the clouds. **प्रोतं** Protam, interwoven, refuged, controlled by. **वेद** Veda, knows. **विरूपान्** Virupân, badly shaped. **च** Cha, and,

सुरूपान् Surupân, handsome. च Cha, and. पशून् Paśûn, the cattles. अवरुन्धे Avarundhe, gets, obtains सर्वं Sarvam, full. आयुः Âyuḥ, life. एति Eti, reaches ज्योक् Jyok, well, long, all-knowing. जीवति Jivati, lives. महान् Mahân, great. प्रजया Prajayâ, with children. पशुभिः Paśubhiḥ, with cattles. भवति Bhavati, becomes. महान् Mahân, great. कीर्त्या Kirtyâ, with fame. वर्षन्तं Varṣantam, raining. न Na, not. निन्देत् Nindet, decry, complain. तत् Tat, that. व्रतम् Vratam, rule, vow.

(c). He who knows the Vairûpa Sâman as refuged in the Lord dwelling in the cloud, gets cattle both handsome and ugly, becomes refulgent and strong, obtains the Life Eternal, he lives all-knowing. great in knowledge and learning, great in fame. His vow is "Never complain of the raining of the clouds."—132.

Sixteenth Khanda.

Mantra 1.

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्यर्तुं न निन्देत्तद्व्रतम् ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वसन्तः Vasantaḥ, spring. हिंकारः Hiṅkâraḥ, Pradyumna. ग्रीष्मः Grîṣmaḥ, summer. प्रस्तावः Prastâvaḥ, Vâsudeva. वर्षा Varṣâ, rainy season. उद्गीथः Udgithaḥ, Nârâyaṇa. शरत् Śarat, autumn. प्रतिहारः Pratihâraḥ, Aniruddha. हेमन्तः Hemantaḥ, winter. निधनं Nidhanam, Saṅkarṣaṇa. एतत् Etat, this. वैराजं Vairâjam, named Vairâja (Sâman). ऋतुषु Ṛituṣu, in the seasons. प्रोतं Protam, interwoven. सः Saḥ, he. यः Yaḥ, who. एवं Evam, thus. एतत् Etat, this (Vairâja Sâman). वैराजं Vairâjam, Sâman called Vairâja. ऋतुषु Ṛituṣu, in the seasons. प्रोतं Protam, interwoven, refuged, controlled by. वेद Veda, knows. विराजति Virâjati, shines. प्रजया Prajayâ, mighty in knowledge. पशुभिः Paśubhiḥ, mighty in Vedas. ब्रह्मवर्चसेन Vrahmavarchasena, through glory of countenance. सर्वं Sarvam, all, long. आयुः Âyuḥ, life. एति Eti, gets. ज्योक् Jyok, all-knowing. जीवति Jivati, lives. महान् Mahân, great. प्रजया Prajayâ, with children पशुभिः Paśubhiḥ, with cattle. भवति Bhavati, becomes. महान् Mahân, great. कीर्त्या Kirtyâ, with fame. ऋतून् Ṛitûn, the seasons. न Na, not. निन्देत् Nindet, complain. तत् Tat, that. व्रतम् Vratam, vow, rule.

1. Let one realise the glory of the five-fold Harmonious Lord called Vairâj Sâman in the seasons.

Pradyumna in spring, Vásudevâ in summer, Nârâyaṇa in the rains, Aniruddha in the autumn, and Saṅkarṣaṇa in winter. He who knows this Vairâja Sâman as refuged in the Lord, who dwells in the seasons, shines with wisdom and learning, gets Life Eternal, lives all-knowing, becomes great in cattle and children, great in fame, and his vow is "Never complain of the seasons."—133.

SEVENTEENTH KHANDA.

MANTRA 1.

पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रतिहारः समुद्रो निधनमेताः शक्वर्यो लोकेषु प्रोताः ॥ २ ॥

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकी भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या लोकान्न निन्देत्तद्व्रतम् ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पृथिवी Prithivi, the earth **हिंकारः** Hiṅkâraḥ, Pradyumna. **अन्तरिक्षं** Antarikṣam, sky. **प्रस्ताव**: Prastâva, Vâsudeva. **द्यौः** Dyauḥ, heaven. **उद्गीथः** Udgîthaḥ, Nârâyaṇa. **दिशः** Diśaḥ, directions, quarters, when applied to the Lord it means the Commander (**देशन**). **प्रतिहारः** Pratihâraḥ, Aniruddha. **समुद्र**: Samudraḥ, ocean, when applied to the Lord it means complete (**सम्यक्**) abundance (**उद्रेक**). **निधनं** Nidhanam, Saṅkarṣaṇa. **एताः** Etâḥ, these. **शक्वर्यः** Śakvaryaḥ, called Śakvari. **लोकेषु** Lokeṣu, (in the Lord dwelling) in the worlds. **प्रोताः** Protâḥ, interwoven, refuged, controlled by. **सः** Saḥ, he. **यः** Yaḥ, who **एवं** Evam, thus. **एताः** Etâḥ, these. **शक्वर्यः** Śakvaryaḥ, called Śakvari. **लोकेषु** Lokeṣu, (in the forms of the Lord dwelling) in the worlds. **प्रोताः** Protâḥ, interwoven, refuged, controlled by. **वेद** Veda, knows. **लोकीभवति** Lokîbhavati, becomes dweller of the superior worlds. (The rest as above.)

1. Let one realise the glory of the Harmonious Lord called Śakvari Sâman in the worlds.

Pradyumna in the earth, Vâsudeva in the sky, Nârâyaṇa in the heaven, Aniruddha, in the quarters, Saṅkarṣaṇa

in the sea. These are the Sakvari Sâman, refuged in the Lord, dwelling in the worlds. He who knows these Sakvari Sâman, as refuged in the Lord dwelling in the lokas, gains the higher worlds, gets the Life Eternal, lives all-knowing, great in wisdom and learning, great in fame ; and his vow is "Never complain of the worlds."—134.

EIGHTEENTH KHANDA.

MANTRA 1.

अजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या पशून्न निन्देत्तद्व्रतम् ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

अजा Ajâ, goats (rest the same as in Khaṇḍa six) **एताः** Etâḥ, these. **रैवत्यः** Revatyaḥ, Revati Sâman. **पशुषु** Paśuṣu, in the five-fold Lord dwelling in the animals. **प्रोताः** Protâḥ, interwoven, refuged in, controlled by.

(The rest as above.)

1. Let one realise the glory of the five-fold Harmonious Lord called Revati Sâman in animals.

Pradyumna in goats, Vâsudeva in sheep, Nârâyaṇa in cows, Aniruddha in horses, and Saṅkarṣaṇa in men. These are the Revati Sâman, as refuged in the Lord, dwelling in the various forms of animals. He who knows these Revati Sâman as refuged in the Lord dwelling in the animals, gets the blessed protector, the Life Eternal, lives all-knowing, great in wisdom and learning, great in fame ; and his vow is "Never complain of animals."—135.

NINETEENTH KHANDA.

MANTRA 1.

लोम हिंकारस्त्वक्प्रस्तावो मा᳖ꣳसमुद्गीथोऽस्थि प्रतिहारो मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ १ ॥

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन विहूर्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या संवत्सरं मज्ञो नाश्नीयात्तद्व्रतं मज्ञु नाश्नीयादिति वा ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

लोम Loma, hair of the body. Loma as applied to Lord means the destroyer (**लोपकः**). **हिंकारः** Hiṅkâraḥ, Pradyumna. **त्वक्** Tvak, the skin. The Lord is called **त्वच्** because He is refulgent and brilliant tavas equal to prakâśa light. **प्रस्तावः** Prastâvaḥ, Vâsudeva **मांसं** Mâṃsam, flesh. When applied to the Lord it means gladdening (**मादन**) essence (**सार**). **अस्थि** Asthi, bone. When applied to the Lord it means firm-seated (**स्थिरं आसनं**). **मज्जा** Majjâ, marrow. When applied to the Lord it means producer of ecstasy (**मदस्य जननात्**). **यज्ञायज्ञियं** Yajñâyajñîyam, the Sâman called so. **अंगेषु** Aṅgeṣu, in the limbs, in the forms of the Lord residing over the limbs. When applied to the Lord **अंग** means the nearest, standing near (**अन्तिक** near **गत** existing.) **अंगीभवति** Aṅgîbhavati, becomes possessed of strong limbs. **अंगेन** Aṅgena, in any limb, like hands, feet, etc. **न विहूर्च्छति** Na Vihûrchchhati, not crippled, become crooked. **संवत्सरं** Samvatsaram, for a year as Brahmachâri. **मज्ञः** Majñaḥ, marrow, intoxicated, drunk, being excited. **न अश्नीयात्** Na Aśnîyat, should not eat. **मज्ञु** Majñu, intoxicating things.

1. Let one realise the glory of the five-fold Harmonious Lord called Yajñâyajñîya in the members of the body.

Pradyumna in the hair, Vâsudeva in the skin, Nârâyaṇa in the flesh, Aniruddha in the bone, and Saṅkarṣaṇa in the marrow. This is the Yajñâyajñîya Sâman as refuged in the Lord, dwelling in the various members of the body. He who knows this Yajñâyajñîya as refuged in the Lord dwelling in the various members of the body, becomes possessed of strong limbs, he is not crippled in any limb, gets the Life Eternal, lives all-knowing, becomes great in wisdom and learning, great in fame. His vow is "Do not eat for a year while in a state of excitement;" or "do not eat any intoxicating thing at all."—135.

TWENTIETH KHANDA.

MANTRA 1.

अग्निर्हिंकारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥ १ ॥

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामेव देवतानाꣳ सलोकताꣳ सार्ष्टिताꣳ सायुज्यं गच्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्देत्तद्व्रतम् ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

अग्निः Agniḥ, Lord dwelling in the fire called Agni. **हिंकारः** Hiṁkâraḥ, Pradyumna. **वायुः** Vâyuḥ, the Lord dwelling in the air and also called Vâyu, because He is knowledge (Va) + life (âyu); or the life + wisdom. **प्रस्तावः** Prastâvaḥ, Vâsudeva. **आदित्य** : Âdityaḥ, the Lord dwelling in the sun and called also Âditya. **नक्षत्राणि** Nakṣatrâṇi, stars, the Lord dwelling in the stars and called also Nakṣatra, independent. He who has (na **न**) no governor (kṣattram) over him. **चन्द्रमाः** Chandramâḥ, the moon, the Lord dwelling in the moon and called also Chandramâḥ, the gladdener, Supreme bliss, from the root **चन्द** to give joy. **राजनं** Râjanam, the Râjan Sâma. **देवतासु** Devatâsu, in the devatâs. **एतासां** Etâsâm, of these, *viz.*, Agni, etc. **एव** Eva, indeed. **देवतानां** Devatânam, of the devatâs. **सलोकतां** Salokatâm, the state of being in the same loka or world as the devatâ, *viz.*, to be in the same plane as the devatâ. **सार्ष्टितां** Sârṣṭitâm, to be in the company of, the state of being near the devatâs. **सायुज्यं** Sâyujyam, unity, having one and the same body. Becoming a part of the body of the devatâ. **गच्छति** Gachchhati, gets, (the rest as above.) **ब्राह्मणान्** Brâhmaṇân, the knowers of Brahman.

1. Let one realise the glory of the five-fold Harmonious Lord called the Râjana Sâma in the Devatâs.

Pradyumna in Agni (fire), Vâsudeva in Vâyu (Air), Nârâyaṇa in Âditya (the Sun), Aniruddha in Nakṣatra (stars) and Saṅkarṣaṇa in Chandramâ (Moon). This is the Râjana Sâman as refuged in the Lord dwelling in the Devas. He, who knows this Râjana Sâman, refuged in the Lord dwelling in the devas, obtains the same world, the same company and the same body as of these very devatâs. He gets the Life Eternal, lives all-knowing, becomes great in wisdom and learning, great in fame. His vow is "Do not speak evil of the knowers of Brahman."—136.

TWENTY-FIRST KHANDA.

MANTRA 1.

त्रयी विद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायु-रादित्यः स उद्गीथो नक्षत्राणि वयाꣳसि मरीचयः स प्रतिहारः सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥ १ ॥

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वꣳ ह भवति ॥२॥

त्रयी विद्या Trayî vidyâ, the Rig, the Yajus, and the Sâman, these three Vedas; the Lord dwelling in these three Vedas; the form of knowledge. Every one of the forms Pradyumna, etc., is triple. **हिंकारः** Hiṅkâraḥ, Pradyumna. **त्रय इमे लोकाः** Trayaḥ, ime lokâḥ, these three worlds, Bhuḥ, Bhuvaḥ and Svaḥ. The Lord dwelling in these three worlds. **प्रस्तावः** Prastâvaḥ, Vâsudeva. **अग्निर्वायुरादित्यः** Agnir Vâyur Âdityaḥ, the fire, air, and the sun, the Lord dwelling in these, Agni, Vâyu, and Âditya. **उद्गीथः** Udgîtha, Nârâyaṇa. **नक्षत्राणि वयांसि मरीचयः** Nakṣatrâṇi vayâṃsi marîchayaḥ, the stars, birds and the rays. The Lord dwelling in the stars (Nakṣatras) Siddhas (who can go easily according to their own desire from one planet to another) and the rays. These words also are the names of God. Nakṣatra means independent, Vayas means the mover in space and Mârichi means light. **प्रतिहारः** Pratihâraḥ, Aniruddha. **सर्पाः** Sarpâḥ, serpents; when applied to the Lord it means the great motion. **गन्धर्वाः** Gandharvâḥ, Gandharvâs, when applied to the Lord it means the upholder of worlds (**गौ** gau-world) or cows (**गौः**=cow) or of knowledge (**गौ**=knowledge). **पितरः** Pitaraḥ, pitṛîs; when applied to the Lord it means the Great Father of all. The Creator. **तत्** Tat, that. **निधनं** Nidhanam, Saṅkarṣaṇa. **एतत्** Etat, this. **साम** Sâma, Sâman. **सर्वस्मिन्** Sarvasmin, in the full, the Lord possessing the full and perfect qualities. **प्रोतं** Protam, interwoven, refuged, controlled by. **सर्वं** Sarvam, full, perfection according to his capacity and merit. **ह** Ha, indeed. **भवति** Bhavati, gets (from the Self of perfection).

1. Let one realise the glory of the five-fold Sâman in the Harmonious called the Full (Sarvam).

Pradyumna in the three-fold knowledge, Vâsudeva in the three worlds, Nârâyaṇa in the three devatâs, *viz.*, Agni, Vâyu and Âditya, Aniruddha in the three movers-in-space, *viz.*, the Stars, (Logoi) the Siddhas, and the Rays, (Ṛijus) and Saṅkarṣaṇa in Serpents, Gandharvâs and Pitṛis. This is the Sâma refuged in the Full. He who knows thus this Sâman as refuged in the Full, gets perfection (from the Full, according to his capacity).—137.

MANTRA 2.

तदेष श्लोको यानि पञ्चधात्रीणि त्रीणि तेभ्यो न ज्यायः परमन्यदस्ति ॥ ३ ॥

यस्तद्वेद स वेद सर्वꣳ सर्वा दिशो बलिमस्मै हरन्ति सर्वमस्मीत्युपासीत तद्व्रतं तद्व्रतम् ॥ ४ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

तत् Tat, in this matter, regarding this. **एषः श्लोकः** Eṣaḥ Ślokaḥ this verse; the verse next given. **यानि** Yâni, which, Pradyumna, etc. **पञ्चधा** Pañchadhâ, in five forms. **त्रीणि त्रीणि,** Trîṇi trîṇi, three three. **तेभ्यः** Tebhyaḥ, than these forms. **न** Na, not. **परं ज्यायः** Param jyâyaḥ, higher than the greater. The Most High. **अन्यत्** Anyat, anything else. **अस्ति** Asti, is. **यः** Yaḥ, who. **तत्** Tat, that, *viz.*, these forms of the Lord as being the Most High. **वेद** Veda, knows. **सः** Saḥ, he. **वेद** Veda, knows. **सर्वं** Sarvam, all scriptures, Śâstras. **सर्वा दिशः** Sarvâdiśaḥ, (persons living in) all quarters. **बलिं** Balim, offering, tribute. **अस्मै** Asmai, to him, to such knowers. Primarily this applies to the Chaturmukha Brahmâ who is the real jñânî. This is literally true in his case, and partially so in the case of jñanins lower than Brahmâ. **हरन्ति** Haranti, bring. **सर्वं** Sarvam, full of all qualities. **अस्मि** Asmi, the Supreme Brahman called Asmi. The great I AM. **इति** Iti, thus. **उपासीत** Upâsîta, let one meditate. **तद्व्रतं तद्व्रतं** Tat vratam tat vratam, this is his vow, this is his vow.

2. Regarding it is the following verse. These five forms existing in triad of three and three are the highest. There is no other object more high than these. He who knows this, knows the true meaning of all the Śâstras. All persons living in all quarters bring tribute to him. His vow is "Let one meditate on the Lord as Sarvam Asmi, full of all perfections and called Asmi, the destroyer of ignorance and possessing all wisdom. Let him meditate thus."—138.

MADHVA'S COMMENTARY.

Khaṇḍas 14—21.

These eight Khaṇḍas are taken together by the Commentator and he explains in it the eight Sâmans, namely (1) He who realises or knows the Brihat in the sun, (2) He who realises the Vairupam in the rain, (3) He who realises the Vairâja in the seasons, (4) He who realises the Śakvari in the lokas, (5) He who realises the Revati in the animals, (6) He who realises the Yajñâyajñîyam in the members of the body, (7) He who realises this Râjanam or brilliant in the Devatas, (8) He who realises this Sâman in the Full. The Commentator explains these eight passages by quoting an authority :—

When the Lord Janârdana is meditated as five-fold in the sun and called Âditya, and when meditated in the rain, and similarly meditated in

the seasons, and in the worlds, and in cattle, and in the members of the body, and in the Devas and in all, under His various names of Âditya, Parjanya, Ṛitu, Loka, Paśu, Aṅga, Devatâ, and Sarva (which not only mean the sun, the rain, the seasons, the world, the cattle, the members, the devas, and all; but which also are the means of the Supreme Lord Himself) and he who knows the various Sâmans called Bṛihat, Vairupa, etc., undoubtedly gets release or salvation.

(In these eight Khaṇḍas, the words are almost the same, which have occurred in the previous khaṇḍas; and they have there been explained already. The Commentator, however, now takes up two of those words and shows again, that they are names of the Lord. These words are Samudra, and Diśa, which ordinarily mean 'ocean' and 'direction or points of the compass.' He shows that these words denote the Lord also).

The Lord is called Samudra because He is complete (samyak) increment or fulness (udreka). So, Samudra means 'the completely evolved,' 'the completely full,' 'the fully increased,' 'the vast,' 'the infinite.' The word Diśa means one who commands (deśana); it, therefore, means the Commander, the Guide, the Director, the Teacher.

(The Commentator now explains the word loma, tvach, mâṁsa, asthi, majjâ and aṅga. These words generally mean 'hair of the body,' 'touch or skin,' 'flesh,' 'bone,' 'marrow,' and 'limbs,' respectively. The Commentator shows that interpreted by the key of letters these words are the names of the Lord also).

He is called loma, because He causes the vanishing (lopa) or destruction, He is called tvach, because He has the form of light (tava).

He is called Mâṁsa because he is exhilarating (madana) and because he is the essence (Sâra) of all; therefore mâṁsa means the exhilarating essence; He is called Asthi because He is firm (Sthiram) seated (Âsana), or He is the firm-postured; He is called majjâ because He produces (Janana) intense excitement or ecstasy (mada); He is called Aṅga because he exists (gata) as nearest of all (Antika).

(The Commentator now explains the words Vâyu, Nakṣatra, Chandramâ, and Traividya of Khaṇḍa 20 and 21).

He is called Vâyu because He is knowledge (Va) and Giver of life (Ayus), namely wisdom and life; He is called Nakṣatra because He is Independent (that which does not decay or gets wounded—Kṣatra—is called Nakṣatra or He who has no one like a Kṣatra or Protector above Him; therefore it means Self-protected, Self-ruling, and not ruled by another). He is called Chandramâ because he is the highest joy (Chandra comes from the √Chand "to gladden," "to give joy.") He is called Traividyâ because His essential nature is wisdom and knowledge. The word Traividyâ means He who is known by the three or through the three Vedas.

(The Commentator explains next the words Vayâṁsi and Marîchi, Sarpa, Gandharva, Pitara, of Khaṇḍa 21. These words generally mean birds, rays, serpents, gandharvâs, and father).

The word Vayâṁsi means He who moves in space, whose abode is space, because Vi means space, and He that moves (Ayana) in this Vi is called Vayâṁsi. Thus the Lord is called Vayas or mover in space. He is called Marîchi because His 'Ruch' or light or splendour is well-known (Pramita, well-known, well-demonstrated). He is called Sarpa, because He is all-moving (Sarpana 'to move,' motion); He is called Gandharva, because He supports the globes (Gau=earth or knowledge), because He is the foundation of knowledge. He is called Pitar, because He is the Father of all, and the cause of creation. He is called Sarva because He is Full of all excellent attributes, thus the Lord Puruṣottama is designated by all these names.

Sarvam bhavati explained. Unity *versus* Plurality.

Now the Commentator enters into a discussion. The occasion for this is given by the words "sarvam ha bhavati," of Khaṇḍa 21. These words are generally taken to mean "he becomes everything;" *i. e.*, the knower of Brahman becomes everything. The Commentator refutes this view by quoting an authority.

As it is said:—"It does not mean that 'he becomes everything' or 'gets the form of everything,' but that he comes in sympathy with all; (there is no sarva-svarûptâ, but sarva-bhâva). This is based on the law, that the progress to perfection of a being, depends upon the capacity of that being; the perfection of a being is conditioned by the position occupied by it in the scale of evolution and is given to it by the Lord who is Full and Perfect." The attainment of the power of assuming all forms (sarva svarûptâ) is not moreover the end of man (puruṣârtha) not the goal or the ideal for which he should strive.

No religion has held out that to be the aim of life. On the contrary, sarva-bhâva or universal sympathy, is the ideal of all religions. The power of loving all, is fruit of all meditations and worship.

If assuming all forms were the fruit of worship, then one would assume the form of the denizens of hell also. Nor should these words "sarvam bhavati" be taken in a different sense (namely, the removal of the ignorance that one is limited). Because there is no proof (that the human soul is essentially capable of assuming all forms and that its not being able to assume all forms, is due to its ignorance).

"But there is authority for it" says an objector, "the words sarvam asmy ity upasita—'let one meditate as I AM EVERYTHING'—clearly show that one is taught to meditate that he is everything, why should not then one become everything?" The Commentator shows that the words "sarvam asmi" do not denote "I am everything," but something totally different.

As says a text :—"The Supreme Hari is called ASMI because He is all-knowledge and wisdom (mi = knowledge) and asana = all dispelling; *i.e.*, all ignorance is expelled (asana = expelling, ejecting, destruction); or the All-wise Destroyer (of ignorance). Let one meditate on Him as Sarva, *i.e.*, All-full, for sarvatâ means fullness."

Says an objector :—Why not take the word "asmi" as the First Person Singular of /as 'to be,' and meaning "I am," and why explain it as a compound word? The Śruti teaches that one must meditate with the idea that the whole universe is false. It does not imply that one must think that he is every thing, but the non-I is false. One must meditate that he is the consciousness pervading all, and all are in him. To this the Commentator says :

If the words "sarvam asmi" be taken to mean "I am all," in the sense that "every thing else is false," then it would contradict the very next words of this verse of Khaṇḍa 21 "tebhyo na jyâyaḥ paramanyad asti," "greater than these there is nothing else." For then the words jyâyas 'greater,' and param 'higher,' would be redundant, for there is no one else than the "I" with which any comparison could be made. (For according to this theory, every thing other than the "I" is false and non-existent. In fact, then the Śruti, instead of saying "there is nothing else greater or higher than these" would have said "there is nothing else than these.")

Thus this Śruti (Khaṇḍa 21) proves that there *are* other things also (truly and really, besides the Lord.)

The word tebhyaḥ, "than these," should be explained as tataḥ, "than Him," for the triad there represents the Trinity or rather the unity in trinity.

The above verse further proves that there is no one thing or being higher than the Lord, or greater than He. This is the main fact established by this Śruti, (and not that every thing else is false.)

Says an objector :—In your system also the word jyáyaḥ and param are tautologous, for higher and greater have the same meaning. To this the Commentator says :—

The word Jyâyaḥ refers to Lakṣmî. She is the greater, while the Parama jyayaḥ or higher than the Greater is the Lord alone.

(Thus this text shows that there is no one *equal* to the Lord even.)

(Thus having refuted the theory that "every thing else than the I is false," the Commentator now takes up the other theory, that there is only one consciousness in the world, that the meditation taught by the Śruti is to be taken in the sense that "I" is the only consciousness underlying all consciousnesses.

If the phrase sarvam asmi meant that there was only one individual consciousness (Jîva) in this world, then it would contradict the next words of this very Śruti, which says "yas tad veda sa veda sarvam"—"he who knows That knows every thing." For the word tad "That," would be redundant, for the consciousness being one only, there would be no

"That" to be known. For if the worshipper has the same consciousness as the Worshipped, he would not be aware of any "That" there. (This shows that there is a Being separate from the worshipper. Had the worshipper and the Worshipped been one and identical, then the Śruti would have said :—

"He who knows his own self knows every thing," but it says "he who knows That knows every thing."

Says on objector:—There is no such contradiction as you apprehend. The text sarvam asmi does declare the unity of consciousness, and that there is only *one* Jîva in the world, and that the text "he who knows that knows every thing," does not contradict the first. The latter text only repeats the well-known common sense view that there are different things and objects in the world, and its very mention of this difference, to believe which every unillumined intellect is naturally prone, shows that this common-sense view is not the transcendental truth. Identity is the highest truth, and it cannot be proved either by perception or by inference, as the difference is proved. The knowledge that "I am all" is proved only by the Revelation, hence the necessity for the Śruti to declare "sarvam asmi," "I am all." The text "he who knows That knows all," is a weak one and must give way before the stronger texts declaring identity, such as "I am all." To this the Commentator replies :—

This text ("he who knows That knows every thing,") is not an anuvâda merely, a statement of a well known fact *i. e.*, difference. Without the Revelation we could not have known the very existence of God and His attributes, much less the fact that He is different from the Jîva.

Without direct revelation the very nature of God and His existence cannot be established much less can it be proved that man and God are different and not identical.

So it cannot be said that difference between God and man is one known to common sense by perception and inference.

If both are identical then arises the question has Brahman consciousness of Himself or not. But as it is an admitted fact that God knows Himself, so it is impossible for the Jîva, which is essentially God, to have ignorance, etc. So Jîva must always know himself. But if it be said that Jîva and Brahman though identical, have become separate owing to upâdhi or limiting adjuncts, then this upâdhi would affect both equally, because both are identical, and so Jîva and Brahman both become ignorant by force of the upâdhi acting equally upon them. And it would follow that the evils of upâdhi would affect them both, that is to say, both would be subject to sorrow, pleasure, pain, etc. Because both being identical are equally related to the upâdhi ; the effect upon them would be the same. If it be said that the effect of upâdhi in one would be different from the effect of upâdhi in the other, that the relation of upâdhi in the case of one, is not the same relation with the upâdhi in the case of the other, and so though in the case of Jîva, it would become

ignorant through upâdhi, but not so the Îśwara, then it would follow that the difference of this and that, between Jîva and Îśwara, is not the result of upâdhi but of something inherent in them both. Therefore, upâdhi only manifests a difference, which existed from before in the thing itself (as the pot only manifests the difference of locality which always existed in space.)

'But,' says an objector, 'plurality or difference is a matter of perception. The difference between man and God is *perceived*, and as it is perceived, it requires no Revelation to show that they are different. While it requires a revelation to show that they are identical. For our argument is this. The difference is apprehended by the perception of a thing and its opposite. If the Îśvara be the thing to be distinguished then the Jîva would be the opposite, and if the Jîva be the thing to be distinguished, then Îśvara would be the opposite—therefore the perception of one would imply the perception of the other. So difference is a matter of perception. To this the reply is that difference is a matter of perception, when the things contrasted are *both* matters of perception. But God is not a matter of perception, but is known through revelation alone. So it is necessary for that very revelation to teach whether this God is separate from the Jîva or one with it. Therefore when bheda Śrutis are found in the Revelation you cannot say that they are mere anuvâdas.

Now the Jîva is proved, because everyone knows that he exists. The consciousness itself is the witness with regard to the existence of one's own self. But this consciousness does not give any such direct evidence as to the existence of God, and His existence is not proved by any authority other than that of revelation. He cannot be proved by perception, because He is unlike any other object of perception. He cannot be proved by inference and reasoning, because there is always possibility of error in reasoning. Therefore, without revelation we cannot know anything about the existence or nature of God. In other words, the existence of God is not proved by any evidence of subjective nature. Consequently it follows, that *a priori* subjective evidence there is none, either in favour of or against the view of the man and God being separate or identical. Therefore, any text of the revelation, declaring difference between God and man, cannot be taken to be a mere anuvâda or the statement of a fact already known by some other proof, such as perception, reasoning, &c. Therefore, the Śrutis like "he who knows That, knows everything," cannot be said to be mere anuvâd, and so it follows that this very Śruti sets aside the abheda Śrutis, (the Śrutis that establish identity). Therefore the abheda Śrutis must be so interpreted as not to be in conflict with the bheda Śrutis. Another reason against holding that the Jîva and Brahman are identical is this. If they are identical, and as Brahman always retains His consciousness and always is self-conscious; it follows that Jîva must also always retain its consciousness, for both are one; and Nescience should never attack the Jîva. And the latter can and must know Brahman or rather itself, by its innate knowledge, without śravaṇa (study), manana (meditation), &c. And thus the Jîva would always know Brahman for Brahman is always Self-conscious. There is the other alternative, that Brahman may not be Self-conscious, though it may be all-consciousness. But this view is against Śruti, and would make creation impossible.

But, says an opponent, let Brahman be self-conscious, but owing to upâdhi, the Jîva is ignorant. To this the reply is, if the upâdhi has made the Jîva ignorant, it would make the Brahman also ignorant, because both are identical. Not only this, it would make them both subject to pain, birth, death, &c. But it may be said that upâdhi would produce

its effect only on the Jîva and not on Brahman, for the upâdhi is related to the Jîva only and not to Brahman. Thus as the upâdhi in the shape of a mirror is related only with the reflection of the face in it, and not with the face itself. The reflection alone gets distorted, dimmed, &c., owing to the defects in the upâdhi called mirror and not so the face itself. But this is surrendering the advaita or pure Monism. For the reflection in the mirror and its original the face are not identical. If the Jîva is such a reflection of Brahman in matter, then the theory of identity goes. For here the difference existed from before, and was not caused by the upâdhi, the rays proceeding from the face were different from the face, the picture existed separately in the rays, the mirror only manifested the picture. Another illustration of the upâdhi causing difference where there was no difference before, is that of space and the pot. People think that the space inside the pot is different from the space outside. Thus, strictly speaking, the difference caused by upâdhi affects a thing which is always identical with itself, as the upâdhi called pot affects space. But even here also the upâdhi called pot does not create the difference in space, the difference existed from before; one locality in space being always different from another. The pot only manifests the difference which existed from before. In support of this proposition that an upâdhi never originates difference, but only manifests a pre-existing difference, the Commentator quotes a Nyâya tenet.

MADHVA'S COMMENTARY.

Those which are different in themselves from before, (such as different localities in space), but which the ignorant ordinarily do not realise, those alone are made manifest by upâdhi, and brought within the scope of the perception of the ignorant. The upâdhi never of itself creates any difference. It is never able to create a difference in objects which are (or rather is) identical. It is only manifester of a pre-existing bheda (difference) to the undiscriminating. (The upâdhi never creates the many, the many exist from before. But is there manifoldness in space also? The Nyâya answers it in affirmative.) The spaces are also many, and infinite (or rather innumerable) like the drops of water. This is so in the Brahma tarka.

Therefore it follows that the Jîva and Îśvara are not identical: man and God are different. As says the Parama Samhitâ:—"Let not any one worship the God of gods by thinking that he is identical with the God, for there cannot be the relation of the Worshipper and the Worshipped, when one treats the Worshipped as identical with himself." The following Śrutis also prove that the Jîva and Brahman are not identical:—

"The Lord can not be well understood, when taught by a sectarian, for he describes Him as inferior to his own deity. The Lord, however, is full of all excellencies, and has been so conceived by the Vedas. Nor is the true knowledge of Him obtained when taught by an Ananya (Pantheist or an Idealist). The Lord is even smaller than the Jîva whose size is that of an atom. He is inconceivable. (Katha, II. 8)."

"This belief which thou hast got, can not be brought about nor destroyed by argument; when taught by the true Teacher who realises himself as separate from the Lord, the Self becomes easily realised. O dearest! strong is thy resolution. Inquirers like thee, O Nachiketas! are not many. (Katha II. 9)."

"The Deva of eye can not fully enter into the majesty of That Hari, nor the Deva of speech, nor of mind. We do not know nor understand how He may be governing all this. He is indeed more wonderful than all that can be known or all that can be imagined. He is the Best. Thus have we heard from the Teachers of old who taught Him to us." (Kena, I. 3).

"Different from the holy, different from the sinful, different from this insentient universe of cause and effect, other than the past, present, and future, is the Lord. Tell that to me exactly as thou knowest Him. (Katha, II. 14)."

"The Eternal among the eternals, the Consciousness among all consciousnesses, the One who bestows the fruits of Karmas to many Jîvas, the tranquil-minded ones who see Him seated in their Âtma, get eternal happiness, but not the others. (Katha, V. 13)."

"As pure water poured into pure water becomes *like* that, O Gautama, so the Âtma (Lord) of the wise sage, namely Brahmâ himself, becomes *like* that Brahman, when he gets release; but never becomes *identical* with Brahman, much less any inferior being (Katha, IV. 15)."

"Having sought shelter in this knowledge and reached likeness of Nature with me, they are not born at Æon's dawn nor at world's ending are they distributed. (Gita, 14. 2.)

"The knower of the supreme Brahman attains the supreme Brahman about it is the following Ṛik:—Brahman is True (the Creator, Preserver and Destroyer of the Universe), the Omniscient, and Illimitable (not limited by time, space or causality): he who knows Him as placed in the cavaty, in the highest ether, he enjoys with the Omniscient Brahman all objects of enjoyment under His control." (Taita, II. 1).

This passage also shows that the enjoyment of the Muktas are under the control (Saha = under) of the Lord. As says a text: "the Muktas or freed souls are all equal to Brahman, so far as the enjoyment of pleasures is concerned, but they are not His equal in the matter of sovereignty (creation, etc., of the worlds) and beatitude (infinite joy)."

(The Commentator now takes up the second verse of Khaṇḍa 21: "Regarding it is the following verse:—These five forms existing in triad of three and three are the highest. There is no other object more high than these."

The five forms (Pradyumna, Vâsudeva, Nârâyaṇa, Aniruddha, and Saṅkarṣaṇa) become triads according to the places they occupy in Ṛik, etc. But though they become separate and different, yet they are really identical with the Lord and with each other, through the great Majesty of the Lord, for thus it is written in Sâma Sanhita.

If an object which is visible (whose existence is proved by perception and valid means of knowledge) is to be set aside as unreal it can only be done so by reasoning, but not so is there any necessity of reasoning if one has to establish the reality of such an object; for its reality is a matter of direct perception and does not depend upon reasoning. Of an object given by direct perception, the reality is borne on the mind intuitively, and does not stand in need of arguments. But if there are arguments to prove its reality they are mere embellishments; similarly, if there are no arguments to prove its reality, that also is so much the better and is not any fault in the reality of the object. In fact, the absence of reasons to prove its falsehood and unreality is a grave defect.

In other words, reasons can not strengthen the conviction of the reality of things given in intuition. If there are such reasons they are mere ornaments not of any utility. If there are no reasons, the absence itself is an ornament, because the reality stands in need of no reason to support its truth. But when in addition to this there are no reasons on the other side to prove the unreality of this reality then the absence of such reasons is a grave fault and strong support in favour of the reality of intuitive perception.

Moreover, there is no difference or distinction between the theory of void (Śunyavâda of the Buddhists), and this theory that the world is absolutely unreal and false.

(But, says an opponent, by Mithyâ we do not mean absolutely false, but something mysterious, something which can not be explained (Anirvachanîya). To this the Commentator replies:—

There is no proof of the existence of such an (Anirvachanîya), or an object which is both true and false, at the same time; which is real and unreal; which exists and does not exist; which is *sat* and *asat*, at the same time. It, therefore, follows that the Bheda or the multiplicity of objects, is a reality and not false. This difference between objects, between God and man, between man and man, between them and the world, is a real and true difference and not a mere Mirage.

(Let it be granted that difference is a reality, that Bheda is Satya. But we say it is only a conventional reality (Vyavâharika), and not an absolute reality, it is phenomenal reality and not noumenal reality. If this Bheda was only a phenomenal reality, then those who assert it must also assert that there must be some one to whom, at some time, this

reality became an unreality, to whom it was known as false and phenomenal only.) And, therefore, the Commentator says :—

But no one has the notion or direct knowledge that this Bheda never existed, does net exist or will not exist, and since no one ever had or has or will have such a knowledge of the unreality of things, it is wrong to say that the reality is a conventional one only. This is the difference between us and those who say that the reality of the world is conventional only. We ask them to produce a person, to whom it is conventional only ; and since they can not produce any such person, we do not admit that their theory as to the world being a conventional reality is true.

But if there be a person, who has this notion or conviction that the world is a conventional reality only, we ask you what is the difference between this notion and the theory that the whole world is void and nothing (Śûnya).

There are, on the other hand, express Śrutis, declaring that the world is real. As for example the following text of the Rig Veda, IV. 17-5 :—

Satyam Enam Anuviśve Madanti. "All rejoice (in Him) having attained Him as the true." (This shows that even in Mukti, there is difference.)

All Śrutis declare that the Bheda is real and not fictitious. Then there are other texts also ; as for example, the following verses of the Mâṇḍuka Upanishad (Verses 24 and 25, page 23) : —

Note.—We give these two verses again here, in the original, with their word meaning as now given by the Commentator :—

प्रपंचो यदि विद्येत निवर्त्तेत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥

Prapañchaḥ, difference, bheda. Yadi, if. Vidyeta, was produced, is created, comes into existence at a certain time. Nivarteta, would cease to exist, will come to an end. Na, not. Saṅśayaḥ, doubtedly. Mâyâ, by the wisdom of the Lord. Mâtram, cognised and delighted in. *i.e.*, the Bheda ; which the Lord by His wisdom takes delight in and recognises as such. Even to His consciousness there is bheda. If there was no bheda, how could the Lord have sported with Brahmâ, &c. Idam, this. Dvaitam, difference, duality. Advaitam, the Lord called the "One without a second," the peerless, Pâramârthataḥ, is the Highest Entity or End.

Note.—If the difference was brought into existence (and is not eternal in the nature of things) then it would certainly cease to exist at some time or other. The duality is, however, a reality, in which the Lord by his power and wisdom takes delight and cognises it as such. He alone is Differenceless Simple Element (Advaita), He is the only Supreme object.

विकल्पो विनिवर्तेत कल्पितो येन केनचित् ।
उपदेशादयं वादोऽज्ञाते द्वैतं न विद्यते ॥

Vikalpaḥ, false notion that the Lord is not Advaita but has differences in Him. Vinivarteta, would cease to exist. Kalpitaḥ, created, imagined. Yadi, if. Kenachit, by some one. Upadeśât, by instruction. Ayam, this. Vâdaḥ, saying. Jñâte, being known. Madhva reads it Ajñâte—in the Unknown. The Lord is called the Unknown, because the ignorant do not know Him. Dvaitam, the duality. Na, not. Vidyate, exists.

Note.—If, however, any one has imagined that the form of the Lord is not a simple substance (but has differences in it), then that wrong notion of his will be removed by right instruction. This is the truth, [that when knowledge arises, the false notion (that Lord has differences in Him), ceases to exist, or] in the Unknown Lord there is no plurality: He is homogeneous.

1. If the Plurality were a created object then undoubtedly it would come to an end. The plurality is (however eternal) and recognised as such by the Lord and He takes delight in it.

MADHVA'S COMMENTARY.

The word Prapancha means bheda or plurality (or difference). The word vidyeta means bhaveta, utpadyeta, "if it were brought into existence," "if it were produced."

Then it would cease to exist also at some time or other (but as plurality does not cease, it follows that) the difference between the Jîva and the Lord, etc., is not created, but on the other hand it is eternal.

The word Mâyâ means the knowledge or the consciousness of the Lord. The word mâtra means that which is cognised (matam) and delighted in (ratam) by the Lord. The whole word mâyâ-mâtram thus means the plurality is a thing cognised by and delighted in by the Divine consciousness. The Lord knows it and delights in it.

The words advaitam paramârthataḥ mean that the Lord alone in His Form or Body is the real advaita (or Undifferentiated; homogeneous; free from plurality.) The word Paramârtha denotes the Lord. The Lord, through His Form, is alone Advaita—the Undifferentiated, homogeneous substance.

Therefore, what is called Advaita refers to this Lord, the Paramârtha. That is to say, there are even no inherent differences in the Lord (as it is in a tree, for example, that has leaves, branches, flowers, fruits, etc., different from each other, though forming one Unity. The body of the Lord is a homogeneous unity; unlike any other organised body.)

2. The plurality would be sublated, had it been merely a (false) imagination of some one (due to his ignorance.) The position established by (sacred) teaching is, with regard to the Unknown Lord there is no differentiation. He is homogeneous.

Note.—If plurality was due to mere imagination of us mortals, then like all other fancies, it would cease as soon as any one would declare the truth. Thus when a man falsely imagines a rope to be a snake, that false notion ceases as soon as any one tells him, this is a rope and not a snake. But not so the notion of plurality. In spite of monistic teachings, the notion of plurality still remains.

MADHVA'S COMMENTARY.

Nor is plurality due to mere imagination. If any one, through ignorance, had imagined this plurality, it would then also be sublated and so cease to exist, (but it is never so sublated, therefore, it is not an imagined thing.)

Says an objector :—The Smṛitis teach that plurality does cease ; and Monism is cognised. In fact, this very Śruti says when knowledge is attained (jñâta) the plurality ceases to exist.)

To this the Commentator says :—No one has ever experienced Monism ; it is a theory based upon instruction only.

But the instruction itself is based upon the wrong interpretation of the Śruti text. The proper reading is "Ajñâte dvaitam na vidyate," "In the Unknown Lord there is no plurality."

Therefore from the teaching (Upadeśât) of the Śruti this is the theory which is established—Ajñâte dvaitam na vidyate—since no one can know the Lord without His Grace, the Lord is called the Unknown. In that Unknown there is no plurality. He is a simple, undifferentiated, homogeneous substance.

(The Commentator now quotes an authority in support of his explanation :) says the Brahma Tarka :—"The difference (bheda) is of five kinds. First, between the Jîvas and the Lord ; second, between the Jîvas *inter se* ; third, between the Jîvas and the insentient objects ; fourth, between the Lord and the insentient objects ; fifth, between insentient objects *inter se*. As the difference is of five sorts, it is called Prapañcha. (Thus Prapañcha has come to mean plurality or that which is five-fold) (The word Pañcha would have also denoted plurality : derived from the substantive pancham five, and the affix ड Ḍa, with the force of jâtiyar). The force of the word pra in Prapañcha is to denote excellence. The knowledge of this five-fold nature of all plurality or bheda is the best means of getting release, hence this knowledge is called pra or excellent.

Thus Prapañcha means the Excellent—Release-Giving knowledge of the five-fold difference. Or Prapañcha is so-called because it is the most excellent pentad,—(a pentad the knowledge of which gives Mukti).

"If this plurality had a beginning, it would certainly come to an end at some time. But as it does not come to an end, therefore it never had any beginning"—The line mâyâ mâtram far from supporting the advaita view, is an authority in favour of the Dvaita view:—

"The word mâyâ means the object of knowledge or consciousness of Viṣṇu."

The plurality is an object of Divine knowledge. He the Lord cognises it. But cannot the Lord cognise an unreality. The answer to that is:—The plurality is not only a mâyâ an object of Divine knowledge, but it is Mâtram also.

"Since it is measured or cognised (*Mata*=known) by the Lord, it can never be an illusion, for no illusion can exist in the Lord; more so, because the Lord delights (ramate=ra) in this plurality and Viṣṇu would never take delight in mere illusion. But in the case of Hari called the Paramârtha there exist no differentiation, as in the case of sentient or insentient beings."

"If you say the plurality is merely an imagination," we ask why does it not come to an end? (For all imagined things—like dream, &c., come to an end sometime or other).

(But says an objector. The Mâṇḍukya Upaniṣad starts with a declaration of monism—"the Past, Present, Future, Yea all that is beyond the three-fold time is Om." This shows that there is a Unity called Om, which is every thing, and that there is no such thing as plurality. Therefore these verses at the end must also be so construed (in an advaita sense) as to be consistent with the initial statement. To this the Brahma Tarke says you have misunderstood the initial statement. It does not mean all objects—whether in the past, present or the future are "Om."

"But all times whether called Past, Present or Future or beyond these exist simultaneously in the Lord Janârdana Omkâra. (To Him there is no such thing as Time)."

(The line Ajñâte dvaitam na vidyate means):—"In the Lord called Ajñâta there is no differences or plurality. He is a homogeneous substance."

(The word vidyate has been explained as produced, 'created.' The Commentator now shows why he has so explained this verb).

The word vidyate is derived from the √Vidi "to accidently manifest," "to take form by chance," "to happen."

But in the ordinary Dhâtupâṭha no such meaning is given to the √Vid: where do you get this meaning? To this the Commentator answers:—

Vidyate has this meaning just as bhidyate means destroyed, though in the Dhâtupâṭha the √bhid means 'to split up,' only.

In fact, verbal roots have many meanings and the proper meaning is to be ascertained from the context. The Dhâtupâṭha does not give all the meanings. In the sentence advaitam Paramârthataḥ, the force of the affix *tas* in Pramârtha is that of the Locative.

The word paramârthataḥ means paramârthe (locative) 'in the Lord.' The affix *tas* has the same force here as in visvatas chakṣu, &c., "in all parts of body are his eyes—or his eyes are in every place."

The meaning of the sentence advaitam paramârthataḥ means "in the Paramartha or the Supreme End (the Lord) there is no plurality." The God is one homogenous substance.

Or it means the Paramartha or the Supreme Self is Advaita. Here Paramârtha is taken in the Nominative case and not in the Locative; and the affix *tas* is superfluous.

The word vidyeta cannot be translated here "if it exists." For then the sentence would stand thus: "if the plurality existed, it would undoubtedly come to an end." It is an absurd statement, for the rule is that a thing that *exists* (has a real existence), never ceases to be. While the general rule is that a thing which is *produced*, sometimes does cease to exist, as such; for production implies destruction. The eternal entities like the souls, (jîvas), the Lord, the Prakṛiti, etc., never cease to exist, though they are *existing* objects.

Had the above text wanted to establish that the plurality was an imagined reality only (like that of a dream), then it would not have used the word Yadi or "if." Had the Śruti meant to establish the imaginary nature of plurality, it would not have used the two Yadis "ifs" It would have plainly said avidyamânoy'am prapañcho vinivartate; kalpitas vikalpa, vinivartate:—this five-fold plurality is non-existent (in reality) it therefore ceases; this plurality is imagined, therefore it ceases. But the Śruti has not used this form of statement. It has used a hypothetical form, and has used the verb nivarteta in the Potential Mood. The form of hypothetical assertion, therefore, shows that the Śruti view is that the Prapañcha is real, and not a product. (In fact, a hypothetical proposition is always a very strong form of making an assertion. As, Had the volcano not been active, there would be no smoke; really means that the volcano is active. Similarly the hypothetical proposition: Had the plurality been produced or imagined it would cease to exist or be sublated: really means:—The plurality is neither produced nor imagined, for it is never found to be non-existent or sublated).

As the plurality does not cease to exist or be sublated, it follows that the above Śruti text is in support of the reality of plurality and its eternity.

Not only does the above text establish the reality of plurality but the Gîtâ also censures them who think the world is unreal and a void :—(Gitâ, XVI. 8) "The universe is without truth, without (moral) basis," they say; without a God, brought about by mutual union, and caused by lust and nothing else." "The Vidyâ or true knowledge consists in realising the difference between the Jîva and the Highest Self."

While the following Śruti praises the knowledge of plurality and realisation of this difference. (Śvet., 1. 6) "In that vast Brahma wheel, in which all things live and rest, the bird flutters about, so long as he thinks that the Self (in him) is different from the mover (the God, the Lord). When he has been blessed by him, then he gains immortality."

The word Asmi is the name of the Lord in the Śruti text, and is compounded of two words asana 'throwing' (from √as to throw), and mi 'knowledge.' So Asmi means "the knowledge from which all imperfection has been thrown out."

Note.—Thus Madhva again reverts to his great discovery that Asmi is the name of the Lord. Had he known that Ahmi ("I Am") is still the most favourite name of the Lord among the cognate Aryan race, the Pârsis, and perhaps borrowed from them by the Jews, who called the God, "I Am That I Am," he would not have been at such pains to give a meaning to the word Asmi, other than that which it ordinarily possesses: and would have boldly said, God's name is "I Am."

The Sarvam Asmi would simply mean "The Perfect or Full I Am." And the whole sentence would mean :—Let him meditate on the Lord called "The Full I Am."

TWENTY-SECOND KHANDA.

MANTRA 1.

विनर्दिसाम्नो वृणे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजापतेर्निरुक्तः सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य तान्सर्वानेवोपसेवेत वारुणं त्वेव वर्जयेत् ॥ १ ॥

विनर्दि Vinardi, deep sounding note, like the voice of a bull calf one year and a quarter old, or like the sound of cloud. **साम्नः** Sâmnaḥ, of the Lord called Sâman. (The Udgîtha sung to the Lord should have the tone just mentioned. Or the tone in which the Lord utters the Udgîtha is Vinardi). **वृणे** Vṛiṇe, (I) choose, I choose the Lord, as He is the Highest. Or I choose this note, because it is the best. **पशव्यं** Paśavyam, like the cattle, *viz.*, like the female cattle, cow. **इति** Iti, thus. **अग्नेः** Agneḥ, of Agni. The note in which Agni chants the Udgîtha is like that of a cow. **उद्गीथः** Udgîthaḥ, the Udgîtha

sung in honour of Agni should have the note of a female cow : for Agni sings so. अनिरुक्तः Aniruktaḥ, unmentioned, undefined, (of which no comparison is given in the scriptures. The deep as the note of a bull under 20 years of age.) प्रजापतेः Prajâpateḥ, of Prajâpati, or Brahmâ. (The Udgîtha sung in honour of Brahmâ should have the above note :) for he sings it in that note. निरुक्तः Niruktaḥ, mentioned, defined. Whose comparison is given. (The note like the sound of bell or gong.) सोमस्य Somasya, of Soma, (of the Udgîtha sung in the honour of Soma :) for Soma sings in that note. मृदु Mṛidu, mild, soft (like the sound of thunder cloud, like the sound of a bull above 20 years old) deep sound. श्लक्ष्णं Ślakṣṇam, deep. वायोः Vâyoḥ, (the Udgîtha sung in honour) of Vâyu. Vâyu's note is this. श्लक्ष्णं Ślakṣṇam, deep. बलवत् Balavat, strong (like the sound of thunder.) इन्द्रस्य Indrasya, (the Udgîtha sung in honour) of Indra; or sung by Indra. क्रौञ्चं Krauñcham, like the note of the bird, heron. बृहस्पतेः Bṛihaspateḥ, (the Udgîtha sung in honour) of Bṛihaspati ; or sung by Bṛihaspati. अपध्वान्तं Apadhvântam, note like the sound of broken bell metal. Discordant, unharmonious, jarring. वरुणस्य Varuṇasya, (the Udgîtha sung in honour) of Varuṇa; or by Varuṇa. तान् Tân, these (notes). सर्वान् Sarvân, all. उपसेवेत Upaseveta, let (the Udgâtâ singer) cultivate. वारुणं Vâruṇam, the note sacred to Varuṇa. तु Tu, but. एवं Eva, only. वर्जयेत् Varjayet, let (him) avoid.

1. I choose the deep sounding Udgîtha, sacred to the Lord, (as the best of all notes.) The Udgîtha sung in the note like that of the she cattle belongs to Agni, that sung in the deep note of a bull under 20 years of age belongs to Brahmâ, that sung in the well-defined note of a bell belongs to Soma, that sung in the soft and deep note of a bull above 20 years old belongs to Vâyu, that sung in the deep and strong note of thunder belongs to Indra, that sung in the note of heron belongs to Bṛihaspati, that sung in the note of a broken bell-metal belongs to Varuṇa. Let the singer cultivate all these, except that one only which belongs to Varuṇa.

MANTRA. 2.

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥ २ ॥

अमृतत्वं Amṛitatvam, release, immortality. देवेभ्यः Devebhyaḥ, for the Davas. आगायानि Âgâyâni, may I sing. The Udgâtâ should make this resolution (संकल्प)

"may I, by my singing, procure mokṣa for the Devas." This is possible only when the Udgâtâ is Vâyu, the Beloved Son of God. But when the Udgâtâ is a human being, he should make the resolve "Let the Vâyu, within my heart, sing out for the release of the Devas." इति Iti, thus. आगायेत् Âgâyet, let one sing. स्वधां Svadhâm, pleasure, svadhâ, power of self-determining will. पितृभ्य Pitṛibhyaḥ, for the Pitṛis. आशां Âśâm, hope, desired object, blessing. मनुष्येभ्यः Manuṣyebhyaḥ, for men. तृणोदकं Tṛiṇodakam, fodder and water. पशुभ्यः Paśubhyaḥ, for animals. स्वर्गं लोकं Svargam lokam, heaven world. यजमानाय Yajamânâya, for the sacrificer, host, patron. अन्नं Annam, food. आत्मने Âtmane, for himself, with regard to the Supreme Self dwelling in Prâṇa. आगायानि Âgâyâni, may I sing. एतानि Etâni, these. मनसा Manasâ, with mind. ध्यायन् Dhyâyan, reflecting. अप्रमत्तः Apramattaḥ, without being heedless. स्तुवीत Stuvîta, let (the Udgâtâ) sing praises.

2. Let the Udgâtâ sing with this resolution:—May I, by my singing, procure immortality to the Devas, will-force to the Pitṛis, desired objects to men, fodder and water to animals, heaven to the sacrificer and food for myself. Thus reflecting on these, in his mind, let the Udgâtâ sing praises without being heedless.

MANTRA 3.

सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः प्रजापतेरात्मानः सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेष्वपालभेतेन्द्रꣳ शरणं प्रपन्नो अभूवं स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

सर्वे Sarve, all. स्वराः Svarâḥ, vowels. इन्द्रस्य Indrasya, of Indra. Indra here means Vâyu, because through His power he gives every thing to all. (इदं राति ऐश्वर्यं ददाति). आत्मनः Âtmanaḥ, bodies, images, symbols. सर्वे Sarve, all. ऊष्माणः Ûṣmâṇaḥ, sibilants, (are symbols). प्रजापतेः Prajâpateḥ, of Prajâpati, *viz.*, Viṣṇu the protector (पति) of all creatures (प्रजा). आत्मानः Âtmânaḥ, symbols, bodies, images स्पर्शाः Sparśâḥ, consonants other than sibilants and semi-vowels; *viz.*, from क to म. मृत्योः Mṛityoḥ, of Rudra; called Death, because he is the Regenerator. आत्मानः Âtmânaḥ, symbols, etc. तं Tam, him (udgâtâ). यदि Yadi, if. स्वरेषु Svareṣu, with regard to vowels though rightly pronounced. उपालभेत Upâlabheta, should (an Asuraḥ) reprove by saying falsely "Thou hast incorrectly pronounced the vowels in thy singing." इन्द्रं Indram, to Indra, *viz.*, Vâyu, the Lord of vowels. शरणं Śaraṇam, refuge, shelter. प्रपन्नः Prapannaḥ, taken, attained. अभूवं Abhûvam, I have become. सः Saḥ, he, *i.e.*, Vâyu. त्वा Tvâ, thee. प्रतिवक्ष्यति Prativakṣyati, will teach (you). एनं enam, him. ब्रूयात् Brûyât, let (him) say.

3. All vowels are symbols of Vâyu, all sibilants are symbols of Viṣṇu, all consonants are symbols of Rudra.

If any (Asuraḥ) should reprove him for his vowels (though rightly pronounced) let him answer him "I appeal to Vâyu, the Lord of vowels, (through whose grace I have pronounced my vowels correctly) let him teach thee."

MANTRA 4.

अथ यद्येनमूष्मसूपालभेत प्रजापतिꣳ शरणं प्रपन्नोऽभूवं स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयादथ यद्येनꣳ स्पर्शेषूपालभेत मृत्युꣳ शरणं प्रपन्नोऽभूवं स त्वा प्रतिधक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

अथ Atha, now, then. **यदि** Yadi, if. **एनं** Enam, him (udgâtâ). **ऊष्मसु** Ûṣmasu, sibilants. **उपालभेत** Upâlabheta, reprove. **प्रजापतिं** Prajâpatim, Viṣṇu (the Lord of the sibilants). **शरणं** Śaraṇam, refuge. **प्रपन्नः** Prapannaḥ, entered upon, taken. **अभूवं** Abhûvam, I have become. **सः** Saḥ, he (Viṣṇu) **त्वा** Tvâ, thee. **प्रतिपेक्ष्यति** Pratipekṣyati, will smash. **इति** Iti, thus. **एनं** Enam, him (the Asura). **ब्रूयात्** Brûyât, let (him) say. **अथ यदि** Atha yadi, and if. **एनं** Enam, him (udgâtâ). **स्पर्शेषु** Śparśeṣu, in consonants. **उपालभेत** Upâlabheta, should reprove. **मृत्युं** Mṛityum, Rudra (the Lord of the consonants). **शरणं** Śaraṇam, shelter, refuge. **प्रपन्नः** Prapannaḥ, taken, attained. **अभूवं** Abhûvam, I have become. **सः** Saḥ, he (Rudra, the Lord of the consonants). **प्रतिधक्ष्यति** Pratidhakṣyati, will reduce to ashes. **इति** Iti, thus. **एनं** Enam, him (the Asura). **ब्रूयात्** Brûyât, let him say.

4. If any one should similarly reprove him for his sibilants, let him answer him "I appeal to Viṣṇu, the Lord of sibilants, let Him smash thee." And if any one were to reprove him similarly for his consonants, let him answer him "I appeal to Rudra, the Lord of the consonants, He will reduce thee to ashes."

MANTRA 5.

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति। सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृत्ता वक्तव्याः प्रजापतेरात्मानं परिददानीति। सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं परिहराणीति ॥ ५ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

सर्वे Sarve, all. **स्वराः** Svarâḥ, vowels. **घोषवन्तः** Ghoṣavantaḥ, with sound, with voice. The ghoṣa is a particular kind of Dhvani. **बलवन्तः** Balavantaḥ, with force, with strength sonorously, with emphasis. The grammatical prayatna or

effort is meant by bala. वक्तव्याः Vaktavyâḥ, should be pronounced (with the saṅkalpa that I may hereby give strength to Vâyu.) इन्द्रे Indre, to Vâyu. बलं Balam, strength ददानि Dadâni, may I give इति Iti, thus. सर्वे Sarve, all. ऊष्माणः Uṣmâṇaḥ, sibilants. अग्रस्ताः Agrastâḥ, not swallowed, not thrown internally; not perceptible, not uttered with too much rapidity. अनिरस्तः Anirastâḥ, not thrown out, not uttered too slowly. विवृताः Vivṛitâḥ, well opened. वक्तव्याः Vaktavyâḥ, are to be pronounced (with the saṅkalpa):—"I offer myself to Viṣṇu." परिददानि Paridadâni, may I offer myself. इति Iti, thus. सर्वे Sarve, all स्पर्शाः Sparśâḥ, consonants. लेशेन Leśena, slightly. अनभिहताः Anabhihatâḥ, not touching (अनभिनिहिताः) Anabhinihitâḥ, without. वक्तव्याः Vaktavyâḥ, should be pronounced मृत्योः Mṛityoḥ, to Rudra. आत्मानं Âtmânam, myself, to become fit for mokṣa. परिहराणीति Pariharâṇî may I extricate, may I withdraw.

5. With the prayer "May I give strength to Vâyu," should be pronounced all vowels, with sound and strength (sonorously and emphatically), with the prayer "may I offer myself to Viṣṇu" should be pronounced all sibilants, in the mouth well-opened, not swallowed in the throat; nor thrown out. With the prayer "may I extricate myself from death and get mukti," offered to Rudra should be pronounced all consonants, with full touching of the tongue with the proper place of utterance of the consonants.

MADHVA'S COMMENTARY.

(Thus has been taught meditation on the Lord under the name of Sâman the Same, the Harmonious, both collectively and separately. Now the Śruti teaches the different notes, in which the Sâman hymn is sung by the Lord Himself, by His angels and arch-angels and how men should imitate those notes, *so far as possible*, when singing to the Lord and the Devas.)

(In the sentence Vinârdi Sâmno vṛiṇe the word) Sâman means the Lord, because He is always the *same*, the Harmonious. The method of His singing is like the deep note called vinârdi, the sound of a bull or the roar of a thunder cloud.

(The word vṛiṇe is to be separately construed.)

I choose Him alone: because He is the Highest and the Best of all. (This is the meaning of the word Vṛiṇe)

(The Commentator now quotes an authority in support of his above interpretation:—

Says a text:—The sound of Viṣṇu is like that of a bull or that of the roar of a thunder cloud; that of Agnî (Fire Angel) like the sound of a female cattle (cow), that of the Lord Brahmâ, a deep note unlike anything; while that of Soma is just like the ringing of the bell; that of Vâyu, like the *soft* roar of the thunder cloud, that of Indra like the *harsh*

roar of the thunder cloud; that of Bṛihaspati like the note of the bird called heron; while that of Varuṇa is discordant.

It has been said that the sound of Viṣṇu is like that of a bull, of Vâyu like the soft roll of thunder, which is also like the sound of a bull, because the roar of the cloud and of the bull are alike. The note of Brahmâ is also said to be deep, though for it no simile is given in the scriptures. Thus all these three have a common deep note. The quotation next gives the differences between these three.)

"The sound of Viṣṇu is like that of a bull calf one year and a quarter old; of the Vâyu like that of a bull under twenty years old; of Brahmâ like that of a bull beyond twenty years of age."

Therefore let (the human Udgâtâ) sing with all these notes, *as far as possible*, but not with the discordant (Vâruna note.)

(The sentence Amritatvan Devebhya âgâyany, ity, âgâyet, has been wrongly understood to mean "Let a man sing, wishing to obtain by his song, immortality for the Devas." This would show, as if the ordinary Udgâtâ could confer immortality on the Devas. The text quoted further removes this doubt).

The Chief Prâṇa is the only person entitled always to sing the Sâman. He is the True Udgâtâ. Therefore he is able to grant mokṣa to the Devas and others. (The human Udgâtâ should never say 'let me confer immortality on the Devas, but) the other (singers) should before Udgâna singing have this thought "Let Vâyu, dwelling in my heart, confer immortality on the Devas and the rest."

Let him not entertain any other vain thought, for if he does so, he would be the despiser of the Devas (a blasphemer); for no man has (lordly) power to confer mokṣa on the Devas. Therefore, the mental resolution of the human Udgâtâ should always be:—"The Chief Praṇa dwelling in my heart confers immortality on the Devas." For the Prâṇa is always the First or Primary Agent in this Saṅkalpa Utterance (formula): for the words "let me sing" are primarily appropriate in His case only.

The Saṅkalpa formula here is "let me sing in order to confer Mokṣa on the Devas." This is the formula perfectly just and correct for the Beloved Son, the Chief Prâṇa and not for any human being. The human Udgâtâ must modify the formula as shown above.)

The phrase annam atmanâ âgâyâni has been misunderstood as meaning "may I sing food for myself." The Commentator gives its true purport:—

"The word Âtmâ here means the Lord Viṣṇu, the Supreme Person residing in the Chief Prâṇa (Let one sing out to the Lord begging) food from him; because (by the eating of the Lord Hari) dwelling in the Prâṇa there takes place directly and actually the feeding of Prâṇa himself.

(The other meaning is not appropriate for the additional reason, that the Chief Prâṇa being inside of all Devas, if one sing with the object of conferring immortality on the Devas, he thereby not only confers immortality on the Devas, but, he thereby accomplishes immortality on Prâṇa also which is absurd: for Prâṇa is the giver of all Release.

Therefore the true meaning is that Prâṇa sings to give Release to the Devas and so to himself.

" Because the primary fruit is the procuring of Release for Prâṇa even, because he is inside all Devas.

(Prâṇa being inside all Devas, gets release when the Devas get release. But so the Lord Viṣṇu will also get release, because He is also inside all Devas. Is not the procuring of the Release of the Lord also the primary object ? No.)

" The getting of the Release for Viṣṇu (who is inside all Devas) is not the primary object. Why not ? Because He is *eternally* free (and though inside all Devas is not *bound* thereby).

(Now the Commentator explains the phrase Indre balam dadâni " May I give strength to Indra")

" Let (the Chief Prâṇa) pronounce the vowels with force and sound, with the resolve " May I give strength to Indra." Let him pronounce the sibilants neither too fast nor too slowly, with the resolve " May I offer myself to Viṣṇu." Let him pronounce the consonants fully, with the resolve " May I make them free from death, fit to get release."

(Even here when the resolve is made by any other than the Chief Prâṇa he should modify the formula.)

" That is, let the Chief Prâṇa verily make the above resolves. Any being other than the Chief Prâṇa should modify the obove Saṅkalpas by thinking : " The Chief Prâṇa within me is alone able to do all these, let him produce these results." Let him think so always, otherwise he would be guilty of showing disrespect to the Devas ; and a blasphemer against the Devas goes verily to darkness. Therefore let him always meditate on Indra, on Viṣṇu, the Protector of all creatures, on Rudra, the Lord of Death, and say " I take refuge with ye " thus let him think and say always and everywhere.

" The word Indra here means Vâyu because the word literally means " lordliness," and Vâyu has rule over all vowels always. Lord Viṣṇu called Prajâpati (the Lord of all creatures) has alone sway over all sibilants. Rudra is called Death, because He causes dissolution. He is the Lord of all consonants.

(How is this explanation congruous when the Udgâtâ is the Chief Prâṇa himself ? He being higher than Indra and Mṛityu, how can he say " I take refuge in Indra, &c ?" There is no incongruity. The formula of taking refuge applies to human Udgâtṛins only, and not to the Divine Chief Prâṇa.)

With regard to human Udgâtṛins the refuge is with (Vâyu, Viṣṇu and Rudra) with regard to Vâyu Udgâtṛin, the giving of strength and Mokṣa is directly from Hari (who is inside Indra, &c.)

(It has been explained above that Indra here means Vâyu. When the Udgâtâ is Vâyu himself how can he say " I take refuge with Indra, *i.e.*, with Vâyu, *i.e.* with myself ?" Or how can he say " I give strength to Indra, *i.e.*, himself ?" To this the answer is :—)

" Because many are the Beings who are deserving candidates for filling the cosmic post of future Vâyu, and called Indras. Therefore the saying :—" May I give strength to Indra" is perfectly appropriate to the Chief Prâṇa who gives strength to such candidate Vâyus." Thus in the Sâma Samhitâ.

(Some hold that imprecations like " Viṣṇu will answer thee," &c., refer as applying to any man who finds fault whether he is good or bad man. The Commentator shows that it is not so. The curse shows that Asuras only are meant.)

So also—If Asuras, creatures of evil understanding and authors of all mischief, find fault with his pronunciation, let him say " Viṣṇu will answer thee," " Rudra will burn thee," &c., but never otherwise (The good should never be cursed).

The phrase mṛityor âtmânam pariharâṇi has been once explained as " may I withdraw them from death." The Commentator further explains it :—

(The phrase means) " I shall withdraw the selves from the vicinity of death."

(The word Âtmânam is a class name here, and so implies *all* selves or beings; therefore, though singular it denotes plural. The words Prajâpati and Indra were explained as meaning Viṣṇu and Vâyu. The commentary now gives another authority for this interpretation).

So also. The words Brahmâ and Prajâpati denote Viṣṇu, when referring to something else. (Thus here they refer to sibilant letters). Similarly, Indra denotes Vâyu, when expressive of something other than its proper name. The word Brahmâ derived from the root √ Brimh means full, expanding and is the name of Viṣṇu. Prajâpati means literally " Lord of creatures" and is thus an appropriate designation of Viṣṇu. The word Indra is a compound of idam this, and râti rules, gives—he who gives this.

TWENTY-THIRD KHANDA.

MANTRA I.

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसꣳस्थोऽमृतत्वमेति ॥ १ ॥

त्रयः Trayaḥ, three. धर्मस्कन्धाः Dharmaskandhâḥ, the branches of religion or law. Duty. यज्ञः Yajñaḥ, sacrifice. अध्ययनं Adhyayanam, study. दानं Dânam, charity, this first branch of the tree of Dharma represents the house-holder,

इति Iti, thus. प्रथमः Prathamaḥ, first. तपः Tapaḥ, austerity, it represents both austerity in the shape of bodily penance and meditation and reflection. It includes the ascetic (तापसः) the hermit (वनस्थः) and anchorite (यतिः). एव Eva, only. द्वितीयः Dvitîyaḥ, second branch of Dharma. ब्रह्मचारी Brahmachârî, the Brahmacharî, the student. आचार्य कुलवासी Âchârya kulavâsî, dwelling in the house of his preceptor. तृतीयः Tritîyaḥ, third. अत्यन्तं Atyantam, always. आत्मानं Âtmânam, himself. आचार्यकुले Âchâryakule, in the house of his preceptor. अवसादयन् Avasâdayan, mortifying. सर्वे Sarve, all. एते Ete, these (if not realising Brâhmaṇ directly by Aparokṣajñâna). पुण्यलोकाः Puṇyalokâḥ, blessed, who obtain the regions of the meritorious or virtuous. भवन्ति Bhavanti, become. With this difference the house-holders through sacrifice, study and charity go to the Soma world. All ascetics (Kutichaka, Bahudaka, Haṅsa and Parama Haṅsa) reach the Sûryaloka through austerity. The hermits (vâṇastha) go to the worlds of the Ṛiṣis by the same means of austerity ; while the temporary and the perpetual Brahmachâri by means of service to their teachers attain the world of the Vâlakhilyas. Are not these (sacrifices, etc.) also means of attaining mukti ? To this the Śruti answers. ब्रह्मसंस्थः Brahmasaṅsthaḥ, he who is established or firmly grounded in Brâhmaṇ by obtaining direct vision or knowledge of Brahman. (Aparokṣa jñânam) he alone. अमृतत्वं Amṛitatvam, immortality, mukti. एति Eti, gets, obtains. This shows that all areentitled to mukti whether house-holders or Saṅyâsîs provided they have *realised Brahman.*

1. There are three branches of (the tree called) Dharma. Sacrifice, study and charity constitute one branch. Austerity is another, and to dwell as a Brahmachârin in the house of one's preceptor, always mortifying the body, while so dwelling, is the third. All these are blessed and obtain the worlds of the blessed. But the God-absorbed alone obtains immortality (Release).

MANTRA 2.

प्रजापतिर्लोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रास्रवत्तामभ्यतपत्तस्या अभितप्ताया एतान्यक्षराणि संप्रास्रवन्त भूर्भुवः स्वरिति ॥ २ ॥

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ॐकारः संप्रास्रवत्तद्यथा शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोंकारेण सर्वा वाक् संतृण्णोंकार एवेदꣳ सर्वमोंकार एवेदꣳ सर्वम् ॥ ३ ॥

इति त्रयोविंशः खंडः ॥ २३ ॥

प्रजापतिः Prajâpatiḥ, Viṣṇu. लोकान् Lokân, all collection of words, entire literature. अभ्यतपत् Abhyatapat, found by analysis, brooded over (thought out what were the most essential of these) distilled the extract. तेभ्यः Tebhyaḥ, from them. अभितप्तेभ्यः Abhitaptebhyaḥ, analysed, brooded over, being so distilled. त्रयी Trayî, Three-fold. विद्या Vidyâ, knowledge, *viz.*, the Rig., the Yajus, and the Sâma Vedas. संप्रास्रवत् Samprâsravat, issued forth, became manifest. तां Tâm, her (the three-fold knowledge). अभ्यतपत् Abhyatapat, analysed, distilled the extract. तस्याः Tasyâḥ, from her (three-fold knowledge). अभितप्तायाः Abhitaptâyâḥ, from so distilled. एतानि Etâni, these. अक्षराणि Akṣarâṇi, syllables. संप्रास्रवन्तः Samprâsravantaḥ, distilled out, flowed out. भूः Bhûḥ, Bhûḥ. भुवः Bhuvaḥ, Bhuvaḥ. स्वः Svaḥ, svar. इति Iti, thus. तान् Tan, them. अभ्यतपत् Abhyatapat, distilled out, the extract. तेभ्यः Tebhyaḥ, from them. अभितप्तेभ्यः Abhitaptebhyaḥ, so distilled. ओंकारः Omkâraḥ, the syllable Om. संप्रास्रवत् Samprâsravat, flowed forth. तत् Tat, that. यथा Yathâ, like. शंकुना Saṁkunâ, with stalk, with needle. सर्वाणि Sarvâṇi, all. पर्णानि Parṇâni, leaves. संतृण्णानि Saṁtṛiṇṇâni, are attached to, are pierced (the root of this is तृद् to pierce, to cleave). एवं Evam, thus. एतेन Etena, by this. ओंकारेण Omkâreṇa, with Om. सर्वा Sarvâ, all, whole. वाक् Vâk, speech. संतृण्णा Saṁtṛiṇṇâ, is attached. ओंकारः Omkâraḥ, the syllable Om. एव Eva, only. इदं Idam, this. सर्वं Sarvam, all.

2. Viṣṇu distilled the entire literature. From that distillation flowed out the triple Vedas. He distilled them again. From that distillation were extracted these three syllables Bhuḥ, Bhuvaḥ, Svar. He distilled these again. They being thus distilled, came out OM. As a needle pierces all the leaves, thus by this syllable Om is pierced the entire speech. Om is verily this Full, the Perfect One. Om is verily this Full, the Perfect One.

MADHVA'S COMMENTARY.

(It has been mentioned before that the worshippers of individual Sâman and of the entire Sâman get Swarga and Release, respectively. This Khaṇḍa shows who get Mukti and who get merely Swarga).

The Mâyâvâdins say: the duties like sacrifice, study and charity belong to the householders; the duties like austerities, &c., belong to the Vânaprasthas, the duties of perpetual celibacy and studentship belong to the Naiṣṭhika Brahmachârins. All these three classes of people, attain by means of the aforesaid duties, to the regions of the Virtuous. The remaining fourth not mentioned by name in the Śruti is the Parivrâṭ who stands firm in Brahma, in the right manner, and he obtains immortality, which is something beyond and distinct from the regions of the Virtuous. According to these Mâyâvâdins the mukti is only for the Sannyâsin.

This view is contested by the Commentator and he quotes an authority to that effect.

So it is said :—"The persons belonging to any one of the four âśramas, get by the due discharge of their duties, to the regions of the Virtuous. But all these get release, by the knowledge of Brahmaṇ alone."

(The due discharge of Sannyâsa also leads to the regions of the Virtuous and not necessarily to Mokṣa. And when a person, whether a Householder or a Sannyâsî gets Brahma-jñâna, he gets Mokṣa.)

(The Śruti says that Oṃkâra was distilled from all the Vyâhṛitis. The commentary now gives the reason for the same.)

Oṃkâra is the name of Brahmaṇ (of the all Full and possessing perfect and excellent qualities). It is the essence (âtman) of all speech, because by explaining it (analysing and expanding it) All-words are evolved and explained, thus it is the essence of all speech.

(The Śruti says Oṃkâra eva idam sarvam...Oṃkâra is all this. The commentary now explains this. The above phrase does not mean that Oṃkâra is this all, for palpably all is not Om, nor does it mean all words are Om, for that also is not quite accurate. So the commentary takes the word idam as qualifying the word sarvam.)

This Oṃkâra, thus praised in the Śruti, is the Sarvam or Full of all excellent qualities, full of all meanings. In fact Sarvam means Full also. (Thus it follows that this Oṃkâra denotes also the fullness of every thing).

(Says an objector :—The word Sarvam is in the neuter gender and so cannot refer to Om which is masculine. The reply to this is that the change of gender is a Vaidic license. Or the word Sarvam is in the neuter gender, simply because neuter denotes all genders : and so it is taken here in the masculine : and thus there is no anomaly.)

As it is in construction with Sarvam there is no anomaly of gender. Moreover Sarvam also means there superiority. Thus Om is superior to everything else. And this superiority has been praised in the previous passage yathâ śaṅkuna, it shows that Oṁkâra is praised as superior to everything else.

(Oṃkâra is said to be the essence of the Vyâhṛitis. As the Vyâhṛitis are three so also Oṃ has three letters. As the Vyâhṛitis are the essence of the three Vedas, so Om also is the essence of the three Vedas.)

Oṃ is the essence of the Vyâhṛitis ; thus A is the essence of Bhuḥ, U is the essence of Bhuvaḥ, M is the essence of Svar, respectively.

(In the sentence Prajâpatir lokân abhyatapat—trayî vidyâ samprasrâvat, the *prima facie* meaning is that the brooding of Prajâpati and the flowing out are one and the same. The commentary removes this misconception) :—

As says a text :—"The abhitâpana or brooding is the knowledge—*this is the essence of that*—it does not mean anything else here. Samprasrâva means that knowledge, that sight, (seeing a thing as the essence of a thing) of the Supreme Brahmaṇ.

(This sets aside the view that the word Prajâpati here means Virâṭ or Kâśyapa, on the contrary, it means the Supreme Brâhmaṇ.)

(Says an objector :—If by Prajâpati you take the Supreme Brahman here, how do you say that a certain idea rose in His mind, for His knowledge is eternal, and does not arise at a particular point of time. To this the Commentary answers :—)

As says a text :—"Though the Lord is eternally Omniscient, yet when as a pastime, He manifests that knowledge, then it is said HE brooded over (abhitapat), otherwise it has no other meaning with regard to the Supreme Self."

(Says an objector :—"According to your interpretation, only three Âśramas are mentioned, and not the fourth, for you take the word Brahmasamstha not as the name of the fourth or the Sannyâsa âśrama, as we do, but as meaning one who has Brahma knowledge. How do you get the fourth Âśrama? To this the Commentary answers :—)

The fourth or the duties of a Sannyâsin are included in the word Tapas of the first mantra. It includes both the Vânaprastha and the Sannyâsin.

"All the Âśramins, whether householders, or Vânaprasthas, naiṣṭhika Brahmachârins, or Sannyâsins, if they are ignorant of the Supreme Brahman, (but otherwise duly perform the duties of their âśramas) get the regions of the Virtuous, but those alone who have got the intuitive and direct vision of Viṣṇu, get Immortality, and not otherwise."

"By sacrifice, study and charity the householder verily goes to the region of the Moon, (Soma Loka). The Yatis (Sannyâsins) by austerity go to the region of the Sun (Sûrya Loka), especially the four kinds of Sannyâsins, (namely, Paramahaṁsas, Haṁsas, Kuṭija and the Bahudakas.) The Vânaprasthas by austerity alone go to the regions of the Ṛiṣis, the perpetual students (Naiṣṭhika Brahmachârins) by the mere service of their teachers, go to the regions of the Vâlakhilyas. But if they see the God Janârdana, directly; then they attain Immortality (Mokṣa), but not otherwise."

No one gets Immortality (Mokṣa) by mere Sannyâsa. As says a Śrûti :—"By *knowing* Him thus alone one gets here Immortality, there is no other way to attain it" (Śveta., III. 8.). So also the words of Lord Bâdarâyana (Vedânta Sûtras, III. 3. 48.) "Knowledge only is the means of Release, as seen from the emphatic statement." So also the Lord (in the Bhâgavata Purâṇa :) "Nothing compels me so much in granting Release, as Love. The due discharge of one's duties, the Sâṅkhya, the Yoga, the sacred study, the austerity, the renunciation (Sannyâsa), the charitable and religious works, do not bind (oblige) me to give Mukti, O Uddhava!" So also in the Gîtâ—"Nor by mere renunciation (sannyasan) doth he rise to perfection." (III. 3.) So also the Śruti :—"His sons take his inheritance" shows that even householders obtain

Release, for the above text refers to the division of inheritance left by a mukta person, who was a householder. It also shows that the householders also can get Jñâna. So also says another text:—"The Release is certain for persons of all castes and stages (âśramas) through knowledge alone, yea even of the out-castes and of the immoveables, but still the Yati (Sannyâsin) is the best, for Renunciation is the means of getting mokṣa specifically." As says a text:—"Having well ascertained the true object, through the knowledge obtained from the study of the Vedas, and having purified their nature by renunciation of fruits of action and due performance of duties, the Yatis, &c." (Muṇḍaka, III. 2. 6.)

TWENTY-FOURTH KHANDA.

MANTRA 1.

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनꣳ रुद्राणां माध्यन्दिनꣳ सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥१॥

क्व तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं कुर्यादथ विद्वान्कुर्यात् ॥ २ ॥

ब्रह्मवादिनः Brahmavâdinaḥ, the enquirers about Brahman, the disciples (who inquire about the Supreme Brahma from their teachers). वदन्ति Vadanti, declare, ask (from their teachers). यत् Yat, if. वसूनां Vasûnâm, (under the control) of Vasus. प्रातःसवनं Prâtaḥsavanam, sacrifice in the morning, morning-oblation (as the Bhuḥ loka is ruled by Vasus, therefore, the Vasus are the dwellers of Bhuloka). रुद्राणां Rudrâṇâm, belonging to the Rudras (the antarikṣa loka is dwelt by Rudras, because they are the lords of antarikṣa who get the oblation given in the midday) माध्यन्दिनं Mâdhyandinam, midday. सवनं Savanam, sacrifice, oblation. आदित्यानां Âdityanâm, of the Âdityas. विश्वेषां देवानां Viśveṣâm Devanâm, of Viśvâdevas. (The heaven is ruled by those who get the evening oblation). च Cha, and. तृतीयसवनं Tṛitîya Savanam, third oblation: (As all the three worlds are kept under control by the Vasus, the Rudras, the Âditya and the Viśvadevas) respectively and fully occupied by them. क्व Kva, where. तर्हि Tarhi, therefore. यजमानस्य Yajamânasya, of the sacrificer (learned or ignorant). लोकः Lokaḥ, world (for which he sacrifices. Bhuḥ, etc., are kept under control by different devas). इति Iti, thus. सः Saḥ, he. यः Yaḥ, who. तं Tam, him (the way which will be described hereafter). न Na, not. विद्यात् Vidyât, knows. कथं Katham, how. कुर्यात् Kuryât, should do. विद्वान् Vidvân, knowing. कुर्यात् Kuryât, should do.

1. The (pupils) inquirers of Brahman ask their teacher—"If the morning oblation belongs to the Vasus,

the noon oblation to the Rudras and the third oblation to the Âdityas and the Viśvadevas (and consequently the three worlds the earth, the intermediate world and the heaven are already occupied by these devas) where then is the world of the sacrificer? He who does not know the method of attaining the world, how must he proceed with the sacrifice, etc., (since he does not know the method) therefore let him learn how to perform it and then perform it.

MANTRA 2.

पुरा प्रातरनुवाकस्योपाकरणाज्जघनेन गार्हपत्यस्योदङ्मुख उपविश्य स वासवꣳ सामाभिगायति ॥ ३ ॥

लो ३ कद्वारमपावा ३ र्णू ३३ पश्येम त्वा वयꣳरा ३३३३३ ह्ँ ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ४ ॥

पुरा Purâ, before. प्रातः Prâtaḥ, morning. अनुवाकस्य Anuvâkasya, of the song, chant (the whole word prâtaranuvâka means the matin chant.) उपाकरणात् Upâkaraṇât, commencement, beginning. जघनेन Jaghanena, behind. गार्हपत्यस्य Gârhapatyasya, of the household altar. उदङ्मुखः Udaṅmukhaḥ, looking towards the north, facing the north. उपविश्य Upaviśya, sitting down. वासवं Vâsavam, addressed to the Lord Viṣṇu residing in the Vasus. साम Sâma, the Sâma hymns. अभिगायति Abhigâyati, sings out (the following songs). लोकद्वारं Lokadvâram, the door of the world (earth) the door by which may I attain the earth. अपावार्णु Apâvârṇû, open. पश्येम Paśyema, let us see. त्वा Tvâ, thee. वयं Vayam, we. राज्याय Râjyâya, for the sake of kingdom (that we may rule on earth). The prolated â of râ is chanted 7 times with the seed mantra "huṁ" inserted in the middle, *viz.*, râ â â â huṁ â â â, the prolated â of jyâ 3 times, etc. इति Iti, thus.

2. Before the commencement of the matin chant, sitting facing north, behind the household altar, he sings the Sâman addressed to Viṣṇu dwelling among the Vasus thus:—Open the passage to the world of the Vasus, so that we may see Thee and obtain terrestrial glory therein.

MANTRA 2(*b.*)

अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोकः ॥ ५ ॥

अथ Atha, then. जुहोति Juhoti, sacrifices (to the fire) with the following mantras. नमः Namaḥ, adoration, salutation, hail. अग्नये Agnaye, to agni, *viz.*, Viṣṇu (who is called Agni, the devourer). पृथिवीक्षिते Pṛithivîkṣite, dwelling on the earth. लोकक्षिते Lokakṣite, dwelling in the worlds. लोकं Lokam, world, appropriate for me. मे Me, to me यजमानाय Yajamânâya, to the sacrificer. विन्द Vinda, give, obtain for. एषः Eṣaḥ, thus. वै Vai, verily. यजमानस्य Yajamânasya, of the sacrificer. लोकः Lokaḥ, world.

2(*b*). Then he offers oblations in the fire saying—"all hail, O Viṣṇu, dwelling in fire, dwelling on the earth, dwelling in all regions. Lead me, thy worshipper, to the place appropriate for me, to that which is verily the world of the pious. (Lit. This is verily the world of the pious)."

MANTRA (*2c.*)

एतास्मि अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिघमित्युक्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनꣳ संप्रयच्छन्ति ॥ ६ ॥

एतास्मि Etâsmi, I shall go. अत्र Atra, there. यजमानः Yajamânaḥ, the sacrificer, the worshipper. परस्तात् Parastât, after. आयुषः Âyuṣaḥ, of the life, *viz.*, when the life is over. This refers in the case of (अपरोक्षज्ञानी Aparokṣajñânin) the falling off or dropping down of the final body. In the case of others, ordinary death. स्वाहा Svâhâ, take (this). अपजहि Apajahi, cast back. परिघं Parigham, the bolt, the hindrance to the attainment of the enjoyments of the loka. इति Iti, thus. उक्त्वा Uktvâ, saying. उत्तिष्ठति Uttiṣṭhati, rises up, let him rise up. तस्मै Tasmai, to him. वसवः Vasavaḥ, the particular forms of the Lord Viṣṇu dwelling in the Vasus, they being gracious. प्रातःसवनं Prâtaḥ Savanam, morning oblation, all rites performed in the morning. संप्रयच्छन्ति Samprayachchhanti, fulfil, cause to be performed without hindrance.

2(*c*). After my life is over may I, the sacrificer, go there. Svâhâ. Then having said "Remove the obstacle, O Lord!" let him rise. For him the Lord, through the Vasus, makes perfect and complete his morning oblation.

MANTRA 3.

पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्जघनेनाग्नीध्रीयस्योदङ्मुख उपविश्य स रौद्रꣳ सामाभिगायति ॥ ७ ॥

लो३कद्वारमपावा ३ र्णू ३३ पश्येम त्वा वयं वैरा ३३३३३ हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ८ ॥

पुरा Purâ, before. माध्यन्दिनस्य Mâdhyandinasya, of midday. सवनस्य Savanasya, oblation. उपाकरणात् Upâkaraṇât, commencement. जघनेन Jaghanena, behind. अग्नीध्रीयस्य Agnîdhrîyasya, the Agnîdhrîya altar (Dakṣiṇâgni). उदङ्मुखः Udaṁmukhaḥ, North-facing. उपविश्य Upaviśya, sitting. सः Saḥ, he. रौद्रं साम Raudraṃsâma, the Sâma hymns addressed to Viṣṇu dwelling in the Rûdras. अभिगायति Abhigâyati, sings out. लोकद्वारं Lokadvâram, door to the world. अपावार्णु Apâvârṇû, open. पश्येम Paśyema, let us see. त्वा Tvâ, thee. वयं Vayaṃ, we. विराज्याय Virâjyâya (another reading is वैराज्याय Vairâjyâya), to obtain sovereignty of the intermediate world.

3. Before the commencement of the noon oblation, the sacrificer sitting down behind the Dakṣiṇâgni altar, and looking towards the north, sings the Sâman addressed to Viṣṇu dwelling in the Rudras thus:—Open the passage to the world of the Rudras so that we may see Thee and obtain astral glory therein.

MANTRA 3 *a*).

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ ९ ॥

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिघमित्युक्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनꣳ सवनꣳ संप्रयच्छन्ति ॥१०॥

वायवे Vâyave, to Vâyu, Viṣṇu called Vâyu, the giver of life (आयु Âyu) and wisdom (व Va.) अंतरिक्षक्षिते Antarikṣakṣite dwelling in the intermediate region (the, rest as above.)

3(*a*). Then he offers oblations in the fire saying:—All hail, O Viṣṇu, dwelling in the Rudras, dwelling in the sky, dwelling in all regions. Lead me, Thy worshipper, to the place appropriate for me; to that which is verily the world of the pious. After my life is over may I, the sacrificer, go there. Svâhâ! Then having said "Remove the obstacle, O Lord," let him rise. For him the Lord through the Rudras makes perfect and complete his midday oblation.

MANTRA 4.

पुरा तृतीयसवनस्योपाकरणाज्जघनेनाहवनीयस्योदङ्मुख उपविश्य स आदित्यꣳ स वैश्वदेवꣳ सामाभिगायति ॥ ११ ॥

लो ३कद्वारमपावा ३र्णू ३३ पश्येम त्वा वयꣳस्वारा ३३३३३ हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ १२ ॥

आदित्यमथ वैश्वदेवं लो ३ कद्वारमपावा ३ र्णू ३३ पश्येम त्वा वयꣳसाम्ना ३३३३३ हुं३ आ ३३ ज्या ३ यो ३आ३२१११ इति ॥ १३ ॥

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय विन्दत ॥१४॥

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः स्वाहाऽपहतपरिघामित्युक्त्वोत्तिष्ठति ॥ १५ ॥

तस्मा आदित्याश्च विश्वे च देवास्तृतीयं सवनꣳ संप्रयच्छन्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥ १६ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

इति द्वितीयः प्रपाठकः ॥ २ ॥

तृतीयसवनस्य Tṛtîya savanasya, third oblation, evening oblation. आहवनीयस्य Âhavanîyasya, of the Âhavaniya altar. आदित्यं Âdityam, Viṣṇu dwelling in the sun. वैश्वदेवं Vaiśvadevam, addressed to Viśvedevas. स्वाराज्याय Svârâjyâya, for celestial glory. साम्राज्याय Sâmrâjyâya, for perfect glory. दिविक्षिद्भ्यः Divikṣidubhyaḥ, dwelling in heaven. अपहत Apahata, cast back, remove. यज्ञस्य मात्रां Yagñamâtrâm (equal to Yajñamâtrâm), the saviour (त्रा Trâ) of the maker (मा mâ), of sacrifice, *viz.*, Viṣṇu who saves the Yajamâna. Yajñama is the same word as Yajamâna. He who saves the Yajñamâ is called Yajñamâtrâ

4. Before the commencement of the evening oblation, the sacrificer sitting down behind the Âhavaniya altar and looking towards the north, sings the Sâman addressed to Viṣṇu dwelling in the Âdityas and in the Viśvedevas thus :—Open the passage to the world of the Âdityas and Viśvedevas so that we may see Thee and obtain celestial and supreme glory.

Then he offers oblations in the fire saying :—All hail, O Viṣṇu ! dwelling in the Âdityas and in the Viśvedevas, dwelling in the heaven, dwelling in all regions, Lead me,

Thy worshipper to the place appropriate for me, to that which is verily the world of the pious. After my life is over may I the sacrificer go there "Svâhâ." Then having said "Remove the obstacle O Lord," let him rise. For him the Lord, through the Âdityas and Viśvedevas perfects his evening oblation. He verily knows this Lord called Yajñamâtrâ, the Saviour of the pious; who knows him thus, who knows him thus.

MADHVA'S COMMENTARY.

(In the previous Khaṇḍa has been taught the meditation on the Lord called Sâman, the Giver of Heaven and Release. Now is taught in the shape of a dialogue between the pupils and teacher, meditation on the Lord through his forms of Vasus, etc., established by a portion of the Sâma Veda, which also by removing the obstacles conduces to the attainment of Release and leads to the sovereignty in the worlds called earth, etc. Lest one should make the mistake that the offering of the morning, midday and evening oblations are given to the well-known Vasus, &c., and that they are prayed to in order that they may unbolt the door, the Commentary says :—

By praying with the Mantras "Loka Dvâra, &c.," to the Lord God Hari residing in the Vasus, Rudras, Âdityas, and Viśvedevas and called also by those names, the sacrificer gets heaven, if he is ignorant, and release, if he is wise. By no other means can the higher worlds be obtained.

(Even the attainment of high worlds like the intermediate, heaven, &c., depends upon the worship of the Lord Hari alone. The difference is, if he is worshipped with knowledge, then mokṣa is gained, if ignorantly then worlds higher or lower.)

To be eminent in earth and have glory here is called Râjya by the wise, to be eminent in the intermediate world is called Virâjya, to be eminent in heaven is called Svarâjya.

(But it has been said that the wise get Mokṣa in these worlds. How is that? For the worlds of the Release are Vaikuṇṭha, &c? And those world-names are not used here. Then also it is said that one must go to the Śveta dvîpa, and see the Lord there, in order to get Mokṣa. How then can men get Mokṣa in these inferior worlds, like earth, etc. To this the reply is that some Released souls remain in earth, etc., even after Release. They prefer to so remain, instead of going to Vaikuṇṭha. But they also must make pilgrimage to the Śveta Dvîpa, before getting Release.

Even in these (earth, sky and heaven) there is Release for some special persons. They, however, go to Śveta dvîpa and after seeing the Lord Viṣṇu there and being permitted by Him, they remain on this earth, etc., enjoying happiness, and free from sorrow, as released souls.

(It is now established by quoting an authority that the Lord has the name of Vasu, Âditya, &c.).

The Śruti (Rig Veda, X. 82.3)—"He who one alone bears the names of all the Devas," shows that the Lord alone has the names of Vasu, etc.,

also. (These are primarily the names of the Lord, and secondarily applied to the Devas.)

Admitted that the person who desires release should pray to the Lord, why should the person who does not want release, but heaven only, pray to Him, when he can get these higher worlds, by praying to the presiding deties of those worlds, namely, to Vasu, etc. To this the Commentator says that all prayers are really offered to the Lord; with this difference, that some are addressed so consciously and wisely, and others unconsciously and ignorantly.)

Says the Gîta (9. 20):—The knowers of the three, the Soma-drinkers, the purified from sin, worshipping me with sacrifice, pray of me the way to heaven; they ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones.

This also shows that the Lord alone is to be prayed to for granting these worlds and not any lower being.

(But if the persons desiring Svarga also must pray to the Lord, how is it their reward is temporary only, and they lose heaven after some time. To this the Commentary says:—).

They obtain a limited world which comes to an end, because their knowledge of the form of the Lord, (and conception of the Godhead) is not perfect and complete, and because they have attachment and prejudices still alive.

As says the Gîta (9. 24.):——I am indeed the enjoyer of all sacrifices, and also the Lord, but they know me not in Essence, and hence they fall.

(This shows that through partial knowledge of the Lord is attained a temporary Svarga).

So also the Gîta (9. 21):—They, having enjoyed the spacious heaven world, their holiness withered, come back to this world of death. Following the virtues enjoined by the three, desiring desires, they obtain the transitory.

This shows that desiring desires or attachment also leads to a transitory world.

By merely not knowing that Viṣṇu is the highest and the best, one goes to blind darkness, what to say of those who hate Him or hate Brahmâ, etc. Those who do not know the gradation and difference between Devas and Devas; and between all the devas and the Lord Viṣṇu, also go to darkness from which there is no extrication (easily).

(Let it be granted that there is darkness for one who hates Brahmâ, etc. But is darkness the fate of those also who worship them but have made mistakes in their worship. To this the Commentary replies):—

If any one has done any offence with regard to these, he verily goes to the lower worlds, (though not to the worlds of darkness, because

his offence was not premeditated). By not worshipping them at all, one is born beyond the pale of the four castes. He who does not perform all religious rites correctly and properly, does not go to heaven. He who does not possess direct vision of the Lord (Aparokṣadṛiśi) can never get Mokṣa or Release.

(Says an objector:—Admitted that a person possesses the knowledge that Hari is the highest, and that such a person is also generally free from the faults mentioned above, suppose some of those faults happen to occur in such a person, will these faults destroy the merit of his good works, and will he go to hell like other persons who have constantly such imperfections. To this the Commentary says):—

When a person has the above-mentioned good qualities (accompanied with the knowledge that Hari is the highest) and if subsequent faults (hatred of Brahmâ, &c.) should occasionally and subsequently mar his character, such faults can not produce their effect (*i. e.*, can not degrade that man to hell). They can produce their effect in two cases (namely, if the person is ignorant of Hari being the best and also is full of hatred), together with hatred with Brahmâ, etc., coupled with ignorance of their gradation, in these two contingencies only there is fear of hell. (In other words, it is hatred of Hari and hatred of Brahmâ etc., which leads to hell.) There is no Release for those who have not got direct vision (Aparokṣadṛiśi).

Those who have got hatred for good or attachment for contrary objects, never get direct vision of the Lord. They get it only then when attachment for prohibited objects is destroyed, and they have become disgusted with all objects, worldly or other worldly except for divine objects, and when they are full of devotion and are always WITHOUT HEEDLESSNESS they see verily the Supreme Hari. By HEEDLESSNESS is meant non-forgetfulness of the Lord Viṣṇu, remembering him always, discarding false knowledge, studying scriptures, always being active, studious, hearing sacred scriptures, and thinking over their meaning that is to say, studying scriptures intelligently, by constantly hearing them and by being energetic, renouncing all prohibited actions and always performing one's own duties, this is what is called "want of heedlessness." The scriptures are the five Vedas only, namely, the four Vedas *plus* the Bhârata, the Pañcharâtra, the original Râmâyaṇa, the Purâṇas called Bhâgavata, *i.e.*, dealing with Lord Viṣṇu alone. These (Bhârata, Pañcharâtra, &c.) are called the fifth Veda.

(The sentence "remove the bolt" does not mean "remove the sin which is an obstacle to the attainment of the worlds prayed for." Its true meaning is thus given in the commentary):—

There are three ancient Motes (or "rings pass-not") between the three worlds, and they prevent the passage from one to the other, these (rings-pass-not or) Motes or called Parighas or bolts

Viṣṇu residing in fire, etc., when appealed to, removes this obstacle.

(But, it is objected, we living on earth do not see this mote, this bar to the passage from one plane to another. How do you say that there is a mote which prevents the souls from coming on this earth ? So far as this earth is concerned, we can confidently say there is no such mote. Nor can you say that this mote is invisible, so long as the man is alive, but becomes visible when he dies. All beings do not pray in the manner laid down in this book, how is it then that they are born on this planet, and are not prevented from entering it by the mote spoken of ? To this he Commentary says :—)

After death when the souls want to go to those places where joy is to be experienced, this mote is met with successively, one after the other. When these motes are removed by Lord Viṣṇu, through these prayers, then the sacrificer attains earth, etc., to *enjoy* the happiness and Mukti.

(Thus these motes are round a particular plot or locality on these three planes ; they serve to exclude all pain and evil from that limited circle. These places are regions of enjoyment and are called heavens. On the physical plane also there is such a heaven which is fenced round by such a mote ; so also there are such heavens in the astral and mental planes, the Antarîkṣa and Svarga lokas. If it be asked, that the physical heaven ought to be visible, at least to all human eyes ; the reply is that without the grace of Lord Viṣṇu no one can cross the mote ; nor can find out the existence of this physical paradise even.)

The phrase Yajñasyamâtrâ means the Lord Hari because He is the Saviour of the performer of sacrifice. The word Yajñamâ means "the performer of sacrifice" (mâ means performer). Yajñamâtrâ means the Saviour (trâ means Saviour) of Yajñamâ, (the sacrificer). That devotee alone who knows Him thus, goes to heaven (Svarga) if he is ignorant, or attains mukti, if he is wise.

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THIRD ADHYÂYA.

FIRST KHANDA.

MANTRA 1.

ॐ असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चनीवꣳ शोऽन्तरीक्षमपूपो मरीचयः पुत्राः ॥ १ ॥

असौ Asau, that, who is perceptible to the vision of the illumined sage. **वै** Vai, indeed, alone. **आदित्यः** Âdityaḥ, the sun. Âdi=beginning, ta=all-pervading, Ya=wisdom,—the whole word means "the eternal, all-pervading wisdom." **देवमधु** Devamadhu, honey to the Devas. "Madhu" here means happiness—"devamadhu" means "the giver of happiness to the Devas." **तस्य** Tasya, of him, of the Lord called Âditya and honey. **द्यौः** Dyauḥ, heaven. Śrî, because she is all resplendent, "dyau" means light. Śrî possesses light and dwells in heaven, therefore she is called Dyau. **एव** Eva, indeed. **तिरश्चीनवंशः** Tiraścînavaṁśaḥ, cross-beam, it is a name of Śrî, because by her prostration (tiraścîna) and devotion and obedience, she has brought the Lord Hari under her control. (Vaṁśa=vaśa, control). **अन्तरीक्षं** Antarîkṣaṃ, the intermediate region; the Vâyu is so called because he always sees the Lord Hari within himself (antar=inside, îkṣa=to see). The Vâyu or air is called antarîkṣa because he moves in the sky. **अपूपः** Apûpaḥ, honey cells; "ap" means the âpyam, the goal, *i.e.*, the Brahman, "upa" near. He, near to whom or in whom, Brahman always resides is apûpa. **मरीचयः** Marîchayaḥ, the rays: the Ṛiṣis called Marîchi and the rest, dwelling in the rays of the sun. **पुत्राः** Puttrâḥ, sons, makers of honey, the honey dwelling in the honey cells is the son of the bees, as produced by them.

1. That Lord is verily honey to the Devas. Śrî is like the cross-beam. Vâyu is the bee-hive. And the Ṛiṣis Marîchi, etc., the sons (or the honey-makers).—154.

Note.—That Eternal, All-pervading Wisdom alone is the perfect joy, that supports the Devas. His spouse Śrî, the Refulgent has brought him under her control by her obedience. Vâyu His beloved Son, is always absorbed in the contemplation of His glory, for He is the receptacle in which the Lord always dwells. The sages like Marîchi, etc., are His children.

MANTRA 2.

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्य ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा एता ऋचः एतमृग्वेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

तस्य Tasya, of Him the Lord called Âditya, of the Lord the inner controller of Savitṛi. ये Ye, those, which. प्राचः=Prâñchaḥ (existing in) the eastern-quarters. रश्मयः Raśmayaḥ, rays, "ra"=delight, "śam"=auspiciousness, "mi"=wisdom. The forms of the Lord called Vâsudeva, etc., dwelling in the rays of the sun. ताः Tâḥ, those. एव Eva, verily. अस्य Asyaḥ, of this, the honey-cell called Vâyu. प्राच्यः Prâchyaḥ, eastern. मधुनाड्यः Madhunâḍyaḥ, honey-cells. "Madhu"=happiness;, "na"=not, "alam"=able, *i.e.*, not able, none can obtain this happiness except through Vâsudeva. ऋचः Ṛichaḥ, of the Ṛig, the Ṛiks are especially used in the morning oblation. Vasus are called Ṛik, because they preside over the Ṛig-Veda and are like bees, makers of honey. एव Eva, indeed, मधुकृतः Madhukṛitaḥ, the honey-makers, who manifest the happiness of the Lord or who reveal the Lord called "Madhu." ऋग्वेदः Ṛigvedaḥ, the Ṛig-Veda. एव Eva, even. पुष्पं Puṣpam, flower: that which nourishes wisdom as the flower nourishes the bee. ताः Tâḥ, the words of Rig-Veda. अमृताः Amṛitâḥ, nectar, deathless, because they are not the production of any human being, hence Amṛitâ or eternal. आपः Âpaḥ, waters; the best drink of the Devas (â—best, pa=drink) the juice in the flower. ताः Tâḥ, they. वै Vai, verily. एताः Etâḥ, these. ऋचः Ṛichaḥ, the Ṛiks *viz.*, the Vasus like Agni, etc एतम् Etam, this, ऋग्वेदं Ṛigvedam, the Ṛig-Veda. अभ्यतपन् Abhyatapan, brooded over, drank, fully reflected upon, heated. तस्य Tasya, of him. अभितप्तस्य Abhitaptasya, being heated. यशः Yaśaḥ, fame, wisdom, because His form is wisdom. तेजः Tejaḥ, glory, bliss, his form is bliss. इन्द्रियं Indriyam, vigour, supreme lordliness, the Lord is called "Indriya" because He possesses supreme lordliness. वीर्यं Viryam, strength, He is all strength. अन्नाद्यं Annâdyam, health, the power to confer boon and beatitude: magnanimity, literally food-support; He indwelling in food supports all. रसः Rasaḥ, essence, He is called "rasa" because He is essence of all. अजायत Ajâyata, became manifest.

2. Of that Lord, the eastern rays are the eastern honey-cells. The Ṛichas (the Vasus) are verily the bees. The Ṛig Veda is the flower. The juice in the flower is the nectar. Those Ṛichas (the Vasus) distilled this flower called the Ṛig Veda. It being so distilled, there became manifest (the Lord possessed of) wisdom, bliss, lordliness, strength, magnanimity and power.—155.

Note.—Of that Lord in the sun, the forms Vâsudeva, etc., dwelling in the eastern Raśmi and called so, because of their (Vâsudeva, etc.) being full of delight, auspiciousness and wisdom, are the only means of attaining the Lord called sweet. Vasus verily are the bees (who manifest the sweetness of the Lord) the Ṛig Veda is the flower, as it nourishes the knowledge. The words of the Ṛig Veda are the eternal best drink (to be drunk by the ear). These Vasus studied closely the Ṛig Veda (physical laws), and discovered therein the Supreme Brahman whose form is wisdom and bliss, supreme lordliness and power, vigour, strength, magnanimity and force.

MANTRA 3.

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहितꣳ रूपम् ॥ ३ ॥

इति प्रथमः खण्डः ॥ १ ॥

तत् Tat, that (Supreme Brahman). **व्यक्षरत्** Vyakṣarat, flowed forth (the Dharma and Mokṣa for the Devas). **तत्** Tat, that (honey called Vâsudeva and revealed through the Ṛigveda). **आदित्यं** Âdityam, the sun (in the orb of the sun representing the bee-hive or by the side of the solar orb, *i.e.*, by the eastern side). **अभितः** Abhitaḥ, towards, by the side of (*i.e.*, in the eastern rays). **अश्रयत्** Aśrayat, became fixed. **तत्** Tat, there. **वै** Vai, verily. **एतत्** Etat, this in the forms of fame, etc., called Vâsudeva and as manifested through the Ṛig-Veda. **यत्** Yat, which. **एतत्** Etat, that. **आदित्यस्य** Âdityasya, of the sun. **रोहितं** Rohitam, red. **रूपं** Rûpam, form.

3. He (the supreme Brahman) flowed forth (Dharma and Mokṣa for the Devas); that honey (revealed through the Ṛig Veda and called Vâsudeva) took its place on the (eastern) side of the solar orb. There verily He (Vâsudeva) assumed red colour and that is the red light of the sun.—156.

SECOND KHANDA.

MANTRA 1.

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो यजूꣳष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि यजूꣳष्येतं यजुर्वेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्लꣳरूपम् ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

अथ Atha, now. **ये** Ye, which. **अस्य** Asya, his. **दक्षिणाः रश्मयः** Dakṣiṇâḥ Raśmayaḥ, the southern rays. **ताः** Tâḥ, those. **एव** Eva, verily. **अस्य** Asya, his. **दक्षिणाः मधुनाड्यः** Dakṣiṇâḥ Madhunâḍyaḥ, southern honey-cells. **यजूंषि** Yajûṁṣi, the Yajus verses or the Rudras. **एव** Eva, verily. **मधुकृतः** Madhukṛitaḥ, the honey-makers, bees. **यजुर्वेदः** Yajurvedaḥ, the Yajurveda. (Saṇkarṣaṇa). **एव**

Eva, alone पुष्पं Puspam, flower. ताः Taḥ, those. अमृताः Amṛitâḥ, nectars. आपः Âpaḥ, waters. तानि Tâni, those. वै Vai, verily. एतानि Etâni, these. यजूंषि Yajûṃṣi, the Yajus verses, Rudras like Vâyu, etc., the presiding deity of the Yajur Veda. एतम् Etam, this. यजुर्वेदं Yajurvedam, the Yajur Veda. अभ्यतपन् Abhyatapan, heated, distilled, reflected over. तस्य Tasya, from that. अभितप्तस्य Abhitaptasya, being distilled. यशः Yasaḥ, fame, wisdom. तेजः Tejaḥ, glory, bliss. इन्द्रियं Indriyam, vigour, lordliness. वीर्यं Vîryam, strength. अन्नाद्यं Annâdyam, food, etc., magnanimity. रसः Rasaḥ, essence. अजायत Ajâyata, became manifest. तत् Tat, that. व्यक्षरत् Vyakṣarat, flowed out. तत् Tat, that. आदित्यं Âdityam, the solar orb. अभितः Abhitaḥ, by the side. अश्रयत् Aśrayat, became fixed. तत् Tat, there. वै Vai, verily. एतत् Etat, this. यत् Yat, which. आदित्यस्य Âdityasya, of the sun. शुक्लरूपं Śuklamrûpam, the white form (Saṅkarṣaṇa).

1. Now those which are the southern rays of that Lord, they are verily His southern honey cells. The Yajus (the Rudras) are verily the bees. The Yajur Veda (Saṅkarṣaṇa is verily the flower. The juice in the flower is the nectar. Those Yajus (the Rudras) distilled this flower called the Yajur Veda: it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength and magnanimity and power. He (the Supreme Brahman) flowed forth (Dharma and Mokṣa for the Devas). That honey revealed by the Yajur Veda and called Saṅkarṣaṇa, took its place on the southern side of the solar orb. There verily He (Saṅkarṣaṇa) assumed white colour and that is the white light of the sun.—157.

Note.—Of that Lord in the sun the form Saṅkarṣaṇa dwells in the southern rays. These are called rays or Raśmi because of their being full of delight, auspiciousness and wisdom. They are the only means of attaining the Lord called Sweet. Rudras verily are the bees who manifest the sweetness of the Lord. The Yajur Veda is the flower because it nourishes that knowledge. The words of the Yajur Veda are eternal best drink. These Rudras verily distilled the Yajur Veda and manifested thereby the supreme Brahman whose form is wisdom and bliss, glory and power, vigour and strength, health and force.

THIRD KHANDA.

MANTRA 1.

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि सामान्येतꣳसामवेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳरसोऽजायत ॥ २ ॥

तद्यच्चरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य कृष्णꣳ रूपम् ॥ ३ ॥

इति तृतीयः खण्डः ॥ ३ ॥

Atha, now. Ye, which. Asya, his. प्रत्यंचरश्मयः Pratyañcharaśmayaḥ, western rays. Tâḥ, those. Eva, verily. Asya, his. प्रतीच्यो मधुनाड्यः Pratîchyaḥ madhunâḍyaḥ, western honey cells. सामानि Sâmâni, the Sâman verses, the Âdityâs; so-called because they are equal (*sama*) with the twelve months: for each month there is an Âditya. Eva, verily. Madhukṛitaḥ, honey-makers, bees. सामवेदः Sâmavedaḥ, the Sâmaveda (Pradyumna). Eva, alone. Puṣpam, flower. Tâḥ, those. Amṛitaḥ, nectars. Âpaḥ, waters. Tâni, those. Vai, verily. Etâni, these. सामानि Sâmâni, the Sâman verses, Âdityas the presiding deity of Sâma Veda. Etam, this. सामवेदं Sâmavedam, the Sâma Veda. Abhyatapan, heated, distilled, reflected over. Tasya, from that. Abhitaptasya, being distilled. Yaśaḥ, fame, wisdom. Tejaḥ, glory, bliss. Indriyam, vigour, lordliness. Vîryam, strength. Annâdyam, food etc, magnanimity. Rasaḥ, essence. Ajâyata, became manifest. Tat, that. Vyakṣarat, flowed. Tat, that. Âdityam, the solar orb. Abhitaḥ, by the side. Aśrayat, became fixed. Tat, there. Vai, verily. Etat, this. Yat, which. Âdityasya, of the sun. कृष्णंरूपं Krishṇamrupam, dark form (Pradyumna).

1. Now those which are the western rays of that Lord, are verily His western honey cells. The Sâmans are verily the bees. The Sâma Veda is verily the flower. The juice in the flower is the nectar. Those Sâman Verses (the devas called Âdityas) distilled this flower called Sâma Veda (Pradyumna), it being so distilled there became manifest the Lord of wisdom, bliss, lordliness, strength, magnanimity and power.

He, the Supreme Brahman, flowed forth Dharma and Mokṣa for the Devas, that honey revealed by the Sâma Veda and called Pradyumna, took its place on the western side of the solar orb. There verily He (Pradyumna) assumed dark color and that is the dark light of the sun.—158.

FOURTH KHANDA.

MANTRA 1.

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अमृता आपः॥ १॥

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत॥ २॥

तद्यच्चरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य परं कृष्णꣳरूपम्॥ ३॥

इति चतुर्थः खण्डः॥ ४॥

Atha, now. Ye, which. Asya, his. **उदंचरश्मयः** Udañcharaśmayaḥ, northern rays. Tâḥ, those. Eva, verily. Asya, his. **उदीच्यो मधुनाड्यः** Udîchyaḥ madhunâḍyaḥ, northern honey cells. **अथर्वाङ्गिरसः** Atharvâṅgirasaḥ, Atharva and Angirasa verses. The Devas callad Soma, &c., since they cause rain (adhara) and are thus the essence (rasa) of the bodily organs (aṅga). Eva, verily. Madhukritaḥ, honey-makers, bees. **इतिहासपुराणम्** Itihâsapurâṇam, Itihâsa and Purânam. It includes the verses of the Atharva Veda also. Eva, alone. Puṣpam, flower. Tâḥ, those. Amṛitâḥ, nectars. Âpaḥ, waters. **ते** Te, those. Vai, verily. **एते** Ete, these. Atharvâṅgirasa, Atharva and Angirasa verses, Devas called Soma etc. **एतत्** Etat, this. Itihâsapurâṇam, the Itihâsa and Purânas. Abhyatapan, heated distilled, reflected over. Tasya, from that. Abhitaptasya, being distilled. Yaśaḥ, fame, wisdom. Tejaḥ, glory, bliss. Indriyam, vigour, lordliness. Vîryam, strength. Annâdyam, food etc., magnanimity. Rasaḥ, essence, power. Ajâyata, became manifest. Tat, that. Vyakṣarat, flowed. Tat, that. Âdityam, the solar orb. Abhitaḥ, by the side. Aśrayat, became fixed. Tat, there. Vai, verily. Etat, this. Yat, which. Âdityasya, of the sun. **परः** Paraḥ, deep black. **कृष्णंरूपं** Kriṣṇamrûpam, deep black form (called Aniruddha).

1. Now those which are the northern rays of that Lord they are verily his northern honey cells. The hymns of the Atharvâṅgiras (Soma &c.,) are verily the bees. The Itihâsa-Purâṇa (Aniruddha) is verily the flower. The juice in the flower is the nectar. Those Atharvâṅgiras (the devas called Somas) distilled this flower called the Itihâsa-Purâṇa, it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and

power. He the Supreme Brahman flowed forth Dharma and Moksa for the Devas. That honey revealed by the Atharvângiras and called Aniruddha, took its place on the northern side of the solar orb. There verily He (Aniruddha) assumed extreme dark color and that is the extreme dark light of the sun.—159.

Fifth Khanda.

Mantra 1.

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

तद्यच्चरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्यमध्ये क्वोभत इव ॥ ३ ॥

ते वा एते रसानाꣳरसा वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥४॥

इति पञ्चमः खण्डः ॥ ५ ॥

Atha, now. Ye, which. Asya, his. **ऊर्ध्वाः रश्मयः** Ûrdhvâḥ raśmayaḥ, upward rays. Tâḥ, those. Eva, verily. Asya, his. **ऊर्ध्वाः मधुनाड्यः** Ûrdhvâḥ Madhunâdyaḥ, upwards honey cells. **गुह्याः** Guhyâḥ, the occult, the secret. **एव** Eva, verily. **आदेशाः** Âdeśâḥ, teachings, doctrines; the Perfect Ones called the Rijus the Teachers of the Secret. Madhukṛitaḥ, honey-makers, bees. **ब्रह्म** Brahma, the entire Veda, the Infinite Vedas. Brahma comes from √bṛih=endless. There is no end of the Vedas, therefore they are called Brahman or endless. **एव** Eva, alone. Puṣpam, flower. Tâḥ, those. Amṛitâḥ, nectars. Âpaḥ, water. **ते** Te, those. **वै** Vai, verily. **एते** Ete, these. **गुह्या आदेशाः** Guhyâ deśâḥ, the Teachers of the Secret Doctrine, the Rijus. **एतद्** Etad, this. **ब्रह्म** Brahma, the entire Vedas. Abhyatapan, heated, distilled, reflected over. Tasya, from that. Abhitaptasya, being distilled. Yaśaḥ, fame, wisdom. Tejaḥ, glory, bliss. **इन्द्रियं** Indriyam, vigour, lordliness. Vîryam, strength. Annâdyam, food etc., magnanimity. Rasaḥ, essence, power. Ajâyata, became manifest. Tat, that. Vyakṣarat, flowed out. Tat, that. Âdityam the solar orb, Abhitaḥ, by the side. Aśrayat,

became fixed. Tat, there. Vai, verily. Etat. this. यत् Yat, which. एतत् Etat, this. आदित्यस्य Âdityasya of the Âditya. मध्ये Madhye, in the middle. क्षोभते Kṣobhate, stirs. इव Iva, as if. ते Te, they, the forms like Vâsudeva &c. वै Vai, verily. रसानाम् Rasânâm, of the essences, of the five essences. रसाः Rasâḥ, essences. वेदाः Vedâḥ, the Vedas. हि Hi, indeed. रसाः Rasâḥ, the best. तेषाम् Teṣâm, of these (Vedas). एते Ete, these (Vâsudeva &c). रसाः Rasâḥ, the best. तानि Tâni, these. वै Vai, indeed. एतानि Etâni, these (five forms, Vâsudeva &c). अमृतानाम् Amṛitânâm, to the Immortals. अमृतानि Amṛitâni, the givers of immortality. वेदाः हि Vedâḥ hi, the Vedas (the Immortals) Indeed. अमृता Amṛitâḥ, Immortals. तेषां Teṣâm, of them. एतानि Etâni, these. अमृतानि Amṛitâni, the givers of immortality.

Now those which are the upward rays of that Lord they are verily His upward honey cells. The Secret Doctrines (Rijus) are verily the bees. The entire Vedas constitute the flower. The Juice in the flower is the nectar. Those Secret Doctrines (the devas called Rijus) distilled this flower called the Entire Vedas (Nârâyaṇa), it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and power. He the Supreme Brahman flowed forth Dharma and Mokṣa for the Devas. That honey revealed by the Entire Vedas and called Nârâyaṇa took its place in the centre of the solar orb. That form which seems to stir in the centre of the sun is verily the Lord Nârâyaṇa having the color of the rising sun.

These verily (Vâsudevas &c.) are the Essences of the essences. For the Vedas are the essences (the best) and of them Vâsudeva, etc., are the essences (best). They are the Nectars of the nectars. For the Vedas are nectars (Eternal) and of them these are the Nectars (Givers of eternity).—160.

MÂDHVAS COMMENTARY.

In the end of the last Adhyâya, it was mentioned that the Vasus, the Rudras and the Âdityas have dominion over the morning, midday and evening oblations respectively. In the present Adhyâya the Śruti describes the glory of the Lord dwelling within the Sun, and which is the object of worship. His glory was not so fully described previously as was necessary. Old commentators have taken the word "Madhu" in its literal meaning of "honey," and they say that the sun is honey as a mere poetical metaphor. The Commentator sets aside this view, and shows that in the first five Khaṇḍas in this Adhyâya, the Brahma Vidyâ is established and he does so by quoting an authority.

It is thus written in the Sâma Saṃhitâ:—The Lord Viṣṇu who dwells in the sun, is alone called by the name of Madhu. Because He is the store house (मदः धीयते अस्मिन्) of happiness.

Here the word Mada means happiness (मद + धी = मधु, mada+dhi=madhu ; by Nipâtana *da* is elided and *i* is changed to U). The word Mada generally means intoxication, but here it means happiness.

Thus having shown that Madhu is the name of the Lord, and that "Mada" means happiness, the commentary next shows how the word Mada comes to mean happiness, by giving the meanings of the very letters of this word.

The Letter A indicates exuberance or intensity, while the word "mada" derived from √mâ='to know' and √tan='to spread' means "the expanse of consciousness" (Jñâna tati); that which possesses the expanse of knowledge in its intensity is called Mada or that which causes expansion of consciousness.

(But how does this word mada come to mean happiness? To this the Commentary answers):—

"Jñâna-tati" means "full of wisdom," "the condition of being full with knowledge," thus it means "he who has knowledge," and consequently "he who experiences" or "that which is experienced in the highest degree" that which is experienced as the highest among all desired objects is called Mada. Now happiness is the highest object of experience in our consciousness. Therefore Mada means happiness. In fact all objects in consciousness are classified as high or low, according to the amount of happiness they confer. That which one experiences as the highest among all the objects of desires that is called Mada, and all objects of enjoyment are considered as happiness, because they conduce to the expansion of consciousness, and every such expansion is accompanied by pleasure. Thus Madhu comes to mean that which holds happiness to the highest degree.

(But the words 'Mad' happiness and 'dhi' holding, contain nothing to denote intensity. Where do you get this idea of the highest degree. To this the Commentator answers):—

The third letter U denotes intensity (for otherwise the combination of Mad+dhi=Madhi and not Madhu).

(Having thus explained the word Madhu, now the Commentary explains the words Deva Madhu).

Because He is the shelter of the Devas (the refuge of the Devas) therefore He is called Deva Madhu, or the honey of the Devas (that which the Devas enjoy in the state of Mukti).

The Commentary now explains the word Âditya and shows that it does not only mean the visible sun but the Lord also.

Because He is the beginning (Âdi=beginning), because He is all-pervading (ta=tata=all-pervading) and because He is all-knowing (Ya=

knowledge), therefore the Lord is called Âditya *i. e.*, the Primeval all-pervading wisdom,

The word Madhu has already been explained as the name of the Lord. It has the ordinary meaning of 'honey' also here, and thus these verses are a simile. (Therefore the commentary says) :—

The Lord is like honey, *viz.* He satisfies the Devas.

As he is like honey, to complete the simile there must be a cross-beam, bee-hive, bees, flowers, etc., to make honey. This the Commentary now shows thus :—Viṣṇu is Madhu, Śrî is the cross-beam, Vâyu is the bee-hive, the Devas are the bees, and the Vedas and religious literature are the flowers. The words used to denote these things 'cross-beams' etc., have also double meaning, one the ordinary well-known meaning, and the other as applying to Śrî, Vâyu, etc. The Commentary shows this now. The phrase "dyaurevatiraschînavaṃśaḥ" apparently means "the heaven is the cross beam." But an inanimate heaven and inanimate cross-beam are not meant here. Dyau means the Shining one, and is the name Śrî).

Śrî possessing the attributes of luminosity, etc., (dvi=to shine) and dwelling in heaven (dyu=heaven), is called Dyu; and She is connected with tirovaṃśa etc. cross-beam, etc.

(Thus dyu means Śrî primarily but not the loka, heaven is called dyu in the secondary sense because Dyu or Śrî dwells there).

She is the cross-beam because she is the refuge of Vâyu. Vâyu is the bee-hive, because Madhu or Viṣṇu is specially contained or placed in him (as honey in the cells), Vâyu is also called Antarikṣa (lit. interior vision) because Hari is seen by him always within his heart.

The sky is called Antrikṣa because Vâyu dwells in it.

Vasus, etc., are the honey-makers, they are his sons and called so. The Marîchis are Ṛiṣis dwelling in the rays of the sun, and are called the sons.

(Thus the Ṛiṣis Marîchis, etc., dwelling in the solar rays are like the eggs or sons of the bees, the Devas, Vasus, Rudras, etc., are the bees, Vâyu is the bee-hive).

(The commentry now explains the word Tirovaṃśa in its another sense, and shows that literally it is a very appropriate epithet of Śrî, the spouse of Hari. The word means 'obedient,' as shown below).

Because the Goddess Ramâ has brought Hari as if under her control, by her implicit obedience, by her loving faith and devotion, therefore she is called Tirovaṃśa (Tira=obedient, vaṃśa=controlling, one who controls another by obedience and devotion). The word Tiryak means bowing down (therefore devotion and obedience). The cross-beam or rather the arched bamboo frame, from which the hive hangs is called Tirovaṃśa because by its slanting posture it controls (Vaśa=to control) the hive that hangs from it, and since it controls the hive, the cross-beam is named Tiraśchînavaṃśa.

Vâyu is called the bee-hive or Apûpa. The word Apûpa literally

means that in which is the Ap or the approachable, the goal, namely the Lord God. The Vâyu is called Apûpa, because the Lord, the approachable is within him. The hive is called Apûpa because the honey, etc., is in it.

(Thus Apûpa is a compound of two words Apa meaning Âpyam the approachable, or the goal, and Upa meaning present. That in which the Âp is present is called Apu. Viṣṇu is called Âpa because he is obtained or reached by or is the goal of the released souls. The ordinary bee-hive is called Apûpa because there is present in it Âp, the liquid honey, etc. The word Âp in this connection means water and honey is called Âp or water because it is a liquid and all liquids are called water.

(The commentary now explains the word Raśmi. It generally means rays, it means also here something else. Its literal meaning is that which is delight [ra=delight and śa=auspiciousness, and ma=wisdom.] Thus the whole word Raśmi means, he whose form is wisdom, auspiciousness and delight).

The phrase dwelling in the Eastern rays means Lord Hari called Vâsudeva dwelling in the Eastern Raśmi. The word Raśmi itself means he whose form is wisdom, auspiciousness and delight (or power, knowledge and bliss).

(The word nâḍi is now explained):—

The word nâḍi means part (na=not, alam=sufficient, not whole but a part). The aṃśa or part of Lord is called Nâḍi because without these Divine Aṃśas (like Vâsudeva, Pradyumna, &c.,) no adhikârî can reach the whole, the Aṃśin, the Supreme Lord. (One must reach Him through one of these Aṃśa forms).

(The commentary now explains the phrases: -the Riks are the bees, the Yajus are the bees, the Samâns are the bees, the Atharva-Aṅgirasas are the bees, the Guhya-Âdeśas are the bees. Even with the simile of the bees, these words do not mean the works called hymns of the Rig Veda, &c., but are names of particular classes of devas.)

The Ṛiks are the devas called Vasus, the Chief of whom is Agni, because they preside over the Ṛik Veda, (they have the abhimâna of the Ṛig Veda.) They are called Ṛichs because they are archya or worshipped as the first, especially, (*i. e.*, in the morning the Vasus are the first worshipped). The Yajus are the name of the Rudras, the chief of whom is Indra, because Indra is the friend of Rudra. These are the devatas of sacrifice (yajña) and therefore callad Yajus. The word Indra here does not mean the ordinary Indra, but it means Vâyu. He is the principal deva worshipped in the midday first of all, and Soma is drunk by him first, he alone is the chief of all the Rudras, with Śaṅkara at their head. The Sâmans are the Âdityas, because they are same with the months (*i.e.*, one Âditya enjoys one month and thus the twelve months are enjoyed by twelve Âdityas). The phrase Varuṇena mukhena of Khaṇḍa VIII does not refer to the well-known Varuṇa. The word Varuṇa there means Indra called Purandara, because he is chosen (vṛiyate-elected) in every

sacrifice. This Indra is the head of this hierarchy, because he is appointed as the chief of the Âdityas, by the Lord Viṣṇu. And it is a well-known thing that Indra is the lord of the Âdityas and not Varuṇa the lord of waters. (But Viṣṇu is in the sun and rules the sun, why should not He be taken here). The lord Viṣṇu is not meant here, because the enumeration here is of the bees or worshippers, and Viṣṇu being the worshipped, cannot be brought within the category of the worshippers. The class of devas called Atharva Aṅgiras preside over the Itihâsas, Purâṇas, and the works called Atharva Aṅgirasas, with Soma as their chief. They are called Atharva Aṅgirasas, because they pour *down* (adhara) rain, therefore they are called Atharvas. Because they are the saps or controllers (rasas) of the bodily organs (aṅgas), therefore they are called Aṅgirasas. In other words, the whole term Atharva Aṅgira means the rain-making controller of bodily organs. (The *dh* is changed to *th* anomalously). These devas are the controllers of bodily organs, because Soma or Moon has jurisdiction over the mind, and he is the head of this hierarchy, while the subordinate devas of this class control the various prâṇas of the body. Hence they are truly aṅgarasas or function-rulers.

The phrase Guhya âdeśâ means Brahmâ and all those who are fit to hold the post of future Brahmâs, the Teachers (âdeśas) of all sacret (guhya) doctrines, because they are verily the Teachers (Gurus) of all.

(The term Guhya-Âdeśas is one word and is the name of these Teachers of the occult, who are themselves also hidden). The name by which they are known is Rijavas or the PERFECT ONES, or the STRAIGHT ONES.

(The phrase brahmaiva puṣpam is now explained) :—

Brahma is the name of all the Vedas, because of their infinity, because they are endless.

(As says a Śruti :—anantâ vai Vedâḥ. The √bṛiha from which comes the word brahma means also endlessness). (Now are explained the pharses like these Riks, &c., heated the Rig Veda, &c.)

These devas like Agni, &c. thoroughly pondered over the Ṛig Veda, &c. and thereby discovered or revealed the honey called the Supreme Brahman, and since they are the revealers of this honey, they are called bees or honey-makers. The Vedas are called puṣpas (flowers literally nourishers, puṣ=to nourish) because they nourish wisdom (poṣaka= nourisher). The ordinary puṣpas are so called, because they nourish the honeymakers that is the bees, with their nectar.

(The commentary now explains the phrase tâ amritâ âpaḥ) :—

The words of the Vedas are eternal, therefore they are called immortal drink. The devas drink them, that is, enjoy them, therefore,

they are called apa or drink. The drinking of the Vedas consists in meditating over their meaning, in hearing them, and in reading them, and in nothing else ; for they cannot be drunk like water.

(The commentary now explains the five phrases "the Vedas being heated flowed out, &c." Others have explained the words yaśas by 'renown;' tejas, 'brightness of the body;' indriyam, 'the full activity of all the senses;' vîryam 'power;' and annâdyam, 'health.' This view is set aside here).—

From the Vedas thus meditated upon by the Devas, there became manifest yaśas (that is) wisdom, and tejas (that is) bliss, and indriyam (that is) supreme lordliness, and vîryam (that is) strength or power, and annâdyam (that is) the power to confer every beatitude on another. The Lord, the Adorable Hari, called Rasa or essence residing in the solar orb flowed out for the Devas Dharma (Religion), mokṣa (Release), &c.

Vâsudeva is the Supreme Person (or Male) has red colour and is called Ṛik. He verily resides in the eastern red rays of the sun, being red. Saṅkarṣaṇa has white colour, and is the Lord of Yajurveda. He resides in the southern white rays of the sun, and is white in colour. Pradyumna has blue colour (śyâma) and is described as (or in) the Sâma-veda. He dwells in the western blue rays of the sun, and is blue in colour. Aniruddha is deep blue in colour and is described as (or in) Itihâsa Purâṇa and Atharva-veda and resides in the northern rays of the deep blue colour. In the middle of the solar orb dwells the Nârâyaṇa, in the rays that go upwards, having the colour of the rising sun ; and though not really moving, He appears as if moving, surrounded by the great mass of rays. He is described by all the Vedas. Thus the five-fold Hari is the essence of all the Vedas and is the giver of eternity to the Vedas. Therefore, he is called the Nectar ef Nectars, and alone the Essence of essences. So it is in Sâma-saṁhitâ.

The worship of insentient objects cannot give Puruṣârtha (the highest end of man). Therefore, this khaṇḍa does not teach the worship of inanimate objects like the sun &c. In fact, in the concluding passage (khaṇḍa XI) the Śruti expressly says that the teaching herein given is Brahma Vidyâ and not any lower Vidyâ, for it says "Let the father tell this Brahma Vidyâ to his eldest son." It further says "He who knows this Brahma Upaniṣad thus" &c. How can the worship of inanimate objects give Mukti or Brahma-pada. That the whole of these khaṇḍas relate to Brahma Vidyâ, is further shown by the statement made in khaṇḍa XI where the Śruti says "In that place He neither rises nor sets" and "for Him there is perpetual day." These are applicable primarily to Mukta Jivas only. (Thus this portion of the Upaniṣad deals with Brahma

Vidyâ only and not with aparâ Vidyâ as understood by others). Moreover to whom can primarily belong the possession of yaśas—wisdom, tejas—bliss, indriyam—lordliness, viryam—strength, annâdyam—magnanimity and rasatvam—power, but to the Supreme Lord? For says a Śruti "His name is the great yaśas."

In fact the root meaning of the word bhaga shows the possession of complete lordliness, perfect strength (Virya), perfect fame (Yaśas), Śri, wisdom (Jñâna), and perfect knowledge (Vijñâna). He who possesses these six qualities, is called Bhagavan or the Adorable Lord. Another Śruti says:-raso vai saḥ:-HE is a Flavour. (Taitt. Up. III Valli). Says another text:—I take refuge under him who is the essence of happiness, who is the personification of the six perfect qualities, the Supreme, residing in the heart, the Brahman, free from all evils, self-luminous, full with lordliness, dispassion, fame (wisdom), knowledge, power, and prosperity, and who is called Aham—the Great I.—(According to Mâdhva this "I" means the non-discardable, the Supreme). So also another text says:—"That resplendant Inciter of light itself, Nârâyaṇa, the Puruṣa existing from the beginning." That this Nârâyaṇa is to be meditated in the solar orb, we learn from the well-known mantra "dheyaḥ sadâ savitṛi maṇḍala" &c.—"Nârâyaṇa residing in the middle of the solar orb should always be meditated upon." Moreover, the attributes of lordliness, &c., applied to the Sun, in this Upaniṣad, cannot apply to any inanimate object, like the physical sun, but is appropriate with regard to the Lord alone. As says a Śruti:—"The Adorable is full of wisdom, the Adorable is full of lordliness, the Adorable is full of power." So also Lord Bâdarâyaṇa in the Vedânta Sûtras (III. 3. 1.)—"Brahman is the object of that knowledge which results from the conclusion of an enquiry into all scriptures, for the injunctions, &c., are not special." So also:—"He has all names, all forms, may that Brahman, the Great Glory be propitious." So also the text:—"That Goal which all the Vedas declare." (Kath. Up). So also the text:—"Verily all these Ṛiks, all the Vedas, all the sounds are the names of one Being only, and that is the Prâṇa, (all are of one uniform nature, because all denote freedom from imperfections, and full of all excellent qualities). So also:—"In the Vedas, in the Râmâyaṇa, in the Purâṇas, in the Bhârata, Viṣṇu is sung everywhere, in the beginning, middle and end." So also:—"They call him Viṣṇu the Supreme, in whom all names are appropriate." Moreover the Mantra and Brâhmaṇa portion of the Vedas may treat of karmas (and worship of inanimate objects) but never so the Upaniṣads. They never can teach any thing inferior to

Brahman. (Therefore, this Chhândogya Upaniṣad could not be interpreted as teaching the worship of any insentient object like the sun, and they are wrong who explain these sections as teaching the worship of the sun). As says a text :—"Viṣṇu is declared by all the Vedas, especially so by the Mantra portions of these, and more especially in the Âraṇyakas nothing else is taught but Viṣṇu. Even in the Brâhmaṇa portion of the Vedas, the primary topic is Viṣṇu alone, though as a subordinate topic the performance of Karmas is also taught in them. But in the Âraṇyakas nothing else is absolutely taught but Viṣṇu." Of course in some portions of the Âraṇyakas, the worship of Vâyu is taught, as the Sûtra âtmâ or the thread soul, but that is also done in order to bring into prominence the great superiority of Viṣṇu. "The worship of this Vâyu is taught in some places in the Âraṇyakas, because he is the highest body or the vehicle or idol through which God may be worshipped, as he manifests himself in all his glory in this Vâyu. This worship of Vâyu is taught only for the sake of teaching the better worship of the God Viṣṇu." Thus in the Brahmâṇḍa Purâṇa. So also in the Bhâgavata Purâṇa:—"O dear all those books which do not contain my sacred name, nor deal with my activities, such as the creation, sustenance and dissolution of the worlds, nor describes the acts done by me in my many lîlâ avatâraś (incarnations), all those books are barren, let no wise man waste his time on them. Just as the hoarded wealth of a miser is the source of great misery, because of its want of right application by not being given to a proper person, so is that book which does not contain my name. Those who hear books not describing the Lord Hari, the Saviour from all sins, or who hear books dealing with bad subjects, destructive of intelligence, are verily unfortunate, for they are thrown into Darkness from which there is no coming out, and where there is no one to help them." So also (Âruṇeya Upaniṣad 2) :—"Out of all the books let him read the Âraṇyakas again and again, of these let him study the Upaniṣads again and again and again." This reiteration shows that the Upaniṣads deal only with the Lord, and the censure against other reading also shows the same. Thus the Upaniṣads deal with the Lord alone. So also in the Skanda Purâṇa :—"Let him study the Adhiyajña treatises (the Brâhmaṇas or rituals), especially the Adhidaiva books (dealing with mantra portion of the Vedas), and still more especially the Adhyâtma books (the Âraṇyakas), for the Lord is described in all these three and thereby known." So also the text :—"All śrutis enjoining karmas do so with regard to me (that is they teach my worship through those karmas), all śrutis referring to various Devas

like Indra, &c., refer to me, the four kinds of speech have reference to me alone, all prohibitions (like let him not drink intoxicants) refer to me. I am directly the heart of all Śrutis there is nothing else to be known than myself, I know alone the purport of all the Śrutis." All this shows that the worship of the Lord alone is taught everywhere.

SIXTH KHANDA.

MANTRA 1.

तद्यत्प्रथममभृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यान्ति ॥ १ ॥

तत् Tat, that. **यत्** Yat, which. **प्रथमं** Prathamam, first. **अमृतं** Amṛitam, nectar, *viz.*, Vâsudeva. **तत्** Tat, on that. **वसवः** Vasavaḥ, the Vasus, the Devas holding the post of Vasus. **उपजीवन्ति** Upajîvanti, live upon, get aparokṣa jñâna, understand with study, meditation etc. *See* Him by meditation : get the higher life, live the higher life. **अग्निना** Agnin, with Agni. **मुखेन** Mukhena, as the mouth, *viz.*, as the chief or teacher of inferior Devas of this order. That is Agni who is one of the Vasus, teaches lower Vasus. **न** Na, not. **वै** Vai, verily. **देवाः** Devâḥ, the Devas **अश्नन्ति** Aśnanti, eat, so long as seeing the immortal Hari they are satisfied *i.e.*, get Mukti. This shows that the condition of getting direct vision (upajîvana) is Vairâgya—not eating and drinking, *i.e*, not being drawn by sensual attractions. **न** Na, not. **पिबन्ति** Pibanti, drink *viz.*, they become perfecty desireless, virakta. (Eating and drinking are illustrative of other desires also, by not eating and drinking is meant they are disgusted with all sensuous enjoyments and thus they get aparokṣa jñâna (upajîvana—higher life). **एतत्** Etat, this. **एव** Eva, verily. **अमृतं**, Amṛitam, nectar, the divine form. of Vâsudeva. **दृष्ट्वा** Dṛiṣṭvâ, having seen. **तृप्यन्ति** Tṛipyanti, become satisfied. **ते** Te, they. **एतत्** Etat, this (Vâsudeva). **एव** Eva, verily. **रूपं** Rûpam, form. **अभिसंविशान्ति** Abhisaṁviśanti, enter into. **एतस्मात्** Etasmât, this. **रूपात्** Rûpât, form (of Vâsudeva). **उद्यन्ति** Udyanti, come out.

1. The Vasus behold along with their chief Agni the first of these Nectars. Verily because these Devas neither eat nor drink, therefore they are perfectly content with looking at this Nectar (in Mukti). They enter into that Form and they rise out of that Form.—161.

Note.—That which is the first nectar (Vâsudeva) gives the higher life to the Vasus, with Agni at their head. Verily because these Vasu devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor

drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of It.

The Vasus behold with the first of these Nectars their chief Agni. Verily because these (Devas) neither eat nor drink therefore they are perfectly content with looking at this Nectar (get Mukti). They enter into that Form and they rise out of that Form.

MANTRA 2.

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्निनैव मुखे-नैतदेवामृतं दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्मा-द्रूपादुदेति ॥ २ ॥

सः Saḥ, he. Having described in the last mantra the Sâyujya Mukti of Cosmic office-holders called Vasus, this mantra describes the fruit of this knowledge with regards those who have fitted themselves to hold the post of Vasus in future worlds. **यः** Yaḥ, who **एतत्** Etat, this. **एवं** Evam, thus. **अमृतं** Amṛitam, Nectar. **वेद** Veda, knows. **वसूनां** Vasûnâṁ, among the Vasus **एव** Eva, surely. **एकः** Ekaḥ, one. **भूत्वा** Bhûtvâ, being, becoming, *i. e.* becoming a ruler in the kingdom of the Vasus, and for the length of period of the Vasu's sway. **अग्निना** Agninâ, with Agni. **एव** Eva, surely. **मुखेन** Mukhena, as chief, as taught by Agni. **एतत्** Etat, this. **एव** Eva, indeed. **अमृतं** Amṛitam, Nectar. **दृष्ट्वा** Dṛiṣṭvâ, having seen. **तृप्यति** Tṛipyati, becomes satisfied. **सः** Saḥ, he. **एतत्** Etat, this. **एव** Eva, indeed. **रूपं** Rûpam, form. **अभिसंविशन्ति** Abhisaṁviśanti, enters into. **एतस्मात्** Etasmât, from this **रूपात्** Rûpât, from form. **उदेति** Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Vasus, with Agni as the chief, and having seen this Nectar, becomes perfectly content. He enters into this Form and rises again out of It.—162.

Note.—The human Adhikârî who knows this Nectar (Vâsudeva) and how the Vasus get Mukti by the vision of the Glorious Form, becomes one of the Vasus, with Agni as his Teacher. He also gets the vision of this form, and becomes fully, and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyujya mukti, that is to say, he at will enters into this form, and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव तावदाधिपत्यꣳस्वाराज्यं पर्येता ॥ ३ ॥

इति षष्ठः खण्डः ॥ ६ ॥

सः Saḥ, he. **यावत्** Yâvat, so long, 31 Ghaṭikâs and two Kâṣṭhâs and that length of space crossed in that time *i. e.* 12 hours 30 minutes of time and $187\frac{1}{2}°$ of space out of the total 24 hours of time, and 360° space. That is from $5\frac{1}{4}$ A. M.

to $5\frac{3}{4}$ P. M. आदित्यः Âdityaḥ, the sun. पुरस्तात् Purastât, in the east, in the Udaya. sadri (the hill from which the sun is said to rise). उदेता Udetâ, rises, rising. पश्चात् Paśchât, in the west, in the Astâdri. अस्तमेता Astametâ. sets, setting. The time of the Vasus is 31 Ghaṭikâs and two Kâṣṭhâs. The space is the whole tretch of country between the Udaya or rising point and the setting point. In any particular longitude, it would cover all countries within $93\frac{3}{4}^{0}$ longitude east of it and $93\frac{3}{4}^{0}$ longitude west of it. वसूनां Vasûnâṁ of the Vasus. एव Eva, alone. तावत् Tâvat, so much. आधिपत्यं Âdhipatyam, sovereignty ; the jurisdiction of the Vasus extends over the country between the Udayâdri and the Astâdri. स्वाराज्यं Svârâjyam, supremacy, enjoyment of all objects of desire. He who enjoys (rañjayati) or satisfies himself (sva) is called Svarâj ; the state of Svarâj is called Svarâjyam. पर्येता Paryetâ, attains.

3. The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (when) the sun rises in the east and sets in the west. (The knower of this Vidyâ) attains (that sovereignty and supremacy).—163.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Vasus hold jurisdiction, *i. e.*, between the Udayagiri in the east and the Astagiri in the west and so long as the Vasus reign therein.

Seventh Khanda.

Mantra 1.

अथ यद् द्वितीयममृतं तद्रुद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which. द्वितीयं Dvitîyam, second Amṛitam, nectar *viz.*, Saṅkarṣaṇa. Tat, on that. रुद्राः Rudrâḥ the Rudras. Upajîvanti, behold live upon, get aparokṣa jñâna, understand with study, meditation etc. See him by meditation. इन्द्रेण Indreṇa, with Indra (Vâyu). Mukhena, as the chief or teacher of inferior Devas of this order. Na, not. Vai, verily. Devâḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink *viz.*, they become perfectly desireless, virakta. Etat, this. Eva, verily. Amṛitam, nectar, Saṅkarṣaṇa. Dṛiṣṭvâ, having seen. Tṛipyanti, become satisfied. Te, they. Etat, this Saṅkarṣaṇa. Eva, verily. Rûpam, form. Abhisamviśanti, enter into. Etasmât, from this. Rûpât, form (of Saṅkarṣaṇa). Udyanti, come out.

1. The Rudras behold with their chief Vâyu the second of these Nectars. Verily (because) these (Devas)

neither eat nor drink, therefore they are perfectly content with looking at this Nectar. They enter into that Form and they rise out of that Form.—164.

Note.—That which is the second nectar Saṅkarṣaṇa gives the higher life to the Rudras with Vâyu at their head. Verily because these Rudra Devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of It.

Note.—The Rudra Âditya, Soma and Sâdhya worlds lie on the other side of the Mount Meru, or in the modern phraseology, the other half of the earth (the antipodes) is covered by these four regions. If the earth were a transparent body, and we could see the motion of the sun in lower hemisphere we shall find that after sunset till midnight, the sun's motion was northerly (from south to north with an easterly bend). The midnight point would be our exact antipodes. From midnight point the sun would appear to move from west to east for three hours, for the next 1½ hour the direction of its motion would be from north to south, and for the last 45 minutes (*i. e.*, just before sun rise) the sun would appear to move *vertically* up (a tangential motion). This is what is meant by the phrases the sun rising in the south and setting in the north, rising in the west and setting in the east, &c. These refer to the *direction* of his motion at particular hours of the night. The five directions are (1) rising in the east, setting in the west; (2) rising south, setting north; (3) rising west, setting east; (4) rising north, setting south; (5) rising up, setting down.

MANTRA 2.

स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनै-तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्मा-द्रूपादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. रुद्राणां. Rudrâṇâm, of the Rudras. Eva, surely. Ekaḥ, one. Bhûtvâ, being, becoming. इन्द्रेण Indreṇa, with Vâyu. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvâ, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rûpam. form. Abhiśaṁvi-śati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Rudras with Vâyu as the chief, and having seen this Nectar, becomes perfectly content. He enters into this form and rises again out of it.—165.

Note.—The human Adhikârî who knows this Nectar (Saṅkarṣaṇa) and how the Rudras get Mukti by the vision of the Glorious Form, becomes one of the Rudras with Vâyu as his teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyujya Mukti, that is to say, he at will enters into this Form, and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावद्दक्षिणत उदेतोत्तरतोऽस्तमेता रुद्राणामेतावदाधिपत्यꣳ स्वाराज्यं पर्येता॥४॥

इति सप्तमः खण्डः ॥ ७ ॥

Saḥ, he. Yâvat, so long, $15\frac{1}{2}$ Ghaṭikâ and one Kaṣṭhâ and that length of space crossed in that time. In other words 6 hours 15 minutes of time and $93\frac{3}{4}^{0}$ of space. From sunset to midnight, *i.e.*, from $5\frac{3}{4}$ p. m. to midnight. Âdityaḥ, the sun. Purastât, in the east, in the Udayâdri. Udetâ. rises, rising. Paśchât, in the west, in the Astâdri. Astametâ, sets, setting. द्वि Dviḥ, twice *viz.*, the time of the Vasus, when the sun travels from east to west, is twice as great as that of the Rudras. In other words, the time of the Rudras is *half* that of the Vasus *i. e.*, $\frac{1}{2}$ of $12\frac{1}{2} = 6\frac{1}{4}$ hours. So also the spice. तावत् Tâvat, so much; दक्षिणतः dakṣiṇataḥ, from south. उदेता Udetâ, rising. To the people dwelling in the north, the sun appears to rise as if from the south, and set in the north. उत्तरतः Uttarataḥ; towards north. अस्तमेता Astametâ, setting. रुद्राणां Rudrâṇâm, of Rudras. Eva, alone, âdhipatyam, sovereignty. Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains. The direction of the sun's motion is northerly.

3. The Vasus alone have sovereignty and supermacy over all that country and time which lie between the points where (and when) the sun rises in the east and sets in the west. This is twice of that time and space which lie between where and when the sun rises in the south and sets in the north. The knower of this vidyâ attains this sovereignty and supremacy of the Rudras.—166.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Rudras hold jurisdiction, *i. e.*, the country between the rising point in the south and the setting point in the north and the time during which the Vasus reign is twice as much as that of the Rudras, and the sun appears to move from the south and go towards the north in the Rudra-loka.

EIGHTH KHANDA.

MANTRA 1.

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which. तृतीयं Tṛitîyam, third. Amṛitam, Nectar *viz*, Pradyumna. Tat, on that. आदित्याः Âdityâḥ the Âdityas. Upajîvanti, behold live upon. See Him by meditation. वरुणेन Varuṇena, with Indra. Mukhena, as the mouth, *viz*. as the chief teacher of the inferior Devas of this order. Na, not. Vai, verily. Devâḥ, the Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar, Pradyumna. Dṛiṣṭvâ, having seen. Tṛipyanti, become satisfied. Te, they. Etat, this, Pradyumna. Eva, verily. Rûpam, form. Abhisamviśanti, Enter into. Etasmât, from this. Rûpât, form (of Pradyumna). Udyanti, come out.

1. The Âdityas behold with their chief Indra the third of these Nectars. Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti), they enter into that Form and they rise out of that Form.—167.

Note.—That which is the third nectar (Pradyumna) is enjoyed by the Âdityas with Indra at their head. Verily because these Âditya Devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्ये-तस्माद्रूपादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, know. आदित्यानां Âdityânâm, of Âdityas. Eva, surely ekaḥ, one. Bhûtvâ, being, becoming. वरुणेन Varuṇena, with Indra. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvâ, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rupam, form. Abhisamviśati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

1. He who thus knows this Nectar, becoming one of the Âdityas with Indra as their chief and having seen this Nectar, becomes perfectly content. He enters into this Form and rises again out of it.—168.

Note.—The human Adhikârî who knows this Nectar (Pradyumna) and how the Âdityas get Mukti by the vision of the Glorious Form becomes one of the Âdityas with Indra as his Teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyujya mukti, that is to say, he at will enters into this Form, and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्पश्चादुदेता पुरस्तादस्तमेताऽऽदित्यानामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥ ३ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

Sah, he. Yâvat, so long. *i. e.*, the time of the Âdityas extends over 3 hours, and their space is 45°. Three hours after midnight *i. e.*, up to 3 A. M. Âdityah, the sun. **दक्षिणतः** Dakṣinatah, in the south. Udetâ, rises, rising. **उत्तरतः** Uttaratah, in the north. Astametâ, sets, setting. **द्विः** Dvih, twice *viz.*, the time of the Rudras, when the sun travels from the south to the north is twice as great as that of the Âdityas In other words, the time of the Âdityas is *half* that of the Rudras: *i. e.*, 7 Ghaṭikâs+1¼ Kâṣṭhâs. **तावत्** Tâvat, so much. **पश्चात्** Paśchât, from west. **उदेता** Udetâ, rising, to the people dwelling in that place, the sun appears to rise as if from the west and set in the east. **पुरस्तात्** Purastât, towards the east. **अस्तमेता** Astametâ, setting. **आदित्यानां** Âdityânâm, of Âdityas; the time of Âdityas. Eva, alone. Âdhipatyam, sovereignty (of the Âdityas is) over the country between the *rising point* in the south and the setting point in the *north* Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains. The direction of the sun's motion is easterly.

3. The Rudras alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the south and sets in the north. This is twice of that time and space which lie between where and when the sun rises in the west and sets in the east. The knower of this Vidyâ attains the sovereignty and supremacy of the Âdityas.—169.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Âdityas hold jurisdiction, *i. e.*, the country between the south rising point and the north setting point and the time during which Rudras reign is twice as much as that of the Âdityas, and the sun's motion is from the west and towards the east here when looked at from the upper hemisphere.

NINTH KHANDA.

MANTRA 1.

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेवं रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which. चतुर्थं Chaturtham, fourth. Amṛitam, nectar *viz*, Aniruddha. Tat, on that. मरुतः Marutaḥ, the Maruts. Upajivanti, behold, live upon. See Him by meditation. सोमेन Somena, with Soma. Mukhena, as the mouth *viz.*, as the chief or teacher of the inferior Devas of this order. Na, not. Vai, verily. Devâḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar, Aniruddha. Dṛiṣṭvâ, having seen. Tṛipyanti, become satisfied. Te, they. Etat, this (Aniruddha). Eva, verily. Rûpam, form. Abhisamviśanti, enter into. Etasmât, this. Rûpât, form (of Aniruddha). Udyanti, come out.

1. The fourth of these Nectars the Maruts behold with their chief Soma. Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti) they enter into that Form and they rise out of that Form.—107.

Note.—That which is the fourth nectar (Aniruddha) is enjoyed by the Maruts, with Soma at their head. Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनै-तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रू-पादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. मरुतां Marutâm, of Maruts. Eva, surely. Ekaḥ, one. Bhûtvâ, being, becoming. सोमेन Somena, with Soma. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvâ, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rûpam, form. Abhisamviśati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises

2. He who thus knows this Nectar, becoming one of the Maruts with Soma as their chief and having seen this Nectar becomes perfectly content. He enters into this Form and rises again out of It—171.

Note.—The human Adhikârî, who knows this Nectar (Aniruddha) and how the Maruts get Mukti by the vision of the Glorious Form becomes one of the Maruts with Soma as his Teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyujya mukti, that is to say, he at will enters into this Form, and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यꣳ स्वराज्यं पर्येता ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

Saḥ, he. Yâvad, so long. The time of the Soma (Maruts) is $1\frac{1}{2}$ hour, and space $22\frac{1}{2}^0$. That is from 3 A.M. to $4\frac{1}{2}$ A.M. Âdityaḥ, the sun. **पश्चात्** Paśchât, in the west, in the Astagiri. Udetâ, rises, rising. **पुरस्तात्** Purastât, in the east, in the Udayagiri. Astametâ, sets, setting. **द्विः** Dviḥ, twice, *viz.*, the time of the Maruts. When the sun travels from the west to the east is twice as great as that of the Maruts. In other words the time of the Maruts is *half* that of the Âdityas **तावत्** Tâvat, so much **उत्तरतः** Uttarataḥ, from the north. **उदेता** Udetâ, rising, to the people dwelling in the north, the sun appears to rise as if from the north and set in the south. **दक्षिणतः** Dakṣiṇataḥ, towards the south. **अस्तमेता** Astametâ, setting. **मरुतां** Marutâm, of the Maruts. Eva, alone. Âdhipatyam, sovereignty (of the Maruts, extends over the country between the rising points in the west and the setting point in the east,) Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains.

3. The Âdityas alone have sovereignty and supremacy over all that country and time which lie between the points where and when the sun rises in the west and sets in the east. This is twice of that time and space which lie between the points where and when the sun rises in the north and sets in the south. The knower of this Vidyâ attains the sovereignty and supremacy of the Maruts.—172.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Maruts hold jurisdiction *i. e.*, between the country in the west, rising point and the east, in the setting point, and the time during which the Âdityas reign therein is twice as much as that of the Maruts, and the direction of the motion of the sun is from the north towards the south here, as appearing to a resident of the upper hemisphere.

TENTH KHANDA.

MANTRA 1.

अथ यत्पञ्चममम्मृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which. पञ्चमं Pañchamam, fifth. Amṛitam, nectar *viz.*, Brahman. Tat, on that. साध्याः Sâdhyâḥ, Sadhyas. Upajivanti, behold, live upon. See Him by meditation. ब्रह्मणा Brahmaṇâ, with Brahmâ. Mukhena, as the mouth *viz.*, as the chief or teacher of the inferior Devas of this order. Na, not. Vai, verily. Devâḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar. Dṛiṣṭvâ, having seen. Tṛîpyanti, become satisfied. Te, they. Etat, this, Nârâyaṇa. Eva, verily. Rûpam, form. Abhisamviśanti, enter into. Etasmât, this. Rûpât, form of Brahman. Udyanti, come out.

1. The fifth of these Nectars, the Sâdhyas behold with their chief Brahmâ. Verily because (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar. (Getting Mukti) they enter into that Form and they rise out of that Form.—173.

Note.—That which is the fifth nectar (Brahman) is enjoyed by the Sâdhyas, with Brahman, at their head. Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments, they neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. साध्यानां Sâdhyânâm, of Sâdhyas. Eva, surely. Ekaḥ, one. Bhûtvâ, being, becoming. ब्रह्मणा Brahmaṇâ, with Brahmâ. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣtvâ, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rûpam, form. Abhisamviśati, enters into. Etasmât, from this. Rupât, from form. Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Sâdhyas with Brahmâ as their chief and having seen this Nectar becomes perfectly content. He enters into this form and rises again out of It.—174.

Note.—The human Adhikârî, who knows this Nectar (Brahmâ) and how the Sâdhyas get Mukti by the vision of the Glorious Form becomes one of the Sâdhyas with Brahmâ as his Teacher. He also gets the vision of this Form and become fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyujya Mukti, that is to say, he at will enters into this Form and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदूर्ध्वमुदेतावार्वागस्तमेत साध्यानामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

Saḥ, he. Yavat, so long. The time of the Sâdhyas is 45 minutes in duration, and the space is $11\frac{1}{4}°$. That is from $4\frac{1}{2}$ A. M. to $5\frac{1}{4}$ A. M This is the famous Brâhma Muhûrta. Âdityaḥ, the sun. **उत्तरतः** Uttaratah, in the north. Udetâ, rises, rising. **दक्षिणतः** Dakṣiṇataḥ, in the south. Astametâ, sets, setting. **द्विः** Dviḥ, twice *viz.*, the time of the Sâdhyas. When the sun travels from the north towards the south is twice as great as that of the Sâdhyas. In other words, the time of the Sâdhyas is *half* that of the Maruts. **तावत्** Tâvat, so much. **ऊर्ध्व** Urdhve, upward. **उदेता** Udetâ, rising. **अर्वाङ्** Arvâṇ, downward. **अस्तमेता** Astametâ, setting. **साध्यानां** Sâdhyânâm, of Sâdhyas. The time of Sâdhyas is 1 Ghaṭika $22\frac{1}{2}$ Mint. $\frac{1}{8}$ kâṣṭhâ. Eva, alone. Âdhipatyam, sovereignty, the jurisdiction of the Sâdhyas extends over the country between the rising point upward and the setting point downward. Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains.

3. The Maruts alone have sovereignty and supremacy over all that country and time which lie between the points where the sun rises in the north and sets in the south. This is twice of that which lie between the points where and when the sun rises in the Zenith and sets in the Nadir. The knower of this Vidyâ attains the sovereignty and supremacy of the Sâdhyas.—175.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Sâdhyas hold jurisdiction, *i. e.*, between the country upward the rising point and downward the setting point and the time during which the Maruts reign therein, is twice as much as that of the Sâdhyas and the sun's direction of motion here is vertical.

MÂDHVA'S COMMENTARY.

Khaṇḍa VI to X.

(Having in the previous part described the five forms of the Lord, the present five khaṇḍas describe the five Great Hierarchies of Beings, that see these Forms and get Mukti therein.)

The seers of the first Nectar are the Vasus with their chief Agni. So long as they see that form of the Lord Viṣṇu they do not (wish to) enjoy anything else (and this is what is meant by the phrase "they neither eat nor drink.") Verily they enter into this Form only in

Mokṣa, and at their will they come out of it again, being perfectly free. So the second Form is beheld by the Rudras, with Vâyu as their Chief, (for they are dependent on Vâyu). But Vâyu being Hiraṇyagarbha also has double jurisdiction. He is the refuge not only of all the Rudras, but of all the Sâdhyas as well. (Thus Vâyu rules both the second and the fifth hierarchies.) Therefore to Vâyu belongs the contemplation over the Yajur Veda as well as over all the Vedas. (In his capacity as the head of the Rudras, he has Yajur Veda, or the laws of the intermediate world, under his control; in his capacity as Brahmâ, the head of the Sâdhyas, he has all the Vedas to ponder over, that is all the laws under him.) As Brahmâ he has especially to do with all the Vedas. Even in the state of mukti (of the beings of his hierarchy) he is their refuge, for Vâyu verily is the refuge of both these classes even in mukti. The sons of Aditi (the Âdityas) are beholders of the third Nectar, with Indra as their chief. The beholders of the fourth Nectar are Marutas with Soma as their Chief. The beholders of the fifth Nectar are the Sâdhyas with Brahmâ as their Chief. These Sâdhyas are called Ṛijus. The Beings called Suparna, Śeṣa, Sarasvatî, Suparnî, and Vârunî are included in the class of Sâdhyas.

(But says an objector:—"How can Brahmâ who is one of the Ṛijus be the head of these in their state of Mukti?" To this the answer is that in the state of Mukti Brahmâ is not their head, but all are equal. The word head in this connection means "not inferior.")

In the state of Mukti all are equal to Brahmâ, and each being a peer of the other, no one is inferior to any one and so Brahmâ also is not inferior to any one and in this sense he is their Chief. Every one may be considered as the Chief of the other in this state. But Brahmâ is the Chief of Vâk and Śeṣa, &c., in their state of Mukti even. (That is with regard to Vâk, &c., Brahmâ retains his superiority even in the state of their Mukti.)

Śiva is the seer of both nectars, the second and the fifth. In his state af Śiva, he sees only one; in his state of Mukti he sees both.

(This is said in answer to the question that Rudra and Śeṣa being identical, how can Śeṣa be included in the fifth category and at the same time be second. The reply to this is that when the condition of Śeṣahood is transcended, that is in Mukti he beholds both forms. In the other state he sees only one form. Another explanation of this verse is that in the condition of Śeṣa he beholds both forms. But in the state of Śiva he sees only one form.)

(In the preceding part has been described the condition of mukti of the Devas who have already reached the status of Vasus, Rudras, &c. Now is described the result of meditation on the Lord, as Madhu, by those who have not reached that status, but have qualified themselves for it.)

Those Devas (or beings fit to become Devas) who are qualified to get the status of Vasus, Rudras, &c., belonging to these five great hierarchies, attain that status, when they are meditating perfectly and faultlessly on the Lord called Madhu. After attaining the status of Vasu, Rudra, &c., they also undoubtedly get mukti.

The Commentary now describes the territorial and temporal jurisdiction of these five classes. They are summarised here.

Class.	*Territorial jurisdiction.*	*Temporal jurisdiction.*
Vasus ...	$180^\circ + 7\frac{1}{2}^\circ$	... 12 hours and 30 minutes, *i. e.* from $5\frac{1}{4}$ A. M. to $5\frac{3}{4}$ P. M.
Rudras ...	$90^\circ + 3\frac{3}{4}^\circ$	... 6 hours and 15 minutes, *i. e.* from $5\frac{3}{4}$ P. M. to midnight.
Âdityas ...	45°	... 3 hours, *i. e.* from midnight up to 3 A. M.
Maruts ...	$22\frac{1}{2}^\circ$	... $1\frac{1}{2}$ hour, *i. e.* from 3 A. M. to $4\frac{1}{2}$ A. M.
Rijus (Sâdhyas)	$11\frac{1}{4}^\circ$	... 45 minutes, *i. e.* from $4\frac{1}{2}$ A. M. to $5\frac{1}{4}$ A. M.

The period of time and the extent travelled by the sun, when it rises in the Udayagiri and sets on the Astagiri, belong to the Vasus. They are the Lords of that time and space. Similarly the time and space occupied by the sun in his travel from the Astagiri to the midnight, when it travels from the south to the north, somewhat in an easterly direction, that time and space are under the rule of the Rudras, with Vâyu as their head. This time and space are halves of those of the Vasus, and are enjoyed by the Rudras. Similarly half of the Rudra's time and space belongs to the Âdityas, being west to east and is after midnight to 3 A M. Next to that is the time of $1\frac{1}{2}$ hour and space under the jurisdiction of the Soma and is called Marut deśa and kâla, their extent being half of those of the Âdityas, and extends from 3 A. M. to $4\frac{1}{2}$ A. M. Each of these follows one after other, beginning with the country last mentioned and ending with the next. That is, the sun takes up one country after the other in the order given above. The Marut time is half that of the Âdityas and the sun here rises from the north point and sets in the south point. In the Indrapura the sun rises on the head and sets behind the Udayagiri and the time is half that of the Marut kâla. The Lord of this time and space is Brahmâ.

The time of the Vasus is 31 gharis and a little less; half of that is of the Rudras; half of this is that of the Âdityas, half of this is that of the Maruts, and half of this is that of Brahmâ. The Vasuloka is double in extent to that of the Rudraloka, this the meaning of the phrase dvistâvat used in the Śruti and so on. The Brâhma muhurta is the well-known morning time before the sun-rise. The reason of its being so called is evident from the above. Similarly the first portion of the

night is popularly called Raudra kâla and its reason is also now evident. Similarly the time after the midnight is popularly called the Saumya-kâla it being the coldest period of the 24 hours. It is also called Mârutakâla because the wind generally blows in this period.

The day time being Agneyakâla, was sacred to the Vasus, whose chief is Agni; therefore the first ghaṭikâ after the sun-rise is specially set apart for the performance of the fire-sacrifice. The whole day belongs to the Vasus, as the whole night belongs to the other four. Such was the division made by Viṣṇu from old. But this is a general division; yet he gave to the Rudras and Maruts, to the Âdityas and Viśvedevas, secondary jurisdiction in the day time also, such as the midday to the Rudras, for midday oblation, the evening to the Maruts and Viśvedevas for the evening oblation. The Vasus have a general jurisdiction over the day, while Brahmâ has jurisdiction over the whole day and night. The Rudras, Âdityas and Maruts have jurisdiction on particular portions of the day and particular portions of the night. The Vasus have jurisdiction over the period of day only, in a general way, and not specially. The Rudras, &c., have rule over the midday and the evening, and in those periods, Vasus exercise only a subordinate jurisdiction under the Rudras &c., while in the morning they have supreme power, subject only to the higher rule of Vâyu (Brahmâ) for even the Agni, &c., are under Vâyu.

As the morning oblation belongs to the Vasus, so the lordship of the earth is also theirs. The lordship of the intermediate world belongs to the Rudras, and the Maruts, and of the heaven to the Âdityas. Brahmâ (and) Vâyu are (is) the lord (s) of all the worlds from heaven downwards. Indra is the lord of the Trilokî, but Hari is the OVERLORD of all.

The word Svârâjya does not mean self-rule here, but enjoyment, or self-realisation. Literally it means causing joy (rañjan) to one's self (sva).

(Śaṅkara says that the time of the sunshine in Indra world is half that of the Yama loka, that of Varuṇa double that of Yama, that of Soma double that of Varuṇa. On this the Commentator says):—

There is no proof that the time of the Yama period is double that of the Indra, that the sun stays there twice as long as in the Indra world, and that Varuṇa's time is double of this, and of the Moon's double of Varuṇa's. Nor is there any proof that the Brahmâ's time is only double that of the Moon, for the Brâhmic time extends to the (long) period of two Parârdhas. While Indra, &c., live only up to the end of a Manvantara. Nor is there any authority for the statement that the eastern region belongs to the Vasus, the southern to the Rudras, the western to the

Âdityas, and the northern to the Maruts exclusively; and that they have no jurisdiction anywhere else: for there is no proof of this, while there is proof to the contrary. For according to them Indra is the Head of Rudra hierarchy, for they take the word Indra, in khaṇḍa seven, in its ordinary meaning of Indra (and not meaning Vâyu as we have done.)

Thus Indra being the head of the Rudras has south. But they give him east also. Thus arises self-contradiction. Indra as lord of the east has half only of the time he has with the Rudras, in other words the time of Indra is double of the time of Indra, which is absurd. Moreover according to them, Indra, Yama, Varuṇa and Soma are lords of east, south, west and north respectively, and the period of each succeeding is double of that of the preceding. Thus Soma's time is sixteen-fold that of the Indra. Moreover, in that theory, the Indra-puri (loka) perishes with all its inhabitants after the Indra period is over. Thus when the Rudra period commences, there exist no Indra and Indra world; similarly when the Âditya period commences, there are no Indra or Rudra, nor their worlds, and so on. (The sense is this, the Indra period for example being $\frac{1}{16}$th of the life of Brahmâ, is $6\frac{1}{4}$ years in duration, the whole life of Brahmâ being taken as 100 years. When Indra dies, there remain $93\frac{3}{4}$ years still to the end of the kalpa or pralaya. Therefore, all mantras, &c., addressed to Indra in that remaining period are useless, since he no longer exists. Thus the Vedas become unauthoritative. Similarly with Rudra, &c. After $18\frac{3}{4}$ years of Brahmâ's there will be no Rudra, and for $81\frac{1}{4}$ years there should be no Rudra worship. In fact, according to Śaṅkara the periods are as follows:—

Indra $6\frac{1}{4}$ years, Rudra...$12\frac{1}{2}$, Âditya...25, Maruts...50, Brahmâ...100.

According to this theory, it is after the destruction of the Indra and his world, that the next period commences, and so on. Moreover in this view, the Praalya would not commence even after the sun's rising overhead has come to an end; because in the next khaṇḍa it is mentioned that the sun exists even after its rising overhead, and there can be no Pralaya so long as the sun exists.)

According to this view, even after sun's rising overhead, there would be no dissolution, for the sun still continues to shine, as says khaṇḍa XI. "When from thence he has risen upwards, he neither rises nor sets. He is alone standing in the centre." Now when the sun remains standing in the centre, even after it has risen upwards there can be no Pralaya. Thus there are many objections to the Śaṅkara's explanation. We desist for fear of prolixity.

The Vasus have their cities in all quarters, and not only on the east and so also is the case with the Rudras and others. The particular quarters are however assigned to them, for the facility of meditation only, and not that they are confined to those quarters only.

(Another) objection (to Śaṅkara's explanation) is that Indra having ceased to exist (after $6\frac{1}{4}$ years), the Rudra period cannot commence, for the Rudras, being the family members of Indra, when Indra perishes with all his citizens, there are no Rudras left to start the Rudra period. Therefore (Śaṅkara's) explanation is not a very satisfactory one.

(Moreover the theory that the sun in some future period will rise from the west or south or north or overhead, is a theory believed by the Asuras only. The words of these khaṇḍas are no doubt a riddle, and were so understood by the Asurs, as Śaṅkara has understood them. The Commentator now relates a parable to exemplify how the Asuras misunderstood these verses.)

"The sun must rise from the east and set in the west," this was the command given by Brahmâ under the direction of Viṣṇu to the sun.

In ancient times the Daityas Hiraṇyaka and the Hirâṇyâkṣa asked this boon from Brahmâ, that the sun should rise from the south etc., and remain fixed in the centre, the time in each case being twice as long as the first, and that during this period the Daityas will have supremacy. Brahmâ granted this boon to the two Asuras. Hearing this Indra and other Devas expostulated with Brahmâ saying:—"How have you given these two boons? By your granting of this boon the Devas will verily be destroyed." Brahmâ the Grandfather of all the worlds, being thus addressed by the Devas, said:—"O Devas, I have not given the boons to the Daityas, as you have put them. Do not think that you will suffer, be free from fear. By the phrase 'rising from the south or west or north or upwards,' I have meant, the daily rising of the sun (and not to kalpa periods). It has no reference to the future times. The sun daily moves from south to north from evening till midnight, during 15 $\frac{5}{8}$ ghaṭikâs, during half of that, that is, during 7$\frac{1}{2}$ ghatikas from midnight forwards he moves from west to east, during half of that, that is, from 3 A. M. up to 4$\frac{1}{2}$ A. M. moves from north to south, after that during 45 minutes he rises upwards vertically and goes downwards (*i.e.*, appears down at the horizon in the east again). This is what is meant by the sun rising from the south &c. It has no reference to any future astrological period, when the sun will rise from the south, &c., for the direction of sun's rising will be always east."

("Admitted that this explains your meaning as to the sun's rising in the south or west, &c., but you gave the additional boon of the time of the succeeding being double that of the preceding. How do you explain that, O Brahmâ?" To this he replied).

"I have used the word *twice* in such a way that it means also that the time of the preceding is double that of the succeeding; for the word double may be applied either when the first is the double of the second or *vice versa*."

"But the period of day is everywhere equal, namely of 24 hours, how do you say that those who live in northern and more northern latitudes have less and less of day?" To this Brahmâ replies.

Though the period of day is equal everywhere, yet the amount of heat received by a locality decreases in proportion as it is situated in a more and more northerly latitude, and in this sense it is said as if the sun had risen and set there very soon, for the intervention of the hills causes the loss of light and heat to these northerly countries.

The rotundity of the earth causes the difference in the amount of the light and heat.

"But even under this interpretation of the boon, the Daityas will get the better of the Devas every day during the periods just mentioned. So the Devas are no better off under the boon, for now they are liable to daily tyranny from the Daityas." To this Brahmâ replied.

O Devas! My second boon to the Daityas, namely that they will have sovereignty when the sun rises from the south, &c., does not refer to this daily motion of the sun, but to the future time when there may happen the literal rising of the sun from the south &c., (so you are safe for the present).

(But that is also a calamity, though coming at an indefinite future. The boon to Daityas O Brahmâ is indiscreet, for at thy will in some future time the sun will rise in the south &c. Not so, replied Brahmâ).

This inviolable compact was made by me O Devas! with the sun of yore that he would *always* rise from the east and set in the west (so there is no fear of his even rising from any other quarter, and no fear, consequently of the Daityas ever getting sovereignty over the Devas.)

This compact can never be broken by anybody at any time, for any reason. Therefore be not afraid O Devas, for there is no cause of fear. Being thus addressed by Brahmâ, all the Devas became free from anxiety, and every one went to his own abode.

This very fact is mentioned also in the dialogue between Bali and Indra as told in the Mokṣa Dharma of the Mahâbhârata.

The boon given by Brahmâ to the Daityas was an ambiguous one. Its true meaning as above explained by Brahmâ to the Devas, was a secret teaching confined to the Devas. Bali who was a Daitya did not know the true meaning of the boon and so when Indra taunts him, Bali replies that a time will come when he, Bali, will rule over Indra. For according to the story Indra found Bali in the body of a donkey eating thistle in a ruined place and Indra taunts him by saying "are you not sorry for your present plight O once mighty ruler of the daityas?" To this Bali replied that when in the future Kalpa the sun will rise from the south, then he will again reign, and his reign will be twice as long as that of Indra's. But Indra who knew the true meaning of Brahmâ's boon disabuses Bali of his vain hope and says that the sun will never rise from the south, &c.

Bali knowing only the boon given by Brahmâ to the two Daityas, but not knowing its real meaning as explained by Brahmâ to the Devas, addressing Indra said:—O Purandara, I shall conquer thee when the sun shall rise from the south." Hearing this, Indra replied:—"This will never happen, because Brahmâ has made this law that the sun will always rise from the east." Thus saying, Indra went to heaven seated on Airâvata (elephant).

Eleventh Khanda.

Mantra 1.

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये स्थाता ॥ १ ॥

अथ Atha, now, after the description of rising and setting. After the world is dissolved *i.e.* in Pralaya. **ततः** Tataḥ, from that, from the solar orb. **ऊर्ध्वः** Ûrdhvaḥ, above *i.e.* to the Vaikuṇṭha Loka. The word gachchhati must be supplied to complete the sense. The whole sentance means: Then (at the time of Pralaya) the Lord called Âditya leaves the solar orb and goes up to Vaikuṇṭha. **उदेत्य** Ut+etya, having reached Vaikuṇṭha. **एत्य** Etya, having reached, at High (Vaikuṇṭha). **न** Na, not. **एव** Eva, indeed. **उदेता** Udetâ, rises. **न** Na, not, nor. **अस्तमेता** Astametâ, sets (in Vaikuṇṭha, he neither rises nor sets). **एकलः** Ekalaḥ, in one manner only. **एव** Eva, only. **मध्ये** Madhye, in the centre, in the middle (in Pralaya, because it is the middle time between a future new creation and the past period of activity.) **स्थाता** Sthâtâ, stands.

1. Then rising from that (solar orb) He goes up (to Vaikuṇṭha Loka). Having reached that high place, He neither rises nor sets, but remains in one manner, stationary in that middle period (*i.e.* throughout Pralaya)—176.

Mantra 2.

तदेष श्लोकः न वै तत्र न निम्लोच नोदियाय कदाचन। देवास्तेनाहꣳ सत्येन मा विराधिषि ब्रह्मणेति ॥ २ ॥

तत् Tat, that, about the above statement. **एषः** Eṣaḥ, this. **श्लोकः** Ślokaḥ, verse. **न** Na, not. **वै** Vai, verily. **तत्र** Tatra, in Him, in the Lord Hari in Vaikuṇṭha. The words "There are no faults" should be supplied to complete the sentence. **न** Na, not. **निम्लोचः** Nimlochaḥ, setting. **न** Na, not. **उदियाय** Udiyâya, rising. **कदाचन** Kadâchana, ever, undoubtedly. **देवाः** Devâḥ, O devas! **तेन** tena, by that. **अहं** Aham, I (Brahmâ). **सत्येन** Satyena, by the truth, by the fact that the Lord is free from all faults I swear. **मा** Mâ, not. **विराधिषि** Virâdhiṣi, may I not attain prosperity (Virâdha means want of prosperity). **ब्रह्मणा** Brahmaṇâ, through the grace of the Supreme Brahman. **इति** Iti, thus.

2. And on this there is this verse. (Brahmâ says) "In Him, verily, there is no fault. He neither rises nor sets. O Devas! there is no doubt in it. I swear by this truth. Through the grace of the Supreme Brahman may I never get want of prosperity."—177.

MANTRA 3.

न ह वा अस्मा उदेति न निम्लोचति सकृदिवा हैवास्मै भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

न Na, not. **ह** Ha, verily. **वै** Vai, indeed. **अस्मै** Asmai, to him. The released soul, mukta jiva. **उदेति** Udeti, rises. **न** Na, Not. **निम्लोचति** Nimlochati, sets. **सकृत्** Sakṛit, always. **दिवा** Divâ, day. **ह** Ha, verily. **एव** Eva, indeed. **अस्मै** Asmai, to him. **भवति** Bhavati, becomes. **यः** Yaḥ, who (the mukta jiva). **एतां** Etâm, this. **एवं** Evam, thus. **ब्रह्मोपनिषदं** Brahmopaniṣadam, the Brahmopaniṣada, the secret Doctrine of Brahman. **वेद** Veda, knows.

3. And indeed to him who knows thus this secret doctrine of Brahman, the sun never rises nor sets. For him there is perpetual day.—178.

MANTRA 4.

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यस्तद्धैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

तत् Tat, that. **एतत्** Etat, this, viz., the knowledge of the Lord as Madhu. **वै** Vai, verily. **ब्रह्मा** Brahmâ, Viṣṇu. **प्रजापतये** Prajâpataye, to viriñchi. **उवाच** Uvâcha, said. **प्रजापतिः** Prajâpatiḥ, Viriñchi. **मनवे** Manave, to Svâyambhuva Manu. **मनुः** Manuḥ, Manu, namely Svâyambhuva. **प्रजाभ्यः** Prajâbhyaḥ, to his descendants like Ikṣvâku, etc. **तत्** Tat, that. **ह** Ha, indeed. **एतत्** Etat, this, Brahman. **उद्दालकाय** Uddâlakâya, to Uddâlaka. **आरुणये** Âruṇaye, to Âruṇi. **ज्येष्ठाय** Jyeṣṭhâya, to the elder. **पुत्राय** Putrâya, to the son. **पिता** Pitâ, father. **ब्रह्म** Brahma, Brahman. **प्रोवाच** Provâcha, said.

4. This Madhu Vidyâ Viṣṇu taught to Viriñchi, who taught it to Svâyambhuva Manu, who told it to his descendants. Because the father told this doctrine of Brahman to his eldest son Uddâlaka Âruni—179.

MANTRA 5.

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय वान्तेवासिने ॥ ५ ॥

इदं Idam, this, Brahman. **वाव** Vâva, only. **तत्** Tat, therefore. **ज्येष्ठाय** Jyeṣṭhâya, to the eldest. **पुत्राय** Putrâya, to the son. **पिता** Pitâ, father. **ब्रह्म** Brahma, Brahman. **प्रब्रूयात्** Prabrûyât, may say. **प्रणाय्याय** Praṇâyyâya, to the beloved. **वा** Va, or. **अन्तेवासिने** Antevâsine, to the pupil. **न** Na, not **अन्यस्मै** Anyasmai, else. **कस्मैचन** Kasmaichana, any body.

5. Therefore the father may tell this doctrine of Brahman to his eldest son or to his beloved pupil, but not to anybody else.—180.

MANTRA 6.

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

इत्येकादशः खण्डः ॥ ११ ॥

यदि Yadi, though. **अपि** Api, even. **अस्मै** Asmai, to this (the teacher of Brahman). **इमां** Imâm, this (earth). **अद्भिः** Adbhiḥ, by the sea. **परिगृहीतां** Parigṛihitâm, surrounded. **धनस्य** Dhanasya, by wealth. **पूर्णां** Pûrṇâm, full of. **दद्यात्** Dadyât, may give. **एतत्** Etat, this (doctrine). **एव** Eva, indeed. **ततः** Tataḥ, than that. **भूयः** Bhûyaḥ, worthier. **इति** Iti, thus. Etat eva tataḥ bhûyaḥ iti.

6. Even if he were to give to him (teacher) the whole sea-girt earth, full of treasure, yet this doctrine is greater than that in value, yea greater than that in value—181.

MADHVA'S COMMENTARY.

In the previous Khaṇḍas, it was taught how to meditate on the Lord Hari as Madhu (Honey) under the name of Âditya or the sun, as He rises daily from the East and changes the directions of his motion during the twenty-four hours. Those Khaṇḍas also showed how the Lord as sun, while setting in one place was really giving light in another place; and though in every latitude the day was really of 24 hours, yet the amount of the heat and light received was less in higher latitudes. This rising and setting of the sun lasts so long as the creation lasts: does this go on in Pralaya or Cosmic dissolution? The present Khaṇḍa answers that question and shows that in Pralaya, the Lord abandons the solar orb, and withdraws himself to a higher world called Vaikuṇṭha, where there is perpetual day.

So in the Deva Śruti.—Now the Lord Viṣṇu dwelling in the sun, is called Âlitya, because He is the first (âdi) cause; or because He draws in (âdâna) within Himself all the Devas. He goes up (abandoning) the solar orb: and reaching the Vaikuṇṭha world He neither rises nor sets. During the whole period of Pralaya, He remains alone. O Devas, there is no doubt in it. Through that True Brahman, may I never get want of prosperity! (I am telling you the truth and swear by Brahman). Thus addressed Brahmâ the Four-faced, to the Devas, in days of yore.

He who knows this Secret Doctrine (Vidyâ) has perpetual day (because Mukta)—because to a Released Soul dwelling in the Highest Heaven of Vaikuṇṭha, there is no rising or setting of the sun.

The Lord Viṣṇu imparted this knowledge to Viriñchi. Viriñchi told it to Manu Svâyambhuva, Manu told it to his descendants,

If one were to fill with gems the whole of this earth and its seven oceans, and were to give that to his Teacher, yet it would be but little return to the Master—for the debt to the Spiritual Teacher is hard to discharge.

The Devas only are competent to meditate on One Nectar each: Brahmâ is able to meditate on all the five Nectars, others are fit only to get a theoretical knowledge of this meditation, for they are not Adhikârîs of this meditation which belongs exclusively to the Deva creation. So far the Deva Śruti.

The phrase Brahmaṇâ pareṇa mâ virâdhisi means "may I, through the grace of the Adorable Lord, never get want of increase."

TWELFTH KHANDA.

MANTRA I.

गायत्री वा इदꣳ सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा इदꣳ सर्वं भूतं गायति च त्रायते च ॥ १ ॥

गायत्री Gâyatrî, the Lord called Gâyatrî, and residing in the Gâyatrî, having a female Form, and called Haya-Śîrṣa or he whose head is sound. This Sound-Headed Form is the first of the six forms of the Lord. **वै** Vai, verily. **इदं** Idam, this. **सर्वं** Sarvam, all. **भूतं** Bhûtam, manifold, full, the incarnations like the Fish, &c. This is the second Form of the Lord, and is called Bhûta or the Incarnation-Form, or the Form of manifoldness. **वाक्** Vâk, the speech, the Lord dwelling in speech. This Form is the same as the Gâyatrî Form, the Female Form and called Haya-śîrṣa or the Sound-headed. **वै** Vai, alone. **गायत्री** Gâyatrî. **वाक्** Vâk, the Speech, the Voice, the Lord called Vâk. **वै** Vai, alone. **इदं** Idam, this. **सर्वं** Sarvam, all. **भूतं** Bhûtam, creatures. All creatures are under the control of the Lord, called Vâk. **गायति** Gâyati, sings, the Lord sings out the Vedas, reveals them. He is the first utterer of the Vedas. **त्रायते** Trâyate, Saves. He saves the whole universe.

1. The Lord called Gâyatrî is verily this All-Full, in whatever form (He may be). Gâyatrî is Speech, because (the Lord as) Speech (controls and commands) all beings. He sings out (the Vedas) and gives salvation to all, (hence He is called Gâyatrî).—182.

Note.—The Gâyatrî is the first Form of the Lord. It is a female Form and is in the sun. The second Form of the Lord is that which incarnates and is called the Bhûtam or the Multiform. The third Form is Vâk or Speech—the Revelation that teaches, the Word of command. The first mantra mentions these three forms.

The names of the Lord given herein are after the object in which the Lord dwells. Or rather the object in which the Lord dwells gets that particular name, because it represents that particular aspect of the Lord. Thus the Lord has the name Pṛithu or Broad—the earth is called Pṛithvî after this name of the Lord, because of her spaciousness and expansiveness and so on.

MANTRA 2.

या वै सा गायत्री यं वाव सा येयं पृथिव्यस्याꣳ हीदꣳ सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयन्ते ॥ २ ॥

या Yâ, what. **वै** Vai, indeed. **सा** Sâ, she, that. **गायत्री** Gâyatrî, the Gâyatrî. The Musician Saviour, the Lord dwelling in the Gâyatrî and called Gâyatrî. **इयं** Iyam, this. **वाव** Vâva, indeed. **सा** Sâ, that. **या** Yâ, which. **इयं** Iyam, this. **पृथिवी** Pṛithivî, the earth. The Lord dwelling in the earth and is called Pṛithivî because All-exanpsive (Pṛithu=broad). **अस्यां** Asyâm, in this (Lord called Pṛithvî). **हि** Hi, verily. **इदम्** Idam, this. **सर्वम्** Sarvam, all. **भूतम्** Bhûtam, living beings. **प्रतिष्ठितम्** Pratiṣṭhitam, established, rest. **एताम्** Etâm, Her, this Form of the Lord called Pṛithivî. **एव** Eva, indeed, alone. **न अतिशीयन्ते** Na Atiśîyante, do not go beyond, do not excel.

2. That (very Lord who is in the sun and called) Gâyatrî, is indeed (the very Lord who is in the earth and called) Pṛithivî the Broad. In this (form) are all these beings established. None excels this Form.—183.

Note.—The Pṛithivî is the fourth form of the Lord.

MANTRA 3.

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

या Yâ, what. **वै** Vai, indeed. **सा** Sâ, that. **पृथिवी** Pṛithivî, the earth, the Lord called the Broad. **इयं** Iyam, this. **वाव** Vâva, verily, indeed. **सा** Sâ, that. **यत्** Yat, which, **इदम्** Idam, this. **अस्मिन्** Asmin, this (perciptible) ; **पुरुषे** Puruṣe, in the Jîva. **शरीरम्** Śarîram, body. The Lord called Śarîra because He is auspiciousness (Śa), delight (ra) and wisdom or motion (îra). **अस्मिन्** Asmin, in Him. **हि** Hi, indeed. **इमे** Ime, these. **प्राणाः** Prâṇâḥ, the senses, the life-breaths. **प्रतिष्ठिताः** Pratiṣṭhitâḥ, rest. **एतद्** Etad, him. **एव** Eva, even, indeed. **न** Na, not, **अतिशीयन्ते** Atiśîyante, go beyond.

3. That very Lord who is in the earth and called Pṛithivî, is indeed the very Lord who is in this Soul and called Śarîra the Joy-bliss-wisdom. In this Form rest indeed these senses. None can excel this Form.—184.

Note.—This is the fifth form of the Lord. This is the aspect by which the Lord maintains all organised bodies : and hence He is called Śarîra or body. The word Śarîra literally means the wisdom or motion that gives rise to joy and delight—all sensations are essentially pleasureable.

MANTRA 4.

यद्वै तत्पुरुषे शरीरामिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदय-मस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

Yat, what. Vai, indeed. Tat, that. Puruṣe, in the Jîva. Śarîram, the joy-delight-wisdom. Idam, that. Vâva, verily. Tat, that. Yat, which. Asmin, in this. **अन्तः** Antaḥ, inside. Puruṣe, in the Jîva. **हृदयम्** Hṛidayam, the heart. The Lord is called Hṛidayam also because He *knows* (ayana) or *moves* (ayana) in the hearts of all souls. Asmin, in this. Hi, indeed. Ime, these. Prâṇâḥ, senses. Pratiṣṭhitâḥ, rest. Etad, Him. Eva, even, indeed. Na, not. Atiśîyante, go beyond.

4. That very Lord who is in the Soul and called Śarîra, is indeed the very Lord who is in the innermost part of the Soul, and called the Heart. In Him rest indeed these senses. None excels this Form.—185.

Note.—This is the sixth and the inmost form of the Lord and called the Heart, *i.e.*, the Mover of all hearts or the Knower of all hearts.

MANTRA 5.

सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाभ्यनूक्तम् ॥ ५ ॥

सा Sâ, that. **एषा** Eṣâ, this (six-formed Gâyatrî). **चतुष्पदा** Chatuṣpadâ, four-footed. **षड्विधा** Saḍ-Vidhâ, six-formed. **गायत्री** Gâyatrî, the Lord called Gâyatrî. **तत्** Tat, that. **एतत्** Etad, this. **ऋचा** Richâ, by the Ṛik verse. **अभ्यनूक्तम्** Abhy-an-uktam, mentioned, declared.

5. That very six-fold Gâyatrî has four feet; and that very fact is declared by a Ṛik verse (Ṛig Veda X. 90. 3). —186.

MANTRA 6.

तावानस्य महिमा ततो ज्यायाꣳश्च पुरुषः ॥ पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ६ ॥

तावान् Tâvân, such, (as has been described before, is the greatness of that Lord). **अस्य** Asya, of this (Puruṣa or Lord). **महिमा** Mahimâ, greatness, glory. **ततः** Tataḥ, than that (greatness already described). **ज्यायान्** Jyâyân, greater. The Lord is greater than even what has been already described. **च** Cha, and. **पुरुषः** Puruṣaḥ, the Person, the Lord. **पादः** Pâdaḥ, a foot, a separated portion; the jîvas being similar to the Lord in possessing knowledge, &c., are called pâda or portion. **अस्य** Asya, His, of this Puruṣa. **सर्वा** Sarvâ, all. **भूतानि** Bhûtâni, beings, the souls, the Jîvas. **त्रिपाद्** Tripâd, three feet, called Nârâyaṇa, Vâsudeva and Vaikuṇṭha. **अस्य** Asya, His. **अमृतं** Amṛitam, the Immortal; the Essential Nature, the svarûpa or the real form of the Lord. **दिवि** Divi, in heaven. With

reference to the Lokas called Bhûḥ, Bhuvaḥ, and Svar; the heaven mentioned here alludes to a place which is one *lac* yojanas beyond the intermediate world. These worlds are called Dyu or Heavens, and consist of the Śveta dvîpa, the Anantâsana and the Vaikuṇṭha. The word तिष्ठति "rests" should be supplied to complete the sentence. इति Iti, thus (has he been described).

6. Such is His greatness, yea the Lord is even greater. All souls constitute one quarter of Him. His immortal three quarters are in Heaven.—187.

MANTRA 7.

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशः ॥ ७ ॥

यत् Yat, what. वै Vai, indeed, well-known. तत् Tat, that, the form of the Lord called the Gâyatrî. ब्रह्म Brahma, the all-pervading; the Supreme Brahman. इति Iti, thus. इदम् Idam, this. वाव Vâva, indeed. तत् Tat, that. यः Yaḥ, which. अयम् Ayam, this. बहिर्धा Bahirdhâ, outside, in the physical heart. पुरुषात् Puruṣât, of the Jîva-form. आकाशः Âkâśaḥ, the All-Luminous. आ Â=all. काश Kâśa= Light.

7. That Gâyatrî-form of the Lord is indeed Brahman the All-pervading. This indeed is the All-luminous which is outside of the Soul (in the physical heart).—188.

Note:—The Śruti again describes the four feet of the Lord called Gâyatrî in a different way. This verse describes two forms. The first is the Brahma-form, *i.e.*, the all-pervading form—existing both inside and outside the bodies. The second is the Bahir-âkâśa—the Lumino us-form in the material (jaḍa) heart in the *ether* (physical), *i.e.*, in the etherial body.

MANTRA 8.

यो वै स बहिर्धा पुरुषादाकाशः अयं वाव स योऽयमन्तः पुरुष आकाश : ॥ ८ ॥

यः Yaḥ, what, which is in the external heart. वै Vai, indeed. सः Saḥ, he. बहिर्धा Bahirdhâ, outside, the physical heart. पुरुषात् Puruṣât, of the Jîva. आकाशः Âkâśaḥ, the All-Luminous. अयं Ayam, this. वाव Vâva, indeed. स Sa, that. Yaḥ, which. Ayam this. अन्तर् Antar, inside, within. पुरुषे Puruṣe, in the Jîva, pervading the Jîva. आकाशः Âkâśaḥ, the all-luminous.

8. That All-luminous form who is outside the Jîva (in the external heart) is verily the All-luminous who is inside the Jîva (pervades the soul).—189.

Note:—This is the Third Form or foot of the Lord called Gâyatrî.

MANTRA 9.

यो वै सोऽन्तः पुरुष आकाशरयं वाव स योऽयमन्तर्हृदय आकाशः

Yaḥ, who. Vai, indeed, Saḥ, he. Antaḥ purûṣe, within the jîva. Âkâśaḥ, the All-luminous. Ayam, this. Vâva, verily. Sa, he. Yaḥ, who. Antar, within. **हृदये** Hṛidaye, in the heart, in the innermost recess of the Soul. **आकाशः** Âkâśa, the All-luminous.

9. That All-luminous form who is inside the Jîva, is verily the All-luminous who is in the heart of the Jîva. —190.

Note:—This is the Fourth Form.

तदेतत्पूर्णमप्रवर्तिः पूर्णमप्रवर्तिनीꣳ श्रियं लभते य एवं वेद ॥९॥

इति द्वादशः खण्डः ॥ १२ ॥

MANTRA 9 (continued).

Yaḥ, who. Vai, indeed. Saḥ, he. Antar hṛidaye, in the heart. Âkâśaḥ, the All-luminous. **तत्** Tat, that. **एतत्** Etad, this. **पूर्णम्** Pûrṇam, full, infinite in time, space and attributes. **अप्रवर्तिः** Apravartiḥ, unchanging, self-determined, he whose activities are not determined by another. These two epithets apply to all the forms. **पूर्णम्** Pûrṇam, full. **अप्रवर्तिनीम्** Apravartinîm, unchanging, independent, self-determined, not subject to any one (except Viṣṇu). **श्रियं** Śriyam, happiness. The Chaturmukha Brahmâ who is the real adhikârî of this Gâyatrî-Vidyâ gets on Mukti the real Śrî, while others get according to their stage of evolution lower happiness. **लभते** Labhate, obtains. **यः** Yaḥ, who. **एवम्** Evam, thus. **वेद** Veda, knows.

9. That All-luminous who is in the heart, is verily the Full, the Self-determined. He who knows thus, obtains happiness, full and independent.—190.

MADHVA'S COMMENTARY.

This khaṇḍa is generally explained to be as in praise of the Gâyatrî. The following words occurring in it have been taken by Śaṅkara in their surface sense, *viz.*, Gâyatrî as meaning the metre Gâyatrî; bhûtam, existing thing; vâk, speech; pṛithivî, the earth; śarîra, body; hṛidayam, the heart. Śrî Mâdhva shows that these words all mean the Lord. He takes up first the word bhûtam and shows that this word comes from the root √Bhû meaning "to be many" and not from √bhû 'to be'. That thus it means "The Full" "The Infinite." In fact Bhûtam is the same word as Bhumâ both meaning immensity.

In the previous khaṇḍas were taught the glory of the Lord as Âditya, and it was shown how He was the object of meditation for the Devas called Vasus, &c. Now is explained the glory of the Lord under His name of the Gâyatrî and as being six-fold, for the sake of those who are devoted to the worship of the Gâyatrî.

Whatever is here Bhûtam (Manifold) is really Prabhûtam (Immensity), is alone the All-Full Lord called the Gâyatrî. (No one else is Full

or manifold). It comes from the √bhû, to be many. And 'many' has the sense of Fulness also.

Having explained the word bhûtam in his own words, the Commentator now quotes an authority for his interpretation of this word as well as of the other words.

As in the Sat-tattva :—" That which is Full in every way (in space, in time and in qualities), having the forms of the Fish, the Tortoise, &c., is this Lord Viṣṇu and who verily is within every one. Because the Vedas have emanated from Him (or uttered by him) He is the great singer (Gâyaka) and is the saviour (trâtâ) of all, hence He is called Gâyatrî (the great Musician Saviour). He is the Supreme Male Vâsudeva. Bhûtam is the same as Bhûmâ—both meaning Immensity: and Bhûmâ is the Supreme Person because He is All-Full. He is Supreme over everything else (including Ramâ even), He is the controller of all. Whatever (Form that He assumes) is verily Viṣṇu indeed in His entirety, none else is like Him.

Thus the First Form of the Lord is Gâyatrî, a female form and sunlike luminous. His Second Form is the Incarnating Form such as the Fish, &c., and called Bhûtam. His Third Form is Vâk.

He the Lord Viṣṇu alone is called Vâk (the speech or the voice) because he dwells in speech. Because he is the Revealer, therefore he is called Haya-Śîrṣa (the mind or sound as head) and he dwells in the Gâyatrî.

Thus the third form of Hari is Vâk, and allegorically represented as Hayagrîva. Haya or Turaga, mean both 'the mind, the sound' and also 'the horse.' Haya-śîrsa or Haya-grîva need not necessarily be translated as Horse-faced, as that has nothing to do with Vâk or speech but as mind-faced, or sound-faced.

He indeed (called Gâyatrî) is also named Pṛithivî, and dwells in the Earth. Verily in Viṣṇu pervading the earth is established the whole world. Nothing whatsoever surpasses Him: this Hari indeed is the greatest of all. On account of His spaciousness (pṛithu) He is called Pṛithivî (the Broad): He indeed called Pṛithivî resides in the souls of all embodied creatures. The Unborn Adorable Lord is called Śarîra, because He is all joy and delight (Śari), and also wisdom (îraṇa). The Purûṣa (of mantra 3) is the Jîva, the all-pervading Lord resides in the Purûṣa or Soul. The Lord Viṣṇu thus dwelling in the Jîva gets the name of Śarîra. Because He is auspiciousness (Śaṃ), delightful (ra) and wisdom (îra), therefore He is called Śarîra—the Wisdom-Delight-Prosperity. He dwells also in the heart of the Jîva whose essential nature is sentiency (chaitanya), as the Lord Viṣṇu moves (ayana) or knows (ayana) in the heart (hṛît). So the wise call Him Hṛidaya or the Mover-in-the-heart or the Knower-of-the-heart.

The Lord Viṣṇu dwelling in the Gâyatrî has a female Form and luminous like the sun. This is His First Form. His Second Form is the Incarnation Form, such as those of the Fish, &c., and called the Bhûta. His Third Form is that which dwells in speech and is called the Sound-faced (Haya-śîrṣa)—it is also a female Form. The Fourth Form is that which dwells in the earth—it is yellow in colour and a female form. The Fifth Form is that which is inside the Jîva (soul) and pervades it. It is named Śarîra. The Sixth Form is that which dwells in the heart and is called Hṛidaya. Thus the Lord Viṣṇu called Gâyatrî has these six forms and so He is said to be six-fold.

The Lord Viṣṇu called Gâyatrî is said to have four feet, three of which constitute His essential nature (svarûpa), and the fourth is separate. His fourth and the separated Foot includes all the souls (Jîvas), merely because they are similar to Him (and hence called a foot of the Lord). But the true feet of the Lord Viṣṇu are three existing in heaven—namely Nârâyaṇa, Vâsudeva and Vaikuṇṭha—these are the three feet or the svarûpa or the essential form of the Lord.

Note.—Nârâyaṇa resides in the Śveta dvîpa, Vâsudeva in the Anantâsana, and Vaikuṇṭha in Vaikuṇṭha. The Vaikuṇṭha world is heaven, as it is beyond the Satya Loka even, but how can you call Śvetadvîpa and Ânantâsana heavens, for they are parts of the Bhûta world. To this the Commentary says :

The forms of Hari called Ananta śayana (Nârâyaṇa) and Anaṇtàsana (Vâsudeva), reside always in vehicles made of the most rarefied mental Matter (chit-Prakṛiti), many millions of miles away from the earth, and hence those two places are also called "heaven" in the Śruti. All places which are more than myriad of miles (yojanas) away are called Dyu or heaven, when we speak of the three worlds (bhuḥ, bhuvaḥ and svar); and therefore these two are called heavens.

Note.—If heaven be used in this peculiar sense, *i. e.*, for any celestial body which is more than a lac of yojanas from the earth, and if in this sense Nârâyaṇa, Vâsudeva and Vaikuṇṭha exist *in* these heavens, what is then that world which is said to be higher than heaven? For in mantra 7 of the next khaṇḍa we find a place mentioned which is said to be higher than heaven परः दिवः ? For according to your explanation every place beyond a lac of yojanas is "heaven," so nothing can be *beyond* heaven. To this the commentary says :—

The Lord is said to be above the Heaven when reference is made to the *seven* worlds.

Note.—When we intend to speak of the three worlds Bhûḥ, Bhuvaḥ and Svar, places beyond the sky (antarikṣa) or intermediate world by a lac of yojanas or more are called heavens. In this sense Śvetadvîpa (the White Planet or Island), the Anantâsana (the endless seat) and the Vaikuṇṭha are Heavens, and the forms of the Lord existing in these places are said to be existing in heaven. When we say the Lord is "beyond heaven," we are speaking of Him as *beyond* the *seven* worlds (for heavens are included *within* the seven worlds).

The commentary now explains the mantras yad vai tad brahma, &c. (mantra 7 to 9) and shows that those verses also establish the *four* forms of the Lord Gâyatrî in a different way.

The Lord is the Supreme Brahman—and is declared to be all-pervading. He verily is outside the Jîva in the ether of the (physical) heart. He who is in the physical heart, is now also within the Jîva pervading it. He who thus pervades the Jîva is also within the inmost recess (heart) of the Jîva, within the spiritual heart. Thus also is described in another way the four-footedness of the Lord.

Note.—The first form is in the Brahman or the All-pervading form—that which exists both in and out of all physical bodies. It is the physical form of the Lord—the Lord as space. The second form is the Lord as in the ether of the physical heart—controlling the physical activities of all organised bodies. This is the Lord as an organised body—the Lord as in ether. The third form is in the Jîva—the Ego, the Lord as controlling all Egos or personalities. The fourth form is in the spiritual heart of the Ego—controlling all monads.

The commentary now explains the phrase tad etat pûrṇâm apravarti (mantra 9.)

That very Lord (described before as six-formed and four-formed) is Full (infinite in time, space and qualities). He is not moved by any one but sets in motion the whole universe. That is said to be pravarti who is set in motion by another. The Lord Hari is self-determined (apravarti) because He is always Independent. Or the Lord is called apravarti because he has no pravṛitti or origin.

(According to the tikâ-kâra the word pravarti if taken as an accusative form will mean that which all can use, the Lord is not such an object to be set in motion by all. If it be taken in active sense, then it means the mover. The Lord has no mover.)

Happiness, Full, Independent, and eternal is for such knower.

Note.—Happiness is called full in the sense that it is full or Perfect according to the capacity of the Freed Soul, not that it is full in the sense that the Lord is full. It is called independent because no lower being has control over him. It is certainly dependent on the Lord. This happiness belongs to the Released who knows the Lord thus : and not to non-released.

The Chaturmukha Brahmâ alone is entitled to this Gâyatrî meditation (principally and) directly. For inferior beings who perform this Gâyatrî meditation there is also happiness, but it is dependent and not full—the full and independent happiness is for Brahmâ alone : and not for anybody else. No doubt the happiness of Brahmâ is dependent on Viṣṇu also, but it is independent of every being lower than Brahmâ. The happiness of others is dependent not only on Viṣṇu, but on Brahmâ also. Thus the word indpendent is a relative term, and means " not dependent on a being lower than itself " : and depends upon the position occupied by it in the hierarchical gradation, and the capacity of the being. Thus it is in the Sat-tattva.

The commentator has explained thus this khaṇḍa in the words of the authoritative work called the Sat Tattva, and has shown that this chapter also deals with the Supreme Brahman. Śaṅkara however explains this khaṇḍa as applying to the poetical metre called the Gâyatrî. The commentator now shows the irrelevancy of that explanation: by *reductio ad absurdum* proof.

From the application of the word Brahman to Gâyatrî, it is concluded also that the latter can mean here the Lord, (and not the metre Gâyatrî. For the word Brahman in its principal meaning denotes the Lord, therefore the word Gâyatrî here means the Lord.)

Not only the śruti word Brahman is a direct statement that the word Gâyatrî here means the Lord, but by applying the well-known canons of interpretation also we conclude that this chapter refers to the Lord: and not the metre Gâyatrî: for there are inferential marks also to that effect.

The words Fully Independent—purnâ pravarti—used in mantra 9—can apply literally and principally only to the Lord; and not the metre Gâyatrî; moreover the Rig Veda mantra X. 90. 3. quoted in this chapter also shows that the topic treated herein is the Lord and not to the metre Gâyatrî (for even the Śaṅkaras admit that the Puruṣa Sûkta from which the above mantra is a quotation applies to the Lord.)

Thus having established that the Vidyâ taught herein applies to the Lord, the commentator now shows that the explanation of the word Bhûta given by Śaṅkara is wrong. For Śaṅkara says:—Bhûtam means all the living beings animate or inanimate.

All the Jîvas (egos—animate or inanimate) form but one foot of the Lord, for the Śruti says pâdasyâ viśvâ bhûtâni—all beings are but a a foot of Him (mantra 6).

The full reasoning is this. If the words sarvam bhûtam used in the first mantra meant "all being, animate and inanimate"—then there occurs tautology. For the word bhûtam refers to the Gâyatrî which is six-fold and has four feet. While mantra 6 shows that all "living beings" form but only *one* foot of the Gâyatrî, and are thus included in and are a portion of the six-fold Gâyatrî. The word bhûtam therefore in the first mantra cannot mean "living beings"—for then we are faced with this absurdity—at one place bhûtam (if translated as living beings) is equal to the *whole* of Gâyatrî, and in the second place it is only *one-fourth* of Gâyatrî. Therefore the bhûtam of the first mantra cannot mean "living being"—but one which would include all living beings and be over and above that.

Therefore the phrase "bhûtam yad idam kiñcha"—refers to the Avatâra-form from which come out the incarnations like the Fish, the Tortoise, &c., and the word Bhûtam refers to this form which is one of the six forms of the Lord called Gâyatrî.

The commentator now quotes an authority to show that "all living beings" constitute one separated pâda of the Lord.

As among the twenty-two Avatâras of the Lord, the Jîva also is mentioned, as Pṛithu Avatâra (which is a typical Jîva), so among the four pâdas of the Lord, the Jîva constitutes one pâda owing to its proximity to the Lord.

Note.—Pṛithu is the ninth Avatâra, when counting twenty-two Avatâras. "In response to the prayers of the Ṛiṣis the Lord assumed the body of Pṛithu." In reply to the objection "why the Jîvas, who are *different* from the Lord enumerated in the category of the other three forms which truly belong to the Lord," the commentary goes on.

Says the Prâthamya :—

As the Time, Brahmâ (the Male), the Vyakta (the Manifested matter) and the Prakṛiti (the Unmanifested Root of matter) are enumerated among the forms of the Supreme Viṣṇu along with His really supreme forms like the Fish, &c., so all the beings, though really distinct from Him, are counted among His feet. As the Brahman is said to have two forms, the Mûrta (the Material or Visible) and the Amûrta (Immaterial or Invisible), in the same sense, the beings (egos) though different from the Lord, are said to be His foot, and are counted along with His feet (or real forms).

Note.—Egos are conventionally spoken of as the foot or form of the Lord. His true forms are only the Avatâra forms like the Fish &c.

Says the objector: "But why do you labour this point? Is it not plain that the Egos (Jîvas) are one foot of the Lord in the sense that they are *identical* with the Lord? Why make them *different* from the Lord; and then search out a forced interpretation"? To this the Commentary replies :—

(There, however, are the *real* feet of the Lord) for in the Bhâgavata Purâṇa we find Him described as Tripât, in the verse "sudarśanâkhyam svâstram tu prâyuṅkta dayitam Tripât"—"the Three-footed Lord employed His beloved weapon called Sudarśana." This shows that the Egos (Jîvas) are not really a foot of the Lord.

Note.—In this chapter the Lord is said Four-footed in a conventional sense only: His real forms are three, the Jîvas are not His essential forms. Had they been so, the Bhâgavata Purâṇa would not have spoken of the Lord as Tripât (the Three-footed) but Chatuṣpât.

Says an objector : "But how a thing which is really separate can be said to be a pâda or *portion* (aṁśa) of another?" To this the Commentary replies :—

As Suvarchalâ the wife of the Sun has been described as a *part* (aṁśa) of the Lord, so the Jîvas (Egos) are said to be the *part* of the Lord, though they are always (whether bound or free) really distinct in substance from the Lord.

THIRTEENTH KHANDA.

MANTRA 1.

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य प्राङ्सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यन्नादो भवति य एवं वेद ॥ १ ॥

तस्य Tasya, His (of the Lord called the Heart and dwelling in the citadel of the heart). **ह** Ha, indeed. **वै** Vai, verily. **एतस्य** Etasya, of that (of the Âkâśa—the all-luminous). **हृदयस्य** Hṛidayasya, of the Heart (of the Lord called the Dweller in the heart). **पंच** Pañcha, five (in number). **देव-सुषयः** Deva-suṣayaḥ, divine gate-keepers. The gate-keepers who are Devas themselves. The word upâsyâḥ "are to be meditated upon" should be supplied to complete the sentence. The word Deva-susî may also mean "the gate through which the deva has his exit and entrance." **स यः** Sa yaḥ, that which. **अस्य** Asya, His, of the Supreme Brahman in the heart. **प्राङ् सुषिः** Prâṅ suṣiḥ, the east gate; *i. e.*, the gate-keeper at the east-gate. **स प्राणः** Sa prâṇaḥ, (that is the Prâṇa presiding over physical breath). **तत् चक्षुः** Tat chakṣuḥ, that is the eye, the deity presiding over the eye. **स आदित्यः** Sa Âdityaḥ, that is the sun, the deity presiding over the sun. **तत् तेजस् अन्नाद्यम् इति** Tat tejas annâdyam iti, that is energy and food *i. e.*, the deity presiding over tejas and food. **उपासीत** Upâsîta, let one meditate. **तेजस्वी** Tejasvî, energetic. **अन्नादः** Annâdaḥ, healthy. **भवति** Bhavati, becomes: gets a portion of the tejas &c., of the sun. **यः** Yaḥ, who. **एवम्** Evam, thus. **वेद** Veda, knows, meditates.

1. Of this Supreme Brahman called the Heart, there are verily indeed five divine gate-keepers. He who is His eastern gate-keeper is the presiding deity of the breath, of the eye and is the sun. Let one meditate on him (as Sun) as physical energy and health. He who meditates thus becomes energetic and healthy.—191.

MANTRA 2.

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रꣳ स चन्द्रमास्तदेतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥२॥

अथ Atha, now. Yaḥ, who. Asya, His. **दक्षिणसुषिः** Dakṣina-suṣiḥ, the southern gate (keeper). Sa, he. **व्यानः** Vyânaḥ, the Vyâna Vâyu: the presiding deity of the insentient (jaḍa) energy called Vyâna. **तत्** Tat, that. **श्रोत्रम्** Śrotram, the ear: the presiding deity of ear. **स** Sa, he. **चन्द्रमाः** Chandramâḥ, the Moon. **तत् एतत्** Tat etat, that this (form called the Moon). **श्रीः** Śrî, beauty. Cha, and. **यशस्** Yaśas, fame, all-spreading. Iti, thus. Upâsîta, let meditate. **श्रीमान्** Śrîmân, beautiful; artistic. **यशस्वी** Yaśasvî, famous. Bhavati, becomes. Yaḥ, who. Evam, thus. Veda, meditates.

2. Now he who is His southern gate-keeper is the presiding deity of Vyâna, of the ear, and is the Moon. Let one meditate on him (as Moon possessed of) beauty and fame. He who meditates thus becomes artistic and famous.—192.

MANTRA 3.

अथ योऽस्य प्रत्यङ् सुषिः सोऽपानः सा वाक् सोऽग्निस्तदेतद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं वेद ॥३॥

Atha, now. Yaḥ, who. Asya, His. **प्रत्यङ् सुषिः** Pratyaṅ suṣiḥ, the western gate (keeper). **सः** Saḥ, he. **अपानः** Apânaḥ, the presiding deity of Apâna. **सा** Sâ, he. **वाक्** Vâk, the presiding deity of the organ of Speech. **सः** Saḥ, he. **अग्निः** Agniḥ, the Fire-Deva. Tat etat, that this (form of Agni). **ब्रह्मवर्चसम्** Brahma-Varchasam, the energy produced from the study of the Vedas. The intellectual energy. **अन्नाद्यम्** Annâdyam, food, health. Iti, thus. Upâsîta, let one meditate. **ब्रह्मवर्चस्वी** Brahma-Varchasvî, possessing intellectual energy. Annâdaḥ, healthy. Bhavati, becomes. Yaḥ, who. Evam, thus. Veda, knows, meditates.

3. Now he who is His southern gate-keeper is the presiding deity of Apâna, of the organ of speech: and is Agni. Let one meditate on him (as Agni possessed of) intellectual energy and sanity. He who meditates thus becomes intellectual and sane.—193.

MANTRA 4.

अथ योऽस्योदङ् सुषिः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥४॥

Atha, now. Yaḥ, who. Asya, His. **उदङ् सुषिः** Udaṅ suṣiḥ, the northern gate (keeper). **स** Sa, he. **समानः** Samânaḥ, the presiding deity of Samâna. **तत्** Tat, that. **मनः** Manaḥ, Manas, the presiding deity of Mind. **सः** Saḥ, he. **पर्जन्यः** Parjanyaḥ, Indra. Tat etat, that this (form of Indra). **कीर्तिः** Kîrtiḥ, renown. Cha, and. **व्युष्टिः** Vyuṣṭiḥ, beauty, lordliness. Cha, and. Iti, thus. Upâsîta, let him meditate. Kîrtimân, possessing renown. Vyuṣṭimân, possessing lordliness. Bhavati, he becomes. Yaḥ, who. Evam, thus. Veda, knows or meditates.

Now he who is His northern gate-keeper is the presiding deity of Samâna, and of wind, and he is Indra. Let one meditate on him as Indra possessed of renown and lordliness. He who meditates thus becomes renowned and lordly.—194.

MANTRA 5.

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥५॥

Atha, now. Yaḥ who. Asya, His. **ऊर्ध्व सुषिः** Ûrdhva Śuṣiḥ, the upper gate-keeper, the central. **सः** Saḥ, he. **उदानः** Udânaḥ, the presiding deity of Udâna. **स** Sa, he. **वायुः** Vayuḥ, the principal Vâyu. **स** Sa, he. Âkâśa, the presiding deity of âkâśa; he is called âkâśa because he knows all. Tat, that. Etad, this. **ओजः** Ojas, the presiding deity of the Odyle force, and called also ojas because of his brilliancy. **महः** Mahaḥ, the presiding deity of Mahar; because he is full, therefore he is called mahat or great. Similarly the sun, the moon, Agṇi and Indra, are also known as Prâṇa, Vyâna, Apâna and Samâna respectively. Ojasvî, possessed of spiritual energy. Mahâsvân, possessed of fullness. Bhavati, he becomes. Yaḥ, who. Evam, thus. Veda, meditates.

5. Now he who is the central gate-keeper is the presiding deity of Udâna and the chief Vâyu and is Âkâśa. Let one meditate on him as the Principal Vâyu possessed of spiritual energy and greatness. He who meditates thus becomes spiritually energetic and great.—195.

MANTRA 6.

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेद ॥६॥

ते Te, they. **वै** Vai, indeed. **एत** Ete, these. **पंच** Pañcha, five. **ब्रह्मपुरुषाः** brahma-puruṣâḥ, the servants of Brahman, of the Supreme Lord of the Heart. Are they the gate-keepers of the heart only? No, but of heaven also. **स्वर्गस्य** Svargasya, of the heaven, of the Viṣṇu loka; literally sva = self; ra = delight, ga = wisdom. The place whose essential nature is wisdom and joy. **लोकस्य** Lokasya, of the world. **द्वारपाः** Dvârapâḥ, gate-keepers. The entities called Jaya, Vijaya are the outer guards of the Viṣṇu world, these are the Inner Guards. **स** Saḥ, he. **यः** Yaḥ, who. **एतान्** Etân, these. **एवं** Evam, thus. **पंच** Pañcha, five. Brahma-puruṣân, the servants of the Supreme Lord. Svargasya, of the heaven. Lokasya, of the world. Dvârapân, the gate-keepers. **वेद** Veda, knows. **अस्य** Asya, his. **कुले** Kule, in the family. **वीर** : Viraḥ hero, brave, good offspring. **जायते** Jâyate, is born. **प्रतिपद्यते** Partipadyate, enters. Svargam lokam, the world of Viṣṇu. Yaḥ, who. Etân, these. Evam, thus. Pañcha brahma-puruṣân, the five servants of the Supreme Brahman. Svargasya lokasya dvârapân, the gate-keepers of the world of heaven. Veda, knows.

6. These verily are the five servants of Brahman, the gate-keepers of the world of Pure Wisdom and Joy (also). He who knows these five servants of Brahman thus, (as) the gate-keepers (of the Heart as well as) of the world of Pure Wisdom and Joy gets a virtuous son born in his family; and himself enters that world of Pure Wisdom and Joy because he knows these five servants of Brahman, the gate-keepers of the world of Svarga.—196.

MANTRA 7.

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिस्तस्यैषा दृष्टिः ॥७॥

अथ Atha, now; after describing the meditation on the gate-keepers, the glory of the Lord is again described. **यत्** Yat, what, the three forms existing in the Śvetadvîpa, the Anantâsana and the Vaikuṇṭha, that. **अतः** Ataḥ, from this, referring to div 'heaven'. **परः** Paraḥ, high, above. **दिवः** Divaḥ, heaven. **ज्योतिः** Jyotiḥ, light, luminous. **दीप्यते** Dîpyate, shines. **विश्वतः** Viśvataḥ, Brahma's (world). **पृष्ठेषु** Pṛiṣṭheṣu, on the tops, on the backs; on the higher worlds. **सर्वतः** sarvataḥ, than all the worlds. **पृष्ठेषु** Pṛiṣṭheṣu, on the highest places. **अनुत्तमेषु** Anuttameṣu, on those beyond which there are no higher worlds. **उत्तमेषु** Uttameṣu, in the highest (worlds.) **लोकेषु** Lokeṣu, in the worlds. **इदं** Idam, this. **वाव** Vâva, verily. **तत्** Tat, that. **यत्** Yat, which. **इदम्** Idam, same. **अस्मिन्** Asmin, in this. **अन्तर्** Antar, idside, within. **पुरुषे** Puruṣe, in (the heart of) man. **ज्योतिः** Jyotiḥ, the light. **तस्य** Tasya, his: of this Light within the man. **एषा** Eṣâ, this. **दृष्टि** : Dṛiṣṭiḥ, direct perception: or proof.

7. Now that Light which shines above this heaven, in the worlds higher than those of Brahmâ, higher than all, beyond which there are no higher worlds, (and which themselves are) the highest worlds (of their respective planes); that is verily the same light which is within (the heart of) man. And of this the direct proof is this:—197.

MANTRA 8.

यत्रैतदस्मिञ्छरीरे सꣳस्पर्शेनोष्णिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत

उपशृणोति तदेदृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद ॥८॥

इति त्रयोदशः खण्डः ॥१३॥

यत्र Yatra, what. एतत् Etat, this. अस्मिन् Asmin, in this. शरीरे Śarîre, in the body. स्पर्शेन Sparśena, by touching (the body), through the sense of touch (of the body). उष्णिमानम् Uṣṇimânam, warmth. विजानाति Vijânâti, perceives. The Lord is in the Prâṇa and the Prâṇa causes vital warmth, and so the perception of warmth is the perception of the Lord. तस्य Tasya, of It (of the Light or the Lord within the heart). एषा Eṣâ, this. श्रुतिः Śrutiḥ, praise, the sound made by the Prâṇa, the praise chant constantly sung by the Prâṇa within the man. यत्र Yatra, what. एतत् Etat, this. कर्णौ Karṇau, the two ears. अपिगृह्य Apigṛihya, apprehensible, existing in. निनदम् इव Ninadam iva, like the roar of the ocean. नदथुः इव Nadathuḥ iva, like the sound of thunder. अग्नेः Agneḥ इव iva, like of the fire. प्रज्वलतः Prajvalataḥ, of the flaming, burning. उपशृणोति Upaśṛiṇoti, hears, listens. तत् Tat, that. एतत् Etat, this (the Brahman within the heart). दृष्टम् Dṛiṣṭam, seen, as if seen, inferred from visible proof. श्रुतम् Śrutam, heard, as if heard: established by praise. इति Iti, thus. Upâsita, let one meditate. चक्षुष्य: Chakṣuṣya, clairvoyant, literally the eye that travels up to Brahman, the divine sight. श्रुत: Śrutaḥ, celebrated. Bhavati, becomes, Yaḥ, who. Evam, thus. Veda, knows.

8. Namely the warmth which one perceives through touch here in the body. Of Him is this praise, which one hears as existing in the ears, namely the sound like the roar of an ocean, or that of thunder, or of the burning fire. Let one meditate on Brahman as if thus seen and heard. He who knows this thus, becomes clear-seeing and celebrated; yea who knows this thus.—198.

MADHVA'S COMMENTARY.

In the last khaṇḍa it was mentioned that the Supreme Brahman is in the Heart and is called Hṛidaya, the all-luminous in the town called the Heart. Now will be described the greatness of meditating on the various gate-keepers of this city of the Heart where the Lord dwells. In the Upaniṣad text are mentioned five gates thus: the east gate, which is Prâṇa, which is the eye; the southern gate, which is Vyâna, which is the ear; the western gate, which is Apâna, which is the speech; the northern gate, which is Samâna, which is the mind (manas); the upper gate, which is Udâna, which is Vâyu. *Prima facie* it would appear as if Prâṇa, Apâna, &c., eye, ear, &c., the sun, moon, &c., the east gate, the west gate, &c., were identical, that is to say the east gate was identical with Prâṇa, eye, and the sun and so on. The Commentator removes this misconception by an extract from the Sat-Tattva.

The warden of the front gate of Hari is the presiding deity (abhimâni) of the breath of (prâṇa) respiration, of the eye, and is called

also the sun, the presiding deity of energy and health. The warden of the south is the Moon, the Vyâna, the presiding deity of ear: the deity of fame and beauty. The warden of the west is the presiding deity of the speech, the Apâna, the fire, the intellectual energy, the deity of food. The warden of the north is Indra, the presiding deity of the Samâna and Manas, of glory and lordly power always.

The gate-keeper of the zenith (or the central gate) is the Chief Vâyu itself, the (presiding deity of) âkâśa. He is called âkâśa because of his all-knowing (â=all; kâśa=to illumine, to know.) He is called Udâna because of his being high (unnati=high). He is called Ojas because of his powerfulness (ûrjita=powerful). He is called Mahaḥ because he is full. These five Persons are known as the gate-keepers or servants of the Supreme Brahman. They are the constant gate-keepers in the Heart and also in the world of Viṣṇu. They are the Inner Guards of the Vaikuṇṭha as Jaya, Vijaya, &c., are the Outer-Guards of the Viṣṇu Loka.

Note.—In the Śruti, it is said that, he who meditates on Prâṇa gate-keeper becomes Tejasvî and Annâda, on Vyâna Śrimân and Yaśasvî, on Apâna Brahmavarchasvî and Annâda, on Samâna Kîrtimân and Puṣṭimân, on Udâna Ojasvî and Mahasvân. *Prima facie* it would appear that the person meditating becomes *equal* in these attributes with the objects of meditation. The Commentator shows that the worshipper gets a *portion* of the attributes of these gate-keepers.

He who meditates on these gets even a share in a portion of the attributes belonging to these (gate-keepers): and also attains the Viṣṇu world, and gets good offsprings.

Note.—The phrase tripâdasyâmṛitam divi has been explained in the sense that the three forms Nârâyaṇa, &c., exist in the Dyu—namely in the Śvetadvîpa, Anantâsana and Vaikuṇṭha. These very three forms are now spoken of in the seventh mantra of this Khaṇḍa as existing "*above Dyu.*" The Dyu there has a different meaning from the dyu here. The phrase 'above dyu' does not mean a world above the Vaikuṇṭha or Anantâsana or the Śvetadvîpa, but above dyu in its lower sense.

In fact the three forms of the Lord in those three worlds are identical with the form of the Lord in the Heart—the Citadel with five gates.

The Lord Viṣṇu dwelling in Vaikuṇṭha and residing *above* the seven worlds is indeed the same who is *in* all the worlds, and is also in the highest and best world of Brahmâ called Viśva. He is in the non-inferior worlds as well. He one alone resides in all souls (Puruṣas). And that Viṣṇu is in Prâṇa (vital force), and Prâṇa is in Agni (vital heat). This vital heat (agni) is felt on touching a living being. This is one way of seeing Viṣṇu, namely through the vital heat which is the effect of vital energy in which dwells the Lord. This Prâṇa is constantly singing out the praise of that Viṣṇu, and this is what the wise hears always as existing in his two ears and gets divine sight: and gets Mukti through such meditation.

(The wise only see the Inner Light through divine eyes and hear the Inner Music through divine audition. Ordinary people neither see this Light nor hear this music. This is the result of meditation on the vital heat and vital sound. The vital heat and sound are no doubt physical things, but meditation on them leads to the vision of the Divine Light and the hearing of the Divine Music. This last is a well-known method of Yoga, called the Śabda Yoga and is very popular now-a-days, among the sect called the Sat Sangis or Râdhâ Svâmis).

The Lord should be meditated thus as if He was perceptible and audible, because by such meditation one getting Release, sees and hears the Lord through divine sight and divine hearing. Thus it is in the Sat-Tattva.

Note.—In Mantra 2 the word Yaśas 'fame' is used, and in Mantra 4 the word Kîrti or 'renown' is employed. The commentator now shows the difference between these two.

In the Śabda Nirṇaya it is said that Yaśas means that which goes, (ya) to different directions—fame in distant places ; a pervasive attribute ; while kîrti is a visible monument of one's greatness.

(Thus the Pyramids are the Kîrti of the Pharoahs. The idea of something material and perceptible is to be found in the word Kîrti, while Yaśas has no such idea, as Arjuna is famous as a warrior.)

The phrase Sarvataḥ Pṛiṣṭheṣu of mantra 7 literally on the backs of all, means in places which are the highest, namely in the Vaikuṇṭha, the Kṣîra Sâgara (the Ocean of Milk), and the Anantâsana &c.

The phrase Viśvataḥ Pṛiṣṭheṣu of the same mantra means " in higher places than even the Brahma-Loka."

The word Anuttama means that from which there is nothing better, beyond which there are no superior worlds. The word Uttama means which is itself in every respect high and the best.

Says an objector :—The Vaikuṇṭha Loka alone is the highest of all worlds, why do you include the Kṣîra Sâgara and the Anantâsana which are parts of the Prâkritic plane ? To this the Commentator replies :

The Anantâsana is the highest of the Pṛithivî (physical) Lokas, and consequently with respect to the earth it is the highest or Sarvataḥ Pṛiṣṭheṣu. With regard to the Intermediate worlds (the astral) the Śveta-Dvîpa is the highest, and so, that also is called the highest or Sarvataḥ Pṛiṣṭheṣu : and Hari dwelling there is said to be dwelling in the highest world (for it is the highest world of the Intermediate plane). Among all the heavenly (Deva) worlds, the Vaikuṇṭha is said to be the highest. So the Lord in Vaikuṇṭha is also rightly said to be dwelling in the highest place : for among the heavens the Vaikuṇṭha is the highest.

Says an objector: —The phrase Atha yad ataḥ paro divaḥ (Mantra 7) has been explained as "beyond the heaven." If the Lord is in the highest heaven Vaikuṇṭha, how can He be said to be beyond the heaven? To this the Commentator replies.

The Great Meru is said to be 'heaven' with regard to the Earth. The Anantâsana is *beyond* this Great Meru (the Land of the Earth Devas—the heaven on Earth): and thus the Lord in Anantâsana is *beyond* heaven (*i.e.*, beyond the Earthly Paradise.) The Solar Orb is the heaven of the (Intermediate Plane or) Âkâśa (or the Astral Plane). The Śveta-Dvîpa is *beyond* this heaven and so the Lord in Śvetadvîpa is *beyond* the Astral heaven. The Indra Loka is the heaven of the Dyu plane (Deva plane). The Vaikuṇṭha is *beyond* the Indra Loka, and so the Lord in Vaikuṇṭha is *beyond* this heaven also. It is in this sense that the phrase Divaḥ 'beyond the heaven' is used. (The "heaven" there means the earthly, the astral and the celestial heavens).

Admitted that Vaikuṇṭha is Viśvataḥ Pṛiṣṭheṣu, because it is beyond the Satya Loka or the Brahma's world. But how can the Anantâsana and the Śvetadvîpa be said to be beyond the Brahma's world, for you have explained the word viśvataḥ as "of Brahmâ." These two worlds are not beyond Brahma's world, though they are the highest regions of the physical and the Astral? To this the Commentator answers:—

With regard to the Earth, the Brahma's world is in Meru. The Anantâsana is beyond Meru and so it is beyond the Brahma's world. With regard to the Intermediate Region, the Vaijayanta is the world of Brahmâ. The Śvetadvîpa is beyond this; and so it is beyond the Brahma's world. With regard to the Dyu worlds, the Satya Loka is the world of Brahmâ; and the Vaikuṇṭha is beyond the Satya Loka and therefore beyond the Brahma's world. In other words, like the "heaven," the Brahma's world is also threefold. (The Physical Brâhmic world is in Meru, the Astral Brâhmic world is in Vaijayanta, and the Celestial Brâhmic World is the Satyaloka).

The Anantâsana, the Śvetadvîpa and the Vaikuṇṭha being beyond the Meru, the Vaijayanta and the Śatyaloka respectively, they are said to be "beyond the Brahma's world,"—Viśvataḥ Pṛiṣṭheṣu. Thus it is in the Sat Tattva.

The words Ninadam iva and Nadathur iva of Mantra 8 have been explained by Śaṅkara as "a rumbling like that of a chariot" and "a bellowing like that of the bull." The Commentator shows that these explanations have no authority. He quotes the authority of Sat Tattva for his explanation.

So also: "Ninâda is the roar of the ocean and Nadathu is the sound of the thunder."

The word Chakṣuṣya has been explained by Śaṅkara as 'conspicuous,' while Madhva has explained it as "obtaining of divine vision." He now quotes the same authority of the Sat Tattva for his explanation.

So also :—"That which goes (ya) in the eye or Brahman (Chakṣus) is called Chakṣuṣya—Brahma-reaching, therefore "divine vision." (Such a person *sees* Brahman, he gets Brahma-reaching gaze—Chakṣuṣya).

Fourteenth Khanda.

Mantra 1.

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीताथ खलु क्रतुमयः पुरुषो यथा क्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥१॥

सर्वम् Sarvam, Full, full of all perfect qualities. **खलु** Khalu, verily. **इदम** Idam, this, so near within the heart. **ब्रह्म** Brahma, the supreme Brahman (within the heart). **तत्** Tat, that. **जलान्** Jalân, the mover (aniti) on water (jala). **इति** Iti, thus. **शान्तः** Śântaḥ, calmly, with the mind (buddhi) fixed on the Lord, with devotion. **उपासीत** Upâsîta, let (one) meditate. **अथ** Atha, now, next (after such meditation). **खलु** Khalu, because. **क्रतु** Kratu, knowledge, conviction resulting from meditation. **मयः** Mayaḥ, full of. **पुरुषः** Puruṣaḥ, the man, the adhikârî, the aspirant. **यथाक्रतुः** Yathâkratuḥ, according to (one's) conviction (faith or belief). **अस्मिन्** Asmin, in this. **लोके** Loke, in the world. **पुरुषः** Puruṣaḥ, the man. **भवति** Bhavati, is. **तथा** Tathâ, so; **इतः** Itaḥ, from this (world or body). **प्रेत्यः** Pretyaḥ, having gone out, died: in the state of mukti. **भवति** Bhavati, becomes. He gets in the state of Release, the fruition according to the stage of his knowledge and faith. **स** Sa, he. **क्रतुम** Kratum, conviction, knowledge, faith in Viṣṇu according to his capacity and knowledge. **कुर्वीत** Kurvîta, let him do.

1. This Brahman is indeed the Full. Let one meditate with devotion on Him as the Mover-on-the-water. (Such meditation leads to faith). Next because a man is a creature of faith, as is his faith in this life, so will be his condition in the next after death. So let him generate full faith (in the Lord.)—199.

Mantra 2.

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥२॥

मनोमयः Manomayaḥ, full of great intelligence, omniscient. **प्राणशरीरः** Prâṇa śarîra, full of power; whose body is of power. Omnipotent. **भारूपः** Bhârûpaḥ,

whose form is light, luminous. **सत्यसंकल्पः** Satya saṅkalpaḥ, whose will is true, whose will is never frustrated; saṅkalpa means the mental modification that precedes an action, the volition. True resolve. **आकाशः** Âkâśaḥ, the full of wisdom (kâśa = wisdom). **आत्मा** Âtmâ, the doer, the agent of giving, &c. **सर्वकर्मा** Sarva karmâ, the ordainer of all actions, and thus all-acting. **सर्वकामः** Sarva kâmaḥ, all-desires, the objects of desire are desires. **सर्वगन्धः** Sarva gandha, all-scents. **सर्वरसः** Sarva rasaḥ, all tastes. **सर्वम्** Sarvam, all. **इदम्** Idam, this. **अभ्यात्तः** Abhy-âttaḥ, all-reaching, all-embracing, all supporting. **अवाकी** Avâkî, silent, who never opens his mouth but to bless or who does not talk uselessly. **अनादरः** Anâdaraḥ, never surprised ; free from self-conceit, impartial.

2. (The Lord is) Omniscient, Omnipotent, Glorious, Resolute, All-wise, the Agent, the Ordainer, the Heart's-desire, the most Sweet-scenting and Sweet-tasting, the Supporter of all this, the Silent Impartial Witness.—200.

MANTRA 3.

एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥३॥

एषः Eṣaḥ, this (Lord). **मे** Me, my. **हृदये** Hṛidaye, in the heart. **अन्तर्** Antar, within, the Inner. **आत्मा** Âtmâ the self. **अणीयान्** Aṇîyân, smaller than. **व्रीहेः** Vrîheḥ, a corn of rice. Vâ, or. **यवात्** Yâvat, than a corn of barley. Vâ, or. **सर्षपात्** Sarṣapât, than a mustard seed. Vâ or. **श्यामाकात्** Syâmâkât, a canary seed. Syâmâka-taṇḍulât, than the kernel of a canary seed. Vâ, or. Eṣaḥ, this. Me, my : Âtmâ, Self. Antar, within. Hṛidaye, the heart ; **ज्यायान्** Jyâyân, greater. **पृथिव्याः** Pṛithivyâḥ, than the earth Jyâyân, greater than. **अन्तरिक्षात्** Antarikṣât, the Intermediate region. Jyâyân, greater than. **दिवः** Divaḥ, than the Heâven. Jyâyân, greater. **एभ्यः** Ebhyaḥ, than these ; **लोकेभ्यः** Lokebhyaḥ, these worlds.

3. This my Self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my Self within the heart, greater than the earth, greater than the intermediate region, greater than the Heaven, greater than all these worlds.—201.

MANTRA 4.

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसं-

भवितास्मीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥४॥

इति चतुर्दशः खण्डः ॥१४॥

Sarva-karmâ, enjoyer of all works. Sarva-kâmaḥ, enjoyer of all desires. Sarva-gandhaḥ, enjoyer of all sweet odours. Sarva-rasaḥ, enjoyer of all sweet tastes. Sarvam, all. Idam, this. Abhyâttaḥ, All-reaching. Avâkî, silent. Anâdaraḥ, Impartial. Eṣaḥ, this. Me, my. Âtmâ, Self. Antar, within. Hṛidaye, the heart. एतत् Etat, this. ब्रह्म Brahma, Brahman. एतम् Etam, Him. इतः Itaḥ, from this body. प्रेत्य Pretya, after dying or departing. अभिसम्भविता Abhisambhavitâ, I shall obtain. अस्मि Asmi, I am. इति Iti, thus. यस्य Yasya, whose. स्यात् Syât, may have. अद्धा Addhâ, faith. न Na, not. विचिकित्सा Vichikitsâ, doubt. अस्ति Asti, is. इति Iti, thus. ह Ha, verily. स्म Sma, a mere expletive. आह Âha, said. शाण्डिल्यः Śâṇḍilyaḥ, Ṛiṣi Śâṇḍilya.

4. He is the Enjoyer of all works, all desires, all sweet odours, and all tastes. He embraces all this, and is the silent Impartial (witness). This my Self within the heart is that Brahman. (Let one meditate on Him, with this idea) when departing from this body I shall reach Him. He who has this faith (verily obtains Him,) there is no doubt in it. Thus said Śâṇḍilya, thus said Śâṇḍilya.—302.

MADHWA'S COMMENTARY.

In a former chapter it was shown that the Lord within the heart was also the Lord pervading the entire universe. The same meditation is taught in the present chapter also. It shows that the Lord is both minuter than the atom, and thus pervades the Jiva which is atomic, and he is greater than the whole cosmos. In fact the Lord within the heart is infinitely big also.

In the Sad guṇa it is thus written :—The Lord Brahman is called *idam* or "this" because He is the nearest of all. (He is inside all Jîvas). He is called *sarvam* also, because He possesses *all* infinite qualities. That Brahman is called Jalân also, because that Lord Viṣṇu moves on the waters (jala=water; ana=move.) (The Vedas declare that the Lord Viṣṇu moves on the waters; as the Ṛig Veda). "Ânît avâtam &c." is the clear text of the Veda showing that the Lord *breathes*, in the waters of cosmic matter, without air. In that infinite mass of surging matter, Brahman alone breathes; hence He is called Nârâyaṇa (the Mover on the waters).

(The whole Mantra means :—At the time of pralaya, that One Supreme Lord breathed (ânît *i.e.* worked easily) without air. There was no air, yet He breathed. He worked (swadhayâ) easily, happily, not for the sake of getting happiness, but He was happy to work. There existed then no one greater than Him. Tamas alone existed

then. In that time of Great Latency, Tamas namely jîvas and root-matter alone co-existed with the Lord. This Tamas was in the form of apraketam or infinitely spread out, salilam or water. This covered all. The word Nârâyaṇa also means the same. See Manu. This chapter also teaches the meditation on the Lord in the heart.

Thus let one calmly meditate. Because a man consists of thoughts, therefore he must have right thoughts. The word kratu means definite, certain knowledge, belief or faith, and nothing else. As is the faith of a man, so is the state of his life after death. His mukti is according to his kratu or conviction. It is therefore, necessary to have right kratus or convictions, so that there may be right state of mukti. The right kratu is the firm conviction in the Lord Viṣṇu, the All-Full, and Greatest. As Viṣṇu possesses infinite wisdom, He is called Manomaya or All-Intelligence.

As His body is nothing but strength, He is called Prâṇa-śarîra "Strong-bodied." As He ilumines all on all sides, He is called âkâśa (all-luminous) (Â=all, kâśa=light). He is all odours, &c., as well as the Eternal Enjoyer of all odours &c., He who has such firm conviction in the Lord, verily reaches the Highest Person. Thus it is in the Sad Guṇa.

The words Sarva-gandha, &c., occur twice in this chapter. In the first passage it means that the Lord *is* all odours, &c., the nature of which is not like physical odours, &c., for the Lord is not physical; but his nature is all-intelligence. The odours consist of mind stuff, and bliss stuff, chidânanda-âtmaka. In the second passage the words sarva-gandha, &c., mean that the Lord enjoys all odours, &c.

Fifteenth Khanda.

Mantra 1.

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति दिशो ह्यस्य स्रक्तयो द्यौरस्योत्तरं बिलꣳ स एष कोशो वसुधानस्तस्मिन्विश्वमिदꣳ श्रितम् ॥१॥

अन्तरिक्ष-उदरः Antarikṣa-udaraḥ, he in whose belly (udara) is contained the whole Intermeditate (antarikṣa) region or the astral plane. कोशः Kośaḥ, treasure-chest: but it here means the Lord, because he is ka or all-joy; and uśa or Will or the Bliss-and-Will. भूमिः Bhûmiḥ, the earth. बुध्नः Budhnaḥ, bottom, the sole of the feet. Bhûmi-budhna means he who has the earth as his foot-stool. Or the earth is under his feet. न जीर्यति Na jîryati, does not decay, or grow old. The Lord has a body, but it never decays or grows old. दिशः Diśaḥ, the quarters. हि Hi, verily. अस्य Asya, his. स्रक्तयः Sraktayaḥ, branches or arms, hands; that is, the four quarters are contained in his four arms. The word sraktayaḥ is the nominative plural of srakti, but it is to be construed

here as locative plural, sraktiṣu, *i.e.*, *in* His arms. Similarly other words also in this verse which are in the nominative case are to be construed in the locative. द्यौः Dyauḥ, the heaven. अस्य Asya, His. उत्तरबिलम् Uttara-bilam, the upper aperture, the brahmarandhra. The cavity in the head, the seat of the soul. सः Saḥ, that. एषः Esaḥ, this. कोशः Kośaḥ, the Joy-Will. वसुधानः Vasudhânaḥ, the receptacle (dhâna, that in which anything is contained dhîyate) of the gods (Vasu=devas in general). सर्वम् Sarvam, the whole universe. इदम् Idam, this. श्रितम् Śritam, refuged.

1. The Lord Joy-Will has the Intermediate regions in His stomach; the Earth under the soles of His feet; and His body never grows old. The four quarters are contained within His four arms, the heavens in the cavity of His head. This Joy-Will is the receptacle of all the devas, and the whole universe is refuged in Him.—203.

MANTRA 2.

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी नाम प्रतीची सुभूतानामोदीची तासां वायुर्वत्सः स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोदꣳ रोदिति सोऽहमेतमेवं वायुं दिशां वत्सं वेद मापुत्ररोदꣳ रुदम् ॥२॥

तस्य Tasya, His. प्राची Prâchî, east, *i.e.*, the upper right hand. दिक् Dik, the quarter, the hand. जुहूः नाम Juhûr nâma, is called juhû, the giver (juhoti, to give) or the eater (juhoti, to eat) or the destroyer (juhoti, destroys the enemies by His chakra). सहमाना नाम Sahamânâ nâma, called sahamânâ. Mânam means the Vedic knowledge, symbolised by the conch shell, saha means holding. दक्षिणा Dakṣiṇâ, the lower right hand. राज्ञी Râjñî, nâma, called Râjñî. The club is so called because, it is red, or is refulgent with glory. प्रतीची Pratichî, west, the upper left arm, as it contains the western quarter, it is called the west. सुभूता नाम Subhûtâ nâma, called Subhûtâ or exceedingly (su) graceful (bhûti=kânti or grace). It means the lotus also. उदीची Udîchî, the north, *i.e.*, the lower left arm. As it holds the northern quarters it is called the north. The four hands of the Lord hold the four quarters, they also hold dharma or virtue, jñâna or wisdom, vairâgya or world-weariness, and aiśvarya or lordliness. In fact the four ornaments, (the discus, the conch, the club, and the lotus), symbolise these four virtues also. They are the father of Vâyu who possesses these four attributes. तासाम् Tâsâm, of these. वायुः Vâyuḥ, the Christ, the lord Vâyu. वत्सः Vatsaḥ, the calf, the Child. Vâyu is the child of these four arms of the Lord, and has dharma &c. That is, from the arm called Juhû is born dharma, from Sahamânâ is born Jñâna, from Râjñî is born vairâgya;

from Subhûtâ is born aiśvarya. He who knows this gets the following reward. स Sa, he. यः Yaḥ, who. एतम् Etam, this, Vâyu possessing dharma &c. एवम् Evam, thus. वायुं Vâyum, Vâyu. दिशां वत्सम् Diśâm vatsam, the child of the quarters, namely of the four arms of the Lord. The hands are called diś because they teach (deśana) virtue, wisdom, world-weariness, lordliness. वेद Veda, knows. न Na, not. पुत्र रोदम् Putra-rodam, the weeping as a son, being born as a child of some one, and as a little infant. रोदिति Roditi, weeps. *i. e.*, he is not reborn again, but gets mukti. Saḥ, that. Aham, I. Etam, this. Evam, thus. Vâyum, Vâyu. Diśâm vatsam, the child of the quarters, the immaculate born. Veda, knew. मा Mâ, not. Putra-rodam, the child's cry. रुदम् Ruḍam, I wept. This is the speech of the goddess Ramâ.

2. His upper right arm is called the Destroyer (discus); the lower right arm is called the Wisdom-accompanied (conch); the upper left arm is called the Effulgent (gada or club); the lower left arm is called the Very-graceful (lotus). Vâyu is their child. He who knows thus Vâyu to be the child of quarters, (is not reborn and) weeps not again as a child; verily, I (Lakṣmi) knew Vâyu to be thus the child of the quarters and have never wept again as a child of any one.—204.

MANTRA 3.

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना प्राणं प्रपद्येऽमुनाऽमुनाऽमुना भूः प्रपद्येऽमुनाऽमुनाऽमुना भुवः प्रपद्येऽमुनाऽमुनाऽमुना स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥३॥

अरिष्टम् Ariṣṭam, imperishable. कोशम् Kośam, the Joy-Will. प्रपद्ये Prapadye, I adore, I turn to, I take refuge. I have attained Him also; not through any merit of my own, but through his grace alone. अमुना Amunâ, through His grace: amunâ is repeated thrice, to show that the grace is the chief cause in obtaining the Lord. प्राणम् Prâṇam, the Life, the Leader (praṇetâ) the Saviour. It is the name of Vâsudeva. भूः Bhûḥ, the adorner, he who adorns us with wisdom. It is the name of Saṅkarṣaṇa. भुवः Bhuvaḥ, the Life-giver, it is the name of Pradyumna. Prapadye, I have attained. Amunâ, through His grace. स्वर Svar, the bliss, the giver of joy and bliss, it is the name of Aniruddha. Prapadye, I have attained through his grace.

3. I adore the Imperishable Lord of joy and will, yea I have attained Him, merely through His grace, verily through His grace, through His grace. I adore the Lord

Prâṇa (Vâsudeva), yea I have attained Him, through His grace, through His grace, through His grace. I adore the Lord Bhûḥ (Saṅkarṣaṇa) and have attained Him, through His grace, through His grace, through His grace. I adore and have attained the Lord Bhuvaḥ (Pradyumna), through His grace, through His grace, through His grace. I adore and have attained the Lord Svar (Aniruddha), through His grace, through His grace, through His grace.—205.

MANTRA 4.

स यदवोचं प्राणं प्रपद्य इति प्राणो व इदꣳ सर्वं भूतं यदिदं किंच तमेव तत्प्रापत्सि ॥४॥

अथ Atha, now. **यत्** Yat, what. **अवोचम्** Avocham, I have said. **प्राणम्** Prâṇam, Praṇa, the Lord called Vâsudeva. **प्रपद्ये** Prapadye, I adore. **इति** Iti, thus. Prâṇaḥ, life and vai, verily. **इदम्** Idam, this. **सर्वं** Sarvam, all. **भूतम्** Bhutam, full, element, the fountain of all incarnation, such as fish &c. **यत्** Yat, what. **इदम्** Idam, this. **किंच** Kiṃcha, whatever. **तम्** Tam, Him, Vâsudeva, not different from His Avatâra. **एव** Eva, alone. Tat, that. **प्राप्स्यथ** Prâpsyatha, you will obtain.

4. When I said "I adore Prâṇa" I meant all that which is full is verily Prâṇa alone, (and because it is so, therefore) worship (O men) this Prâṇa and you will obtain Him.—206.

MANTRA 5.

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम् ॥५॥

Atha, now. Yat, what. Avocham, I said. Bhûḥ Prapadye, I adore Bhû. Iti, thus. Pṛithivîm Prapadye, I adore the Lord called Pṛithivî, the great expanse. Antarikṣam Prapadye, I adore the Lord called Antarikṣa, the seer within. Divam Prapadye, I adore the Lord called Divam the sportful. Iti, thus. Evam, alone. Tat, that. Avocham, I said.

5. When I said "I adore Bhû" I meant I adore the Lord who is in the earth, who is in the intermediate region, who is in heaven. This alone is what I meant.—207.

Note:—Therefore you also adore the Lord who pervades the three worlds, who bears also the names of those worlds, and is called Saṅkarṣaṇa. Pṛithivî when applied to the Lord means the Expanse. Antarikṣa similarly applied means 'the seer within,' "the Looker into the hearts of men." Dyu similarly means the Sportful One. By thus worshipping Him you will get Him.

MANTRA 6.

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य आदित्यं प्रपद्य इत्येव तदवोचम् ॥६॥

Atha, now. Yat, what. Avocham, I said. Bhuvaḥ, Bhuva. Prapadye, I adore. Iti, thus. Agni, the eater. Prapadye, I adore, Vâyum Prapadye. I adore Vayu. Âdityam Prapadye, I adore Âditya. Iti, thus; Eva, alone. Tat, that. Avocham, I said.

6. When I said "I adore Bhuva" what I said is I adore the Lord who is in the fire, air, and the sun, and who is designated as Agni, Vâyu and Âditya.—208.

Note :—The words Agni, Vâyu, Âditya are also the names of the Lord. Agni means he who eats or accepts all offerings, Vâyu means he who blows (vâ—to blow) and who gives life (Âyus=life, vâ+âyu=vâyu, the Mover and Life-giver.) Âditya means the taker away of life. Worship the Lord Pradyumna in agni, vâyu and âditya and you will get Him.

MANTRA 7.

अथ यदवोचꣳ स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥७॥

इति पञ्चदशः खण्डः ॥१५॥

Atha, now. Yat, when. Avocham, I said. Svar, the Lord called Svar. Prapadye, I adore. Iti, thus. Ṛig Vedam, the Lord pervading the Ṛig Veda, Prapadye, I adore Yajur Vedam, the Lord pervading the Yajur Veda. Prapadye, I adore. Sâma Veda, the Lord pervading the Sâma Veda. Prapadye, I adore. Iti, thus. Eva, alone. Avocham, I said.

7. When I said I adore Svar, what I said is, I adore the Lord pervading the Ṛig Veda, the Yajur Veda and the Sama Veda. Verily this is what I said.—209.

Note :—The word Ṛig means knowledge, and Veda means giver. Ṛig Veda means the giver of knowledge. Yajus means sacrifice, Veda means teacher. He who teaches men, by His acts, how to sacrifice their petty selves for the higher good is Yajur Veda. Sâma means equality, and Veda means teacher. He who teaches men the great lesson of equality is the Lord called Sâma-Veda. Worship the Lord Aniruddha thus and you will reach Him.

MADHWA'S COMMENTARY.

In the last chapter it was mentioned that the Lord is greater than all the worlds. Lest one should think that He is indefinite like the space and has no organised body, the present chapter shows that He has an organised body, and is Infinite in spite of such body and his arms give birth to the mighty being like Vâyu, and he should be meditated upon as possessing such a body.

It must not be said that the Lord is really formless, and figureless, and a form is given or attributed to him merely for the sake of meditation alone. The Commentator proves by quoting an authority that the Lord has a real body, and not a metaphorical body. The first word that offers any difficulty to the readers is the word koṣa, which literally means a treasure chest. But it has not that meaning here, and so it is first taken up.

The word ka means bliss; and the word usa means wish or will. Viṣṇu is called Koṣa because his nature is joy and will. The intermediate regions are contained in his belly, and the earth within the two soles of his feet. The heaven is within the cavity of his head, and the quarters are contained within his arms. This great Viṣṇu is Undecaying. The Vasus are the hosts of devas, the Lord is the receptacle of all the devas, and therefore he is called Vasudhânam. In Him is refuged the whole universe. His right upper arm contains the eastern quarters and is called Juhu, because it offers sacrifice (hu=to offer sacrifice) and because the Lord Keśava eats with this hand (hu=to eat). The lower right arm of the Lord contains the southern quarters. It is called Sahamâna, because mâna means that which is essentially knowledge, and saṅkha or conch is essentially a symbol of knowledge, and it is held in the lower left arm of the Lord. Or the hand is called juhu because it destroys the daityas with the discus held in it. (Hu=to kill). His upper left arm contains the western quarters. It is called râjñi because it holds the raji or the club or mace. The lower left arm of the Lord holds the northern quarters and as it holds the lotus, it is the holder of the symbol of prosperity, and hence it is called Subhuta or very prosperous. These arms are called diś, because they teach (diś=to teach) virtue, wisdom, world-weariness, and lordliness. From these arms is born the Great Vâyu and therefore he is called the child of the diś or quarters or teaching. From the four arms of Viṣṇu representing virtue, wisdom, world-weariness and lordliness is born Vâyu. He who knows this does not get rebirth, and consequently does not weep as the child of anybody. In other words he transcends birth and death. But being released is eternally happy. Knowing Vâyu the Son of God I have become emancipated from the pangs of rebirths. I have not wept again as the child of any one. I am undying and undecaying through the grace of God alone. Thus I am from beginningless time an eternal free. Thus said Ramâ of yore. I always adore the lord Viṣṇu, the Undecaying, the Supreme bliss, the heart's desire of all. I have attained this through His grace alone, and not through any power of my own. I always worship Keśava as the Leader of all and called Prâṇa (praṇetar=leader). All this appearance or avatâra such as the Fish, &c., is the manifestation of

the Lord Hari. All this avatâra is Viṣṇu undoubtedly. Therefore worship Viṣṇu in all these forms of Fish &c., for every one of them is Viṣṇu and nothing but Viṣṇu. Adore Him O men! thus said Lakṣmi to all creatures.

(The four words prâṇa, bhûh, bhuvaḥ, svar, mean Vâsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Similarly the words pṛithivî &c., are the names of the Lord here. This the Commentator now explains:

Vâsudeva is called prâṇa because he leads (praṇayeta) his devotees to release, Saṅkarṣaṇa is called Bhû because he adorns (bhûṣayeta) them with wisdom. He is called pṛithivî because he dwells in the earth and because he expands his self (pratha=expansion). He is called Antarikṣa because he is in the Intermediate regions, and because he looks into (ikṣan) the hearts (antar) of all. The Lord is in heaven and so he is called dyu; and because he is all-sporting (div=to play). Pradyumna is called Bhuvaḥ because by creating he brings the world into existence (bhwâvayeta). He is called Agni because as the Supreme he really eats everything that is offered in the fire. He is called Vâyu, because he dwells within Vâyu and because he moves (vâti=blows) and he is the life (âyus, life) of this universe. He is called Âditya, because he resides within the sun and because he withdraws (adadâti, takes up) all life within Himself at the time of great latency. He is called Svar, because he is the giver of the highest (su, highest) happiness (var, happiness) and because he is the unrivalled giver of the highest happiness. He is called Ṛigveda, because he teaches (veda, to teach) wisdom (ṛik, knowledge). He is called Yajurveda, because he teaches self-sacrifice (yajus=sacrifice) to all. He is called Sâmaveda, because he teaches equality (sâman, equality) to all. Thus have I described the four-fold essence of Hari. So said Devi Indirâ, while praising the Supreme Hari as above. A female also is spoken of in the masculine gender, if she is as competent as a male person (therefore Lakṣmi is referred to by the masculine *sa* and not *sâ* in the Śruti: sa ya etam evam vâyum diśam vatsam veda and soham etam evam vâyum diśam vatsam veda mâ putra rodam rudam).

Sixteenth Khanda.

Mantra 1.

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विꣳशति वर्षाणि तत्प्रातः-सवनं चतुर्विꣳशत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसव एते हीदꣳ सर्वं वासयन्ति ॥१॥

Puruṣaḥ, the person competent to perform sacrifice. Vâva, always, reverentially. Yajñaḥ, sacrifice. Let a man always meditate reverentially thus:—"I am the sacrifice in this worship of Viṣṇu." Tasya, his. Yâni, which. Chaturviṁśati, twenty-four. Varṣâṇi, years. Tat, that. Prâtaḥsavanam, morning libations. Chaturviṁśati, twenty-four. Akṣarâḥ, syllables. Gâyatrî, Gâyatrî. Gâyatram, belonging to Gâyatrî, or in which the Gâyatrî metre is used. Prâtaḥsavanam, morning libations. Tat, that. Asya, his, of the man as sacrifice. Vasavaḥ, the Devas called Vasus. Anvâyattâḥ, connected with, Lords of. Prâṇaḥ, the senses. Vâva, verily. Vasavaḥ, Vasus. Ete, these. Hâi, indeed, verily. Idam, this. Sarvam, all. Vâsayanti, make to abide. The Jîvas abide in the bodies, so long as the Prâṇas abide therein. Therefore the prâṇas are called Vasus.

1. Let a man meditate always:—"I am sacrifice." That which is the first twenty-four years of his life is the morning libation. The Gâyatrî has twenty-four syllables, the morning libation is offered with Gâyatrî hymns. Of this man-sacrifice the Vasus are the lords. The prâṇas are verily the Vasus, for all these Jîvas abide in the bodies, so long as, the Prâṇas make them so to abide.—210.

MANTRA 2.

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनꣳ सवनमनुसन्ततनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

Tam, him. Chet, if. Etasmin, in this, in this early period of his life. Vayasi, in life. Kiṁchit, anything. Upatapet, should give pain, through fever &c., should ail. Sa brûyât, let him say. Prâṇâ! Vasavaḥ! O! Prânas! O! Vasus! O lords of the senses. Idam, this. Me, my. Prâtas savanam, morning oblation. Mâdhyandina savanam, to the mid-day libation. Anusantanuta, stretch on, extend. Iti, thus. Mâ, not. Aham, I. Prâṇânâm, between the Prâṇas. Vasunâm, between the Vasus. Madhye, between. Yajñaḥ, the sacrifice. Vilopsîya, I may perish, be cut off. Iti, thus, it shows the end of the prayer. Ut ha eva tataḥ eti=udeti eva ha tataḥ. Tataḥ, from that, after such prayer, or after or from that ailment, &c. Udeti, rises up, recovers. Eva, indeed. Agadaḥ, diseaseless, healthy. Ha, verily. Bhavati, becomes.

2. If any illness pain him in this period of his life, let him pray to the Vasus thus:—O! Prâṇas! O! Vasus! unite this my morning period of life with the mid-day

period. Let me, the sacrifice be not cut off while you Prâṇas and Vasus are reigning. Then he recovers from his illness, he recovers from his illness, and becomes free from disease. —211.

MANTRA 3.

अथ यानि चतुश्चत्वारिꣳशद्वर्षाणि तन्माध्यन्दिनꣳ सवनं चतुश्चत्वारिꣳशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यन्दिनꣳ सवनं तदस्य रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीद ꣳ सर्वꣳरोदयन्ति ॥ ३ ॥

Atha, now, Yaḥ, which. Chatuś-chatvâriṁśat, forty-four. Varṣâni, years. Tad, that. Mâdhyandinam savanam, mid-day libation. Chatuś-chatvâriṁśat, forty-four. Akṣarâ, syllables. Triṣṭup, the Triṣṭup metre. Traiṣṭubham, offered with Triṣṭup hymns. Mâdhyandinam savanam, the mid-day libation. Tad asya, that of it. Rudrâ, the Rudras. Anvâyattâ, connected with, lords of. Prâṇaḥ vâva rudrâḥ, the Prâṇas are verily the Rudras. Ete hi idam sarvam, these prâṇas verily all this. Rodayanti, make them cry, cause them to cry.

3. The next forty-four years are the midday libation. The Triṣṭup has forty-four syllables, and the midday libation is offered with Triṣṭup hymns. The Rudras are the lords of this (period of the life of the consecrated man). The Prâṇas are the Rudras, for they make all this to cry when they leave the human body.—212.

MANTRA 4.

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यन्दिनꣳ सवनं तृतीयसवनमनुसन्ततनुतेति माहं प्राणानाꣳ रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

Tam, him. Chet, if. Etasmin, in this. Vayasi, period of life. Kiṁchit, any disease. Upatapet, should cause feverishness. Sa, he. Brûyât, may say. Should pray. Prâṇas, O Prâṇas! Rudras, O Rudras. Idam, this. Me, My. Mâdhyandinam savanam, the midday libation. Tṛitîyam, the third, *i. e.* the evening. Savanam, libation. Anusantanuta, extend, join with. Iti, thus. Mâ, not. Aham, I. Prâṇânâm, between the Prâṇas, Rudrâṇâm, between the Rudras. Madhye, between. Yajñaḥ, I as the sacrifice. Vilopsîya, may be cut off. Iti, thus. Ut ha eva, up, verily, indeed. Tataḥ, from that bed of sickness, or from the effect of that prayer. Eti, rises. Agadaḥ, free from disease. Ha, verily. Bhavati, becomes.

4. If any illness pain him in this period of his life, let him pray to the Rudras thus :—O ! Prâṇas ! O ! Rudras ! unite this my midday period of life with the evening period. Let me the Sacrifice be not cut off, while you Prâṇas and Rudras are reigning. Then he recovers from that illness. And becomes free from disease.—213.

MANTRA 5.

अथ यान्यष्टाचत्वारिꣳशद्वर्षाणि तृतीयसवनमष्टाचत्वारिꣳ-शदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एते हीदꣳसर्वमाददते ॥ ५ ॥

Aṣṭâ-chatvariṁśat, forty-eight. Tṛitîyasavanam, the third libation, the evening libation. Jagatî, the metre called Jagatî. Jâgatam, offered with Jagatî hymns. Âdityas, the Âdityas. He who makes known (adadâti=to make known objects) is called an Âditya. Âdadate, takes up, makes manifest, makes known. The rest of the words are the same as in mantras 1 and 3.

5. The next forty-eight years are the evening libation. The Jagatî has forty-eight syllables, the third libation is offered with Jagatî hymns. The Âdityas are the lords of this period of life. The Prâṇas are the Âdityas, for they manifest (or take up) all this.—214.

MANTRA 6.

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसन्ततनुतेति माहं प्राणानामादित्याना मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ ६ ॥

Âyus, the life period. Anusantanuta, extend to its full length. The rest the same as in mantras 2 and 4, except that Âdityas are substituted for Vasus &c.

6. If any illness pain him in this period of his life, let him pray to the Âdityas thus :—O ! Prâṇas ! O ! Âdityas ! stretch this my evening period of life to its full length. Let me the Sacrifice be not cut off, while ye Prâṇas and Âdityas are reigning. Then he recovers from his illness and becomes free from disease.—215.

Note.—But did any one ever attain by such prayers and meditation to health and 116 years of age? Or is this a mere fancy? The Śruti answers this by quoting the case of the sage Mahidâsa.

MANTRA 7.

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एत-दुपतपसि योऽहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीव-त्प्रह षोडशं वर्षशतं जीवति य एवं वेद ॥ ७ ॥

इति षोडशः खण्डः ॥ १६ ॥

Etad, this, *i. e.* meditation that one's whole life is a sacrifice, and consecrated to God. Ha sma, mere expletives. Vai, indeed. Tad vidvân, the knower of this Puruṣa-sacrifice, this meditation. Âha, said (addressing a disease). The sma may be joined with âha as âha sma. Mahidâsa Aitareyaḥ, the sage Mahidâsa son of Itarâ. Sa, that, certainly. Kim, why. Me, my. Etad, this (body). Upatapasi, afflictest thou, heatest thou, givest pain. Yaḥ, who. Aham, I. Anena, by this (disease or pain). Na, not. Preṣyâmi, I shall die. Iti, thus. Sa, he. Ha, verily. Ṣoḍaśam, sixteen. Varṣa, years. Śatam, hundred. Ajîvat, he lived. Sa, he, he also. Ṣoḍaśam varsa śatam, 116 years. Jîvati, lives. Yaḥ, who. Evam, thus. Veda, knows, meditates thus.

7. Mahidâsa the son of Itara, who knew this meditation, thus addressed a disease :—'Why vainly troublest thou me, as I shall not die by thee?' He lived a hundred and sixteen years. He too who knows this, lives on to a hundred and sixteen years.—216.

MADHVA'S COMMENTARY.

Meditations are many and life is short, subject to ailments. The present chapter teaches how to prolong life and ward off diseases, it takes the whole life of man as a sacrifice; and as an ordinary sacrifice is divided into three periods, morning, mid-day and evening, so the life of man is divided into three periods youth, manhood, and old age, consisting of twenty-four, forty-four, and forty-eight years respectively, in all 116 years.

Let a man always meditate with reverence and love thinking "I am the sacrificed in this worship of the Lord." The 116 years of man's life is divided into three sacrificial periods. The first twenty-four years of his life is the morning libation. If he falls ill during this period, he should pray to the Vasus and ward off disease. The middle 44 years, are said to be the midday oblation, wherein he must worship the Rudras to ward off all disease and death. The last 48 years of his life are the evening libation, in which he should pray to the Âdityas when ill, and thus ward off disease and death. Thus it is written in the Sarva-Yajña.

(The word Mahidâsa occurs in this chapter, and is an ambiguous word. There was an avatâra of the Lord called Mahidâsa, just as an avatâra was called Kṛiṣṇa. Now curiously enough, both these names occur in this Upaniṣad. Mahidâsa in this chapter, and Kṛiṣṇa Devaki-putra in the next chapter. These however do not refer to the avatâras, but to different persons.)

The Mahidâsa is a different person and so also is the Kṛiṣṇa of the next chapter. The Mahidâsa here is an Aitareya, and Kṛiṣṇa Devki-putra is not the avatâra Śri Kṛiṣṇa. Similarly the Kapila mentioned in this Upaniṣad is different from the avatâra of that name.

Says an objector :—"But this is rather arbitrary. Had there been merely similarity of names, you might have said they were different persons, from the avatâras of those names. But the similarity extends further than this, Mahidâsa the Avatâra was the son of Itarâ, and so the Mahidâsa here is also called the son of Itarâ, for Aitareya means he whose mother is Itarâ. Similarly the avatâra Kṛiṣṇa was the son of Devaki, and the Kṛiṣṇa of the Upaniṣad here is also called the son of Devaki. Similarly Kapila the avatâra had a disciple called Âsuri, and the Kapila of the Upaniṣad has also a disciple called Âsuri. These coincidences are to say the least very curious." To this the Commentator replies :—

These three persons had performed high and strict penance in ancient times, and had obtained a boon from Brahmâ, the Parameṣṭhin, to this effect, that two of them should get the names of the avatâras, in their next lives, and the names of their mothers should also be the same as the names of the mothers of Viṣṇu. While Kapila asked the boon that his disciples and disciples of his disciples should have the same names as the disciples, &c., of the avatâra Kapila. They further asked that their names should be immortalised by being recorded in the Vedas. Brahmâ, the Grand Sire of all creatures, granted this boon to them. Therefore, it is that these three well-known Ṛisis bear not only the names of divine incarnations, but the names of their mothers and disciples, &c., are also similar. In the Kalikâ Purâṇa also we find the same account of this curious coincidence :—

"Mahidâsa, the son of Itarâ, mentioned in the Bahvricha Upaniṣad is the Lord Viṣṇu Himself directly: while there was another Mahidâsa son of Itarâ who was a sage. Similarly Kriṣṇa called Vâsudeva is the Supreme Spirit Himself; while there was another person called Kriṣṇa Devaki-putra mentioned in the Upaniṣad. Kapila called Vâsudeva is the Lord Nârâyâna Himself; while Kapila is the name of a sage also, and whose pupils were also called Âsuri &c. The sage Mahidâsa lived for 116 years by learning the secret doctrine taught in the Upaniṣad; the sage Kriṣṇa Devaki-putra was the disciple of Ghora Aṅgiras, the sage Kapila

was the founder of the perverse doctrine (atheistic Sâṅkhya). These three obtained boon from Brahmâ the Parameṣṭhin, and thus came to possess names similar to those of the avatâras, and became famous by realising their desires and enjoyed happiness." Thus in the Kalikâ.

SEVENTEENTH KHANDA.

MANTRA 1.

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः ॥ १ ॥

स Sa, he, the adhikârî described in the last Khaṇḍa who has consecrated his life to God. **यत्** Yat, what, if. **अशिशिषति** Aśiśiṣati, hungers, desires to eat. **यत्** Yat, if, what. **पिपासति** Pipâsati, desires to drink, thrists. **यत्** Yat, what. **न** Na, not. **रमते** Ramate, enjoys. Na ramate, abstains from pleasures: does not get joy by exertion or activity. **ताः** Tâḥ, those. **अस्य** Asya, his; of this consecrated person. **दीक्षाः** Dikṣâḥ, initiation.

1. When (the aspirant) hungers, thirsts and abstains from pleasures, let him meditate (imagine) that he is undergoing (the travails of) initiation—217.

Note.—The aspirant typifying Sacrifice is compared to initiation, because it is preliminary to the performance of the sacrifice, or because it is a state of pain, from which the sacrifice releases the person. Since every act of the aspirant must be a sacrifice, this Khaṇḍa shows what act resembles what part of the sacrifice. This is a mental method of performing a sacrifice.

MANTRA 2.

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

अथ Atha, next. **यत्** Yat, when. **अश्नाति** Aśnâti, eats. **यत्** Yat, when. **पिबति** Pibati, drinks. **यत्** Yat, when. **रमते** Ramate, enjoys pleasures by obtaining desired objects. **तद्** Tad, that. **उपसदैः** Upasadaiḥ, with the upasada rites. **एति** Eti, goes. Upasadaiḥ eti=has equality with or is similar to the upasada rites. The word **समानताम्** Samânatâm is the subject understood to the verb eti. The upasada ceremonies are performed after the initiation, and hence its similarity with the eating &c., of the aspirant.

2. When (an aspirant) eats, or drinks or enjoys pleasures let him meditate that he is performing the Upasadas.—218.

MANTRA 3.

अथ यद्धसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैव तदेति ॥ ३ ॥

अथ Atha, next. यत् Yat, when. हसति Hasati, he laughs. यत् Yat, when. जक्षति Jakṣati, he eats, or feeds. यत् Yat, When. मैथुनं Maithunam, copulation. चरति Charati, performs. Maithunam charati, enjoys the delight of company. स्तुतशस्त्रैः Stuta śastraiḥ, with the Stuta śastras, praise chants sung in sacrifices. Stutas are the singing of the Sâman hymns; and śastras are the reciting of eulogistic verses. The laughing &c., of the aspirant are likened to this part of the sacrifice. The similarity consists in the utterance of sound. As laughing, eating, &c., are accompanied by sound, so also the hymns and recitals. एव Eva, indeed तदा Tadâ, then. Eti, becomes similar.

3. When an aspirant amuses another, or feeds another, or gives delight to another by his company, (let him) meditate that he is singing the stutas and reciting the śastras.—219.

MANTRA 4.

अथ यत्तपो दानमार्जवमहिꣳसासत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

अथ Atha, next. यत् Yat, when. तपः Tapaḥ, austerity, physical emaciation of the body, or study of scriptures. दानम् Dânam, gift, charity to the proper person from honest earnings. आर्जवम् Ârjavam, straight forwardness: harmony between the thought, words and deeds in all the matters. अहिंसा Ahiṁsa, non-injury to any living being. सत्यवचनम् Satya-vachanam, true speech. इति Iti, thus. ताः Tâḥ, these. अस्य Asya, his, aspirant's. दक्षिणाः Dakṣiṇaḥ, fee, as no sacrifice is complete unless the fee is paid to the officiating priest, so all human activities, if not accompained by tapas, dânam &c., are imperfect and produce no merit.

4. Austerity, charity, simplicity, kindness and truthfulness form his fee. (Let the aspirant have these as his fee in the mental sacrifice).—220.

Note.—The first three verses described the three sorts of activities: the first verse described the activities of repression, not eating (fasting), not drinking, and generally renouncing all delights. The second verse described the activities of expression—eating, drinking and enjoying pleasures or self-seeking activities. The third verse describes the altruistic activities, making others happy. The fourth verse now describes the higher spiritual activities of man.

MANTRA 5.

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवास्यावभृथः ॥ ५ ॥

[ददाति. Dadâti, gives. आत्मदक्षिणं Âtmadakṣiṇam, the Self as fee. वै Vai, verily. एतद् Etad, this. यत् Yat, which. सत्रम् Satram, sacrificial session. In

this sacrificial session he gives himself as fee. These words are found in the Madhva's text as printed in the Kumbakonam series. But it is not found in other editions of the Upaniṣad, nor has the Commentator explained it.] तस्मात् Tasmât, therefore. आहुः Âhuḥ, they say. सोष्यति Soṣyati, will be born or will give birth. असोष्ट Asoṣṭa, is born or has given birth. इति Iti, thus. पुनरुत्पादनम् Punarutpâdanam, the new birth, rebirth, reproduction. एव Eva, even. अस्य Asya, his. तद् Tad, his. मरणम् Maraṇam, death. एव Eva, even. अवभृथः Avabhṛithaḥ, the final both at the end of a sacrifice.

5. Thefore when they say "she will give birth" or "she has given birth," that is his rebirth. His death is the last sacrificial bath.—221.

Note.—In a sacrifice when the soma juice is extracted, expressions like soṣyati "will be extracted," asoṣṭa "has been extracted," are used. What are the correspondences to this in Man-sacrifice? The correspondences consist in the birth of an actual son to the Man. When a son is going to be born to a man, people say "His wife will give birth soṣyati." When a son is born, they say "Asoṣṭa she has given birth." Thus there is a similarity of expression. The birth of the son is really the rebirth of the man, for he is reproduced in his son. In actual sacrifice, people say "Devadatta will pour out (soṣyati) soma", and when soma is extracted they say "Devadatta has poured out (asoṣṭa) the soma." The very same words are used here also. The birth of a man from his father is his first birth; his begetting a son is his second birth, punar-utpâdanam, reproduction, for the son reproduces the father. The body of the son is a portion of the body of the father.

But what corresponds to the Avabhṛitha bath? When a sacrifice comes to an end the sacrificer bathes: this last bath is called Avabhṛitha. The Death of the Man corresponds to this final bath; as the bath is the culminating point of the Yajña; so death is the culminating point of a Man's life.

MANTRA 6.

तद्धैतद्घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाचा-पिपास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्य च्युतमसि प्राणसंशितमसीति तत्रैते द्वे ऋचौ भवतः ॥ ६ ॥

तद् Tat, that, namely the meditation taught in the previous Khaṇḍa. ह Ha, verily. एतद् Etad, this, the meditation taught in the present Khaṇḍa—the Man as sacrifice. घोरः आङ्गिरसः Ghoraḥ âṅgirasaḥ the sage called Ghora of the clan of Aṅgirâ. कृष्णाय Kṛiṣṇâya, to Kṛiṣṇa, a sage. देवकीपुत्राय Devakîputrâya, the son of Devakî. उक्त्वा Uktvâ, having communicated. उवाच Uvâcha, told the following method of worshipping the Lord. अपिपासः Apipâsaḥ without thirst (for other methods), fully satisfied. Another reading is pipâsaḥ eva, he became thirsty. एव Eva, indeed *i.e.*, got the initiation. बभूव Babhûva became. Had unwavering faith in this meditation. स Sa, he. अन्तवेलायाम् Antavelâyam, at the time of end. एतद् त्रयम् Etad trayam, those three sacred formulæ. प्रतिपद्येत Pratipadyeta, let a man take refuge: meditate upon (these three). अक्षितम् असि

Akṣitam asi, Thou art the Imperishable. अच्युतम् असि Achyutam asi, Thou art the Unchangeable. प्राणसंशितम् असि Prâṇa saṁśitam asi, Thou art more delightful than life itself. इति Iti, thus. तत्र Tatra, on this subject. एते Ete, these. द्वे Dve, two. ऋचौ Ṛichau Ṛik verses. भवतः Bhavataḥ, are.

6. Ghora of the of clan Aṅgirâ having communicated that and this to Kriṣṇa the son of Devakî—and he never thirsted again for other knowledge—said: "Let a person when his end approaches, meditate on these three attributes of the Lord: (saying) "Thou art the Imperishable, Thou art the unchangeable, Thou art Sweeter than life itself." On this subject are the following two Ṛik verses.—222.

Note.—To make this clear, a story is related to illustrate how this meditation was taught and practised by other sages also.

MANTRA 7.

आदित् प्रत्नस्य रेतसो ज्योतिष् पश्यन्ति वासरम् ।
परो यद् इध्यते दिवा ॥ ७ ॥

आत् Ât, from him, through His. इत् It, alone. Through His grace alone. प्रत्नस्य Pratnasya, of the Ancient (of days). Of the Beginningless. रेतसः Retasaḥ, of the Lord whose nature is delight (rati). ज्योतिष Jyotiṣ, the Light. पश्यन्ति Paśyanti, see; (the wise see). The word sûrayaḥ "the Wise Ones" is understood as nominative. वासरम् Vâsaram, the Home of Delight. Literally He who gives delight (ra) by Dwelling (vâsa) within the Soul. परः Paraḥ, beyond: In the Beyond: *i. e.* in Vaikuṇṭha. यत् Yat, what. इध्यते Idhyate, shines: grows: increases: that always shines as full. दिवा Divâ, beyond the Heaven. Should be construed as an Ablative, दिवः

7. Through His grace alone, (the wise ones) see that pleasant Light of the Ancient Blissful Lord, which shines beyond the Heaven.—(Ṛig Veda VIII. 6,30).—223.

MANTRA 8.

उद्वयम् तमसस्परि ज्योतिष्पश्यन्त उत्तरं स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥

इति सप्तदशः खण्डः ॥ १७ ॥

उत् Ut, the High one: the Light called Ut. See Mantra I. 6, 7 of Part I. where Ut is described as the name of the Lord. If taken as a particle it is to be construed with aganmaḥ; *i. e.* udaganmaḥ. वयम् Vayam, we. तमसः tamasaḥ, (beyond) darkness, ignorance. Tamas is the name of Durgâ also. परि Pari, fully: should be construed with paśyantaḥ, *i. e.* pari paśyantaḥ. ज्योतिष Jyotiṣ,

the light. पश्यन्तः Paśyantaḥ, (fully) seeing. उत्तरम् Uttaram, the higher. स्वः Svaḥ, the joy: Paśyantaḥ, seeing. Uttaram, the higher. Uttaram, the higher. देवं Devam, the God. देवत्रा Devatrâ, among the Gods. The God of gods. सूर्यम् Sûryam, the Sun; the Goal of the Wise (Sûribhiḥ prâpya). अगन्मः Aganmaḥ, we have obtained ज्योतिष् Jyotiṣ, Light. उत्तमम् Uttamam, the highest.

8. We seeing fully the higher Light, the delightful higher Light, have come out of darkness. We have obtained the Goal of the Wise, the God of gods, the Highest Light, called Ut, yea the Highest Light. (Ṛig Veda I. 50. 10).—224.

MADHVA'S COMMENTARY.

Note.—Man has been compared to a Sacrifice. In an ordinary sacrifice, there is Dîkṣâ or initiation—the performer has to fast and abstain from all worldly pleasures the day before—after initiation there is the ceremony of the Upasadas when the performer breaks the fast and takes food, then in ordinary Yajña there are music, singing of hymns and the recitation of Sacred Books (Stuta Śastra); then gift is made to the officiating priests (daksiṇâ). When Soma juice is going to be extracted in the actual sacrifice, the expression Soṣyati "will be extracted or will give birth" is used. Similarly when it has been extracted the word "asoṣṭa" "has been extracted or has given birth" is used. Lastly when the sacrifice is completed, there is the finishing bath called the Avabhṛitha. In the allegory of the Man as the Sacrifice, what things correspond to these various acts and expressions of an ordinary sacrifice? The present Khaṇḍa answers that. Madhva explains this Khaṇḍa by an extract from the Sat Tattva.

It is thus in the Sat Tattva:—In the allegory of Man as Sacrifice, the Initiation (Dîkṣâ) corresponds to the state when he is hungry, thirsty and enjoys no pleasures. The Upasada is said to be the state when he eats, drinks and enjoys himself. The stuta śastra (the chanting of hymns and reciting the scriptures) is when he amuses, feeds and is in union with another. The fee is the austerity, charity, the straightforwardness, kindness, the truthfulness. When his wife is *enciente*, people say soṣyati "she will give birth," when a child is born, they say asoṣta, "she has given birth": thus these correspond to the use of such expressions in the actual Yajña. The birth of a son is in fact the second birth of the man, his first birth being from his father. Inasmuch as the son reproduces him, he is said to be his second birth. The final sacrificial bath corresponds to the death of the Man which puts an end to the life—the sacrifice.

When his death approaches, let the man thus meditate on the Lord, uttering these three sentences; "Thou art Imperishable," "Thou art Unchangeable, full of all perfect qualities which never change," "Thou art always more delightful than life itself." Thus it is in the Sat Tattva.

(Mantra 7 explained): The words आदित् consisting of आत् (from Him) and इत् (alone) mean "from him alone," "through His Grace alone." Pratnasya means "of the Ancient," "of the Beginningless, the Eternal."

"Of the Lord." Retasaḥ means "of the delightful—of Him whose form is delight." The wise see the light of the Ancient delightful Lord. Vâsara means "He who delights by dwelling"—the joy-giving Dweller within. "Beyond the heaven," that is, in Vaikuṇṭha: He who shines beyond the Heaven, in the Vaikuṇṭha. Iddhyate means both "shines," and "is manifest in His highest glory." It has already been mentioned before that the Vaikuṇṭha is beyond the Dyu Loka or the Heaven world. See atha yad ataḥ paraḥ &c. (Chhândogya Up. III. 13-7). This Ṛik verse is not applicable to the Sun; for the Solar orb is not "beyond the Heaven."

Note.—Prof. Max. Müller in his note on this verse says that it originally applied to the Sun. It is taken from a hymn addressed to Indra, "who after conquering the dark clouds brings back the light of the sun. When he does that, then the people see again, as the poet says, the daily (vâsaram) light of the old seed (pratnasya retasaḥ) from which the sun rises, which is lighted in heaven." He translates paraḥ yat iddhyate diva by 'which (yat) is lighted (iddhyate) in heaven (paraḥ divâ)." But paraḥ divaḥ cannot mean "*in* heaven," but "beyond heaven"; for the word paraḥ nowhere means *in*. From the most ancient times this verse has been taken to apply to the Supreme Light: and not the Solar orb.

Verse 8. This verse should be thus construed: Uttaram Jyotiḥ Paśyantaḥ Svar, (Ananda Rûpam) Pari Paśyantaḥ Vayam Tamasaḥ Udaganmah—"Seeing the higher light (or rising light), seeing fully this delightful (light) we have come out of darkness." This Uttaram Jyotiḥ—the higher Light—is itself the light of joy, it is the Svar. The repetition (Uttaram Jyotiḥ Paśyantaḥ, and Svar Paśyantaḥ Uttaram) is explanatory, showing that the Light referred to is not the physical light, but svar or joy.

Note.—The Commentator now gives another explanation of this mantra. He first took "Ut," as a participle or adverb qualifying the verb aganmaḥ. Now he takes it as a substantive. Ut is a substantive also meaning the Lord, the Most High.

The verse also means: "We have learnt from Darkness the existence of this Highest Light called Ut the Most High."

Aganmaḥ=we have learnt. The Darkness is the Revealer of this Light. It is the name of Durgâ. She is the Teacher of Divine wisdom. See Kena Upaniṣad where Umâ teaches Indra.

(See Chhândogya I. 6, 7 where it is distinctly said that Ut is the name of the Lord the most High.)

The phrase devatra devam—the *deva* par excellence—the God of gods, among Devas the Deva. The Lord is called Sûrya, because He is the goal of the Sûrîs or Wise, of the Mukta Jivas.

These two Ṛik verses have been explained in the Nârâyaṇīya also in the same way. Thus it says "The seer of this Ṛik meant this: The

joy-giving (retasa=rati rûpam) Highest Light of the Beginningless, (pratnasya=anâdeḥ) Lord Keśava, the Wise see through His grace in their heart. This Light is called Vâsara "the joy-giving Dweller," because by dwelling in the heart it gives all joy. He shines as all-full, always in Vaikuṇṭha which is beyond the heaven. We have fully seen this Light called Ut, having come out of darkness. He is Light, Bliss and Existence the HIGHEST of the HIGHEST among the *highest*. He is the God of gods, indeed the goal of the Wise (Sûri) the Highest Path. Him called Vâsudeva have we attained." This is what the seer of these two Ṛiks meant. Thus it is in the Nârâyaṇîya.

Note.—If this quotation from the Nârâyâṇîya is a genuine one, then Madhva simply follows the old traditional Vâiṣṇava interpretation of these two Ṛiks. The three words Uttaram, Uttaram and Uttamam mean, according to the Nârâyaṇîya Uttamottamasûttamam —the Highest among the highest of the highest.

EIGHTEENTH KHANDA.

MANTRA 1.

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ १ ॥

मनस् Manas, the Mind. The Lord called the Manas, because He is *the* Thinker, and because He is in the *minds* of all—His abode is the Mind. The Lord Nârâyaṇa. **ब्रह्म** Brahma, the Brahman. **उपासीत** Upâsîta, let him meditate. **इति अध्यात्मम्** Iti adhyâtmam this is the subjective: the psychological, the microcosmic. The meditation in which the Lord is worshipped in the Body. **अथ** Atha, next. **अधिदैवतम्** Adhidaivatam, macrocosmic. The meditation on the Lord as indwelling in the cosmic agencies called Devas. **आकाशः** Âkâśaḥ, the Âkâśa, the All-luminous, the All-illumining. Â=all, kâśa=to illumine. The Lord dwelling in the Deva called Âkâśa. **ब्रह्म इति** Brahma iti, the Brahman, thus. Next is taught that the macrocosmic meditation is higher than the microcosmic, because the âkâśa includes the manas. Therefore the âkâśa meditation is meditation of the both microcosmic and macrocosmic. **उभयम्** Ubhayam, both. **आदिष्टम्** Âdiṣṭam, taught. **भवति** Bhavati, becomes. Adhyâtmam cha adhidaivatam cha, the microcosmic and the macrocosmic.

1. Let one meditate on the Brahman as (dwelling in the Mind and called) Mind; this is microcosmic meditation. Next the macrocosmic—(let one meditate on) Brahman as (dwelling in Âkâśa and called) Âkâśa the All-illumining. By this latter both meditations have been

taught—the microcosmic and the macrocosmic (because the âkâśa includes the manas).—225.

MANTRA 2.

तदेतच्चतुष्पाद्ब्रह्म वाक् पादः प्राणः पादश्चक्षुः पादः श्रोत्रं पाद इत्यध्यात्ममथाधिदैवतमाग्निः पादो वायुः पाद आदित्यः पादो दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

तत् Tat, that, the Microcosmic Lord. **एतत्** Etat, this, the Macrocosmic Lord. **चतुष्पात्** Chatuṣpât, four-footed, having four aspects called Vâsudeva, &c. **ब्रह्म** Brahma, the Brahman. **वाक् पादः** Vâk pâdaḥ, the speech is one foot. The aspect called Vâsudeva dwelling in speech function of the mind, and called also therefore Vâk or speech. **प्राणः पादः** Prâṇaḥ Pâdaḥ, the Prâṇa is one foot. The aspect called Saṅkarṣaṇa dwellIng in the Prâṇa function of the mind, and called also Prâṇa—the best (pra) leader (ṇetri). **चक्षुः पादः** Chakṣuḥ Pâdaḥ, the eye is one foot. The aspect called Pradyumna dwelling in the eye, and called also the chakṣu the Seer (√chakṣa=to see, to observe). **श्रोत्रम् पादः** Śrotram pâdaḥ, the ear is one foot. The aspect called Aniruddha dwelling in the ear, and called also the Śrotra, the Hearer. **इति अध्यात्मम्** Iti adhyâtmam, thus the microcosmic. **अथ अधिदैवतम्** Atha Adhidaivatam, next the macrocosmic. **अग्निः** Agniḥ, Pâdaḥ, the fire is one foot. The aspect called Vâsudeva dwelling in fire, and called Agni, because He is the Leader (ṇa) of all organs (aṅga). **वायुः** Vâyuḥ Pâdaḥ, the Vâyu is one foot. The aspect called Śaṅkarṣaṇa dwelling in the air and called Vâyu, because He is the essence of wisdom (**वा**) and Life (**आयु**) Vâ+âyuḥ=vâyuḥ Wisdom-Life. **आदित्यः** Âdityaḥ. Pâdaḥ, the sun is one foot. The aspect called Pradyumna, dwelling in the sun, and called Âditya, because He takes up (âdana) all things. **दिशः** Diśah, the directions are one foot. The aspect of the Lord called Aniruddha, dwelling in the quarters and called also Diś because He is the director of all (deśana=directing, teaching). He teaches the law of duty and the highest wisdom. The knowledge of the macrocosmic feet is higher than the knowledge of the microcosmic feet: hence the Śruti says.—

Ubhayam eva âdiṣṭam bhavati adhyâtmam cha adhidaivatam cha—both become taught, the microcosmic and the macrocosmic (when the latter is known, for it includes the former).

2. The Brahman who is both that and this (the microcosmic and macrocosmic) has four feet, (Vâsudeva the Lord of) speech is one foot, (Saṅkarṣaṇa the Lord of) breath is one foot, (Pradyumna the Lord of) the eye is one foot, and (Aniruddha the Lord of) the ear is one foot—so much the microcosmic. Then the macrocosmic. (Vâsudeva

dwelling in) Fire is one foot, (Saṅkarṣaṇa dwelling in) Air is one foot, (Pradyumna dwelling in the) Sun is one foot, (Aniruddha dwelling in) the Directions is one foot. Thus both the microcosmic and macrocosmic worship become taught (by the worship of the latter alone).—226.

Note.—If these words Vâk, &c., be taken as the names of the Lord, then the verse should be translated thus:—

This double aspected Brahman has four feet. The Revealer is one foot, the Leader is one foot, the Seer is one foot, the Heaven is one foot. This is microcosmic. Next the macrocosmic. The Ruler of the organs is one foot, the Wisdom-Life is one foot, the Taker-up-of-all is one foot, the Teacher is one foot. Thus both become taught or known, the microcosmic and the macrocosmic (when the macrocosmic meditation is done).

The next mantras describe in detail the fact how the macrocosmic includes the microcosmic and what are the correspondences.

MANTRA 3.

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषो भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ३ ॥

वाक् Vâk, the speech. The Lord called Vâk. **एव** Eva, indeed. **ब्रह्मणः** Brahmaṇaḥ, of the Brahman. **चतुर्थः** Chaturthaḥ, pâdaḥ, the fourth foot. **सः** Saḥ, that (is the foot which is in fire also). **अग्निना** Agninâ, with fire, with the Lord called Agni. **ज्योतिषा** Jyotiṣâ, with the light, with the Luminous, with Vâsudeva. **भाति** Bhâti, shines. Cha, and. **तपति** Tapati, heats. The word "sinners" is understood here. The Lord illumines (bhâti) the intellect of the good, and burns (tapati) the sins of the wicked. He who knows this two-fold activity of the Lord gets the following reward. **भाति** Bhâti, shines. Cha, and. **तपति** Tapati, burns away (his ignorance). **कीर्त्या** Kîrtyâ, through celebrity, through wisdom. **यशसा** Yaśasâ, through fame, through delight. These qualify the word Brahma-varchasa. **ब्रह्मवर्चसेन** Brahma-varchasena, through Brahmic power, the glory of countenance. Madhva explains this word differently. Varchasa is a compound word; var=choosing (the Lord), reaching the Lord; cha=châyita, manifestation of the salvation. The whole word Brahma-Varchasa would thus mean, the attainment of the Lord and the getting of salvation (Release). **यः** Yaḥ, who, **एवं** Evam, thus, **वेद** Veda, knows or worships.

3. Speech which is the fourth foot of Brahman is indeed (the Agni). With Agni and with Light, He shines and he burns. He who meditates on Him thus also shines and burns, and attains the Lord Brahman and gets Release consisting of Wisdom and Joy.—227.

Note.—The fourth foot of Brahman, called Speech Vâsudeva is indeed in the Agni also. As Agni (Fire) He burns (the sins of the Wicked), as Light He shines and illumines (the intellect of the Good). He who worships thus, attains and gets Release, which is Wisdom and Joy; and thus he shines, and burns (away his ignorance).

Note.—The words in the remaining verses are the same, except that Prâṇa is identified with Vâyu; chakṣuḥ has its correspondence with the Sun, the Ear with the Quarters. The Lord dwelling in these functions of the Mind is the same Lord who is in the external activities of the cosmos. The meaning of the words is therefore not repeated.

MANTRA 4.

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ४ ॥

4. Breath which is the fourth foot of Brahman is indeed the Vâyu. With Vâyu and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Joy and Wisdom Eternal.—228.

MANTRA 5.

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ५ ॥

5. The Eye which is the fourth foot of Brahman is indeed the Âditya. With Âditya and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Wisdom and Joy Eternal.—229.

MANTRA 6.

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ६ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

6. The Ear which is the fourth foot of Brahman is indeed the Quarters. With the Quarters and with Light

He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance, &c.), and attaining Brahman gets Release which is Wisdom and Joy Eternal—yea Wisdom and Joy Eternal.—230.

MADHWA'S COMMENTARY.

Note.—In the last Khaṇḍa was taught the secret of attaining long life and warding off disease. This Khaṇḍa teaches that having obtained full term of life, one should employ it usefully in worshipping the Lord in His two aspects, the In-dwelling Spirit in man, and the Oversoul of the Universe. It is by such worship that mukti and happiness is attained. The words manas, &c., used in this Khaṇḍa do not mean the human mind, &c., but they are the names of the Lord. Madhva proves it by quoting the same authority.

The God (Deva) who abides in Mind (Manas) is indeed the Lord Nârâyaṇa himself directly. He is called Manas, because He is *the* Thinker (or the Thinking Principle. Or because He is the object of thinking or meditation of all). He is called Âkâśa because He illumines (Kâśa) everything fully (â = completely). He dwells in the (Devas of) speech and the rest, and in the (Devas of) fire and the rest, under His (four) aspects of Vâsudeva, &c., (Saṇkarṣaṇa, Pradyumna and Aniruddha). Dwelling in these, He alone is verily designated by these names of Vâk (speech), Agni (Fire), &c. Along with (the Deva of) Fire and dwelling in Him, this Lord God (Îśa) verily shines, and He it is who burns (the ignorance of) the wicked.

He who knows this Lord of Lords (Îśéśa) thus, gets *yaśas* which consits of knowledge and happiness, and Kîrti or celebrity and after attaining Brahman, he becomes one of the Elects (or the Perfects, vara); and gets Release also. Thus he (too) shines out and burns up his own ignorance, &c., (as the Lord shines and burns up the ignorance of the wicked). Thus it is said in the same work.

Note.—The word Brahma varchasa has been a stumbling block to scholars. Max-müller translates it as the glory of countenance. Madhva breaks it up into three words—(1) Brahma or God Viṣṇu, (2) vara = election, attainment, (3) chas = getting mukti. The whole would thus mean reaching God, becoming an Elect, and getting Mukti. Every one reaches Brahman in deep sleep, and may be said to be a Brahmavara or Brahma-attained. But there he is not conscious of it, and it is not the state of Mukti. Vara moreover is taken in two senses: reaching (Brahman), and secondly elected (by Brahman). In the second meaning the deep sleeper cannot be said a Brahmavara. But a deep sleeper can never be a Brahmavarchas or one who is *consciously* in Brahman and has got release. Brahma-varchas therefore means one who has attained the perfection of his own form (svarûpa) by the mere grace or election by the Lord Viṣṇu. This doctrine of election is perhaps not peculiar to Madhva.

Nineteenth Khanda

Mantra 1.

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसी-त्तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥१॥

आदित्यः Âdityaḥ, the Sun. The Lord dwelling in the sun and called Âditya. Because he takes up (âdâna) every thing, withdraws them into him self in the Pralaya or the great latency, he is called Âditya. **ब्रह्म** Brahma, the Supreme Brahman. **इति** Iti, thus. **आदेशः** Âdeśaḥ, teaching. This is the teaching, "meditate on the Lord who is called Âditya and who dwells in the sun." **तस्य** Tasya, his, of the Lord inside the sun. **उप** Upa, reason, for the sake of showing his fitness as an object of meditation (upâsanâ). **व्याख्यानम्** Vyâkhyânam, explanation. The Lord may be worshipped everywhere, why particularly in the sun? Because by such meditation one can attain the knowledge of all the Vedas (the Laws of nature). If one wishes to learn all the laws of nature he should meditate on the Lord as Âditya. The word "sṛiṣṭeḥ=*of creation*," is to be supplied to complete the sentence. The explanation of *of creation* also will be given in this Khaṇḍa. The latter part of the verse shows what is the Primal cause of creation. **असत्** Asat, Non-Being. The Un-known. √sad= to know; asad=not-known. The Great Un-known. The Lord is not known by the ignorant and therefore He is called the Un-known. **एव** Eva, alone. **इदम्** Idam, of this (world). **अग्रे** Agre, in the beginning, in the state of Latency or Pralaya. **आसीत्** Âsît, was. **तत्** Tat, that (Un-known Brahman). **सत्** Sat, Being, the Known (by the wise, as Vâsudeva). **तत्** Tat, that, the Form called Vâsudeva. **समभवत्** Sam abhavat, united with (Mâyâ). Mâyâ also existed in that great latency. **तत्** Tat, from that (union). **आ** Â, up to. **अण्डम्** Aṇḍam, the (cosmic) Egg: beginning from Brahmâ called the Pum or the First Male, the tattvas like mahat, &c., up to the organised cosmos called the Egg. **निरवर्तत** Niravartata, were produced, not only *up to* the Egg were produced, but the Egg also was produced. **तत्** Tat, that (Egg). **संवत्सरस्य** Saṁvatsarasya, for (the period of) one year. **मात्रां** Mâtrâm, period, the length of time, the *measure* as given in other works. **अशयत** Aśayata, lay, remained dormant, did not break up. **तत्** Tat=**ततः** Tataḥ, after that (period of one year). **निरभिद्यत** Nirabhidyata, broke open. It was not actual breaking open, for the cosmic Egg still exists as an entire *whole*, but its contents divided themselves into two parts, the Upper and the Lower, like the two halves of an egg. **ते** Te, these two (halves). **आण्ड-कपाले** Âṇḍa-Kapâle, the shells if the egg. **रजतं** Rajataṁ, silver. Cha, and. **सुवर्णम्** Suvarṇam, gold. Cha, and. **अभवताम्** Abhavatam, became.

1. This is the teaching "let one meditate upon the Lord dwelling in the Sun as the Supreme Brahman." (There

is now given) the reason for this (meditation) and an explanation (of creation) The Unknown alone existed when this (world) was (in Latency) in the beginning (of creation). That Unknown became the Known. That Known (called Vâsudeva) united with (Mâyâ). From that (union) were produced (all beings from Brahmâ) down to the Egg. That Egg lay for the time of one year. After that (period) it (as if) broke open. The two shells of the egg were one of silver and the other of gold.—231.

Note.—The lower one was silvery, and the upper one was golden. May it not mean that the white of the egg was the lower portion, and the yolk (which is yellow and hence golden) became the upper portion.

MANTRA 2.

तद्यद्रजतꣳसेयं पृथिवी यत्सुवर्णꣳसा द्यौर्यज्जरायु ते पर्वता यदुल्बꣳस मेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेयमुदकꣳस समुद्रः ॥ २ ॥

तद् Tad, that. **यत्** Yat, which. **रजतम्** Rajatam, silver, silvery portion of the shell of the Egg. **सा** Sâ, that. **इयम्** Iyam, this. **पृथिवी** Pṛithivî, the earth. The earth is in the silvery portion of the Egg. The Earth includes the physical plane as well as the seven lower planes, the Atala, &c. When we say the universe consists of the three worlds Bhuḥ, Bhuvaḥ and Svaḥ : we include in the word Bhûḥ the physical plane as well as the seven sub-physical planes; and in the word Svar, the Svarga plane proper as well as the higher superheavenly planes like Mahar Janaḥ, &c. **यत्** Yat, what, **सुवर्णम्** Suvarṇam, gold, the golden portion of the shell of the Egg. **सा** Sâ, That. **द्यौः** Dyauḥ, the heaven. The heaven and the higher worlds exist in the upper hemisphere of the shell of the Egg. **यत्** Yat, what. **जरायुः** Jarâyuḥ the outer skin of the Embryo : the placenta : the thick membrane of the white. **ते** Te, they, corresponding to them. **पर्वताः** Parvatâḥ, mountains. **यत्** Yat, what. **उल्बम्** Ulbam, the thin membrane of the yolk. **समेघः** Sameghaḥ, with the clouds. **नीहारः** Nîhâraḥ, the mist. **याः** Yâḥ, what, which. **धमनयः** Dhamanayaḥ, the small viens. **ताः** Tâḥ, they. **नद्यः** Nadyaḥ, the rivers. **यत्** Yat, what. **वास्तेयम्** Vâsteyam, visceral, abdominal. **उदकम्** Udakam, water. **स** Sa, that. **समुद्रः** Samudraḥ, the sea.

2. In the silvery half of the shell (floats) this earth (and all the lower globes) in the golden half, the heaven (and the globes above it). The thick membrane is represented by the mountains, the thin membrane by the fogs

and the clouds. The rivers are as if the small veins, and the sea the visceral water.—232.

MANTRA 3.

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलूलवोऽनूदतिष्ठन्त सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे चैव कामाः ॥ ३ ॥

अथ Atha, next, now. **यत्** Yat, what. **तत्** Tat, in that (egg). **अजायत** Ajâyata, was born. **स** Sa, that: corresponding to that. **असौ** Asau that. **आदित्यः** Âdityaḥ, the Sun. The Lord Janârdana dwelling in the sun and called Âditya. **तं** Tam, Him. **जायमानम्** Jâyamânam, on becoming manifest. **घोषाः** Ghoṣâḥ, shouts: the Vedic mantras like the Gâyatrî. **उलूलवः = उरूरवः** Ululavaḥ, Hallûlujas, Hurrahs, great, infinite and all-pervading. The nominative is to be construed as instrumental, Ghoṣaiḥ Ulûlubhiḥ "with the all-pervading Vedic song like Gâyatrî &c." **अनूदतिष्ठन्** Anûdatiṣṭhan, prayed: adored. **सर्वाणि भूतानि** Sarvâṇi Bhûtâni, all Beings from Brahmâ downwards. **सर्वे च कामाः** Sarvecha Kâmâḥ with all desired objects, nominative construed in the instrumental. The desired objects are the auspicious offerings, things with which pûjâ offerings are made. **तस्मात्** Tasmât, therefore. **तस्य** Tasya, His. **उदयम्** Udayam, rising, **प्रति** Prati, towards. **प्रति अयनम्** Prati Ayanam, at the time of setting. **प्रति अनूत्तिष्ठन्ति** Prati-anu-ut-tiṣṭhanti, daily, constantly pray or offer adoration. Ghoṣa Ulûlavaḥ with all-pervading Vedic chants. Sarvâṇi Bhûtâni, all beings from Brahmâ downwards. Sarve cha kâmâḥ, with all auspicious offerings.

3. Now what was born in that egg is this Âditya. When He became manifest all Beings adored Him with auspicious offerings and hymns of praise. Therefore, whenever He rises or sets, all Beings (even now) adore Him daily with auspicious offerings and hymns of praise.—233.

MANTRA 4.

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेनꣳ साधवो घोषा आ च गच्छेयुरुप च निम्रेडेरन्निम्रेडेरन् ॥ ४ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥ इति तृतीयः प्रपाठकः ॥ ३ ॥

स यः Sa Yaḥ, he who. The well-known Adhikâri. **एतम्** Etam, this (who dwells in the sun). **एवं** Evam, thus (in the manner taught before). **विद्वान्** Vidvân, the knowing, the wise. **आदित्यं** Âdityam, Âditya, Dweller in the sun.

The Lord called Âditya. ब्रह्म Brahma, Brahman. The wise worships Aditya as Brahman because He is in the sun and is named Âditya. उपास्ते Upâste, meditates, worships. एनम् Enam, him, to such Âdhikârî or worshipper. साधवः Sâdhavaḥ, good, pleasant ; super-human, divine. घोषाः Ghoṣâḥ, hymns, the Vedas. आगच्छेयुः Âgachchheyuḥ, come to, approach. अभ्याशः Abhyâśaḥ, quickly. ह Ha, Verily. यत् Yat, what. च Cha, and. उपनिमेरेरन् Upa-nimreḍeran, will continue, dwell always : are not forgotten.

4. He who knowing it thus meditates on Âditya as Brahman, understands quickly all divine Vedas, and this knowledge remains permanent in him : yea permanent in him —234.

Note.—The worshipper of Brahman as the In-dwelling Spirit of the Solar Logos, masters all the laws of nature, called the Vedas, and ultimately gets release too.

MADHVA'S COMMENTARY.

Note.—This Khaṇḍa teaches a particular kind of meditation by which one acquires all the Vedic knowledge, and thus gets Mukti.

(It is thus written in the Brahma-Tattva):— "Brahman called Nârâyaṇa is here designated as Asat, because He is Unknowable ($\sqrt{sad}$ =to go, to know) (by the ignorant ; or in His entirety by any one.) He existed in Pralaya (the Great Latency). As Vâsudeva, He became the Known to the Wise, and so got the designation of Sat (सत् =known or knowable). He (Vâsudeva) united with Prakṛiti ; from which union were produced all up to the Egg. In that Egg, He got the name of Âditya, because He indeed controls the Sun (Solar Logos) who is in the solar orb. He is verily the Lord, the Highest Person (Puruṣottama). Therefore let one meditate on the Supreme Brahman under the name of Âditya, as the Lord Janârdana dwelling in the Solar Logos. From this will accrue the knowledge of all the Vedas." Thus it is in the Brahma Tattva.

Ulûlavaḥ is the same word as Urûravah (r and l are interchangeable letters). It means exceedingly great. Ghoṣâḥ are the rhythmic sounds like that of the Gâyatrî &c. (and not sounds in general)

The word upanimreḍeran means, they dwell in Him even in the state of Release (He never forgets them).

(Madhva now quotes another authority for giving the above explanation of Ulûlavaḥ Ghoṣâḥ as meaning the great Vedas &c.)

"When Viṣṇu the Supreme Self (first) manifested Himself in the Solar Orb, then Brahmâ and the rest approached Him with Vedic Hymns like the Gâyatrî etc, and sang his praises. Therefore even now men adore him always with Gâyatrî, &c., when he rises or sets. He who knows this gets Release (Mukti), and becomes a permanent receptacle of all the Vedas." Thus in the same.

FOURTH ADHYÂYA.

FIRST KHANDA.

MANTRA 1.

ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस स ह सर्वत आवसथान्मापयांचक्रे सर्वत एव मेऽत्स्यन्तीति ॥ १ ॥

जानश्रुतिः Jânaśrutiḥ, the son of Jana śruta. **ह** Ha, verily, once upon a time. **पौत्रायणः** Pautrâyaṇaḥ, a gotra descendant of Putrâyaṇa, belonging to that clan. **श्रद्धादेयः** Śraddhâdeyaḥ, he who gives (charity) with faith, a pious giver : pious. **बहुदायी** Bahudâyî, he who habitually gives much, bestower of much wealth, charitable. **बहुपाक्यः** Bahupâkyaḥ, (who daily caused to be) *cooked much* (food for the sake of others in want of it), who kept an open house; hospitable. **आस** Âsa, was. Was the king in Pratiṣṭhânapura : as we find in the following verse :—"There is a big city called Pratiṣṭhâna on the banks of Godâvarî. There dwelt the popular king called Jânaśruti.". **स** Sa, he (Jânaśruti.) **ह** Ha, verily. **सर्वतः** Sarvataḥ, in every (direction, village and town), everywhere. **आवसथान्** Âvasathân, places of dwelling, hostels. **मापयां चक्रे** mâpayâñ chakre, caused to be built. **सर्वतः** Sarvataḥ, everywhere : coming from every quarter. **एव** Eva, alone. **मे** Me, mine, my food. **अत्स्यन्ति** Atsyanti, will eat. **इति** Iti, thus.

There lived once upon a time Jânaśruti, a descendant of Putrâyaṇa, who was a pious and charitable (prince) and famous for his hospitality. He built places of sojourn everywhere, thinking "People coming from all sides (will rest here) and partake of my food."—234.

MANTRA 2.

अथ ह हꣳसा निशायामतिपेतुस्तद्वैवꣳ हꣳसो हꣳसमभ्युवाद हो हो हि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं दिवा ज्योतिराततं तन्माप्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

अथ Atha, now, then. While that prince was on the top of the highest room of his palace. **ह** Ha, verily, once. **हंसाः** Haṃsâḥ, flamingoes. Devas in the shape of haṃsas. Wandering spirits. **निशायाम्** Niśâyâm, in the night. **अतिपेतुः** Atipetuḥ, flew (through space), came out. As says a verse :—"Then there flew through the sky a flock of flamingoes (deva-haṃsas) lotus-beaked, O ! Goddess,"

Though they were flying with great swiftness, talking with each other their secrets, yet two or three of them, under the leadership of Bhallâkṣa, out-stripped the rest and flew in front more quickly (through, as if, rashness). The flamingoes who were in the rear (expostulated with them) and then spoke to those in front (warning them of the danger). तद् Tat, then, that. ह Ha, verily. एवं Evam, thus. हंसः Haṃsaḥ, a flamingo (in the rear). हंसम् Haṃsam, to a flamingo (who had out-stripped them). अभ्युवाद Abhyuvâda, spoke. The flamingoes in the rear addressing those in front said. हो होयि Ho hoyi, Hey! O! भल्लाक्ष भल्लाक्ष Bhallâkṣa, Bhallâkṣa. O short-sighted! जानश्रुतेः पात्रायणस्य Jânaśruteḥ Pautrâyaṇasya, of Jânaśruti Pautrâyaṇa. समम् Samam, like. दिवा Divâ, the sky, the day. ज्योतिर् Jyotir, light, like the illumination on the night of the festivity of the lamps. आततम् Âtatam, spread. तद् Tat, that (light). मा Mâ, not. सांक्षीः Sâṅkṣîḥ, go near, may it not approach thee. The second person to be construed as third. मा प्रधाक्षीः Mâ pradhâkṣîḥ, may it not burn.

2. Once in the night time (a flock of divine) flamingoes flew over (his palace and some of them leaving the flock, out-flew the rest. Then (one of the rear) flamingoes addressed the other flamingo (who was in front, saying) O short-sighted one! O short-sighted one! The light of Jânaśruti Pautrâyaṇa has spread over the sky like the day. May it not catch thee (in its rays) and burn thee.—235.

Note.—It appears that it was the night of the festivity of the lamps (Dîpâvali or Dîvâli) when these Haṃsas came out for a nocturnal trip. They saw the whole palace ablaze with lamps, making the night equal to the day. The address of the Haṃsa means "why crossest thou over heedlessly the palace of Jânaśruti, seest thou not his great light, the smoke of whose lamps have blackened the trees of heaven even? Beware of it, lest thou mayst fall into it, while crossing it and get burned."

MANTRA 3.

तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तꣳ सयुग्वानमिव रैकमात्थेति यो नु कथꣳ सयुग्वा रैक इति ॥ ३ ॥

तं Tam, to him (to the flamingo in the rear). उ U, an expletive. ह Ha, then. परः Paraḥ, the (flamingo in the) front. प्रति-उवाच prati-uvâcha, answered (loudly). As says the verse: "The flamingoes, laughing at his ignorance, thus answered loudly." कम् Kam, to whom, about whom. उ U, indeed. अरे Are, O! एनम् Enam to this: with reference to this (Jânaśruti). एतत् Etat, this (speech). O haṃsa! didst thou make this speech with reference to this Jânaśruti! सन्तं Santam, holy, faultless, saintly. सयुग्वानम् Sayugvânam, with the yoked car. इव Iva, like. रैक्वम् Raikvam, Raikva. आत्थ Âttha, didst thou say. इति Iti, thus. यः Yaḥ, who (mentioned by thee). नु Nu, now. कथम् Katham, how, possessed of what greatness, सयुग्वा रैक्व इति Sayugvâ raikva iti, Raikva with the car,

3. The (flamingo) in front answered him "O (friend!) didst thou say this with reference to this (Jânaśruti, as if he was) like the saintly Raikva with the car?" The first asked "Now who is this Raikva with the car: what is his greatness?"—236.

Note.—Thy speech is not appropriate with regard to Jânaśruti, but would apply more fitly to Raikva with the car.

MANTRA 4.

यथा कृताय विजितायाधरेयाः संयंत्येवमेनꣳ सर्वं तदभिसमेति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ४ ॥

यथा Yat, hâ, as. **कृताय** Kṛitâya, to the kṛita age. **विजिताय** vijitâya, (is) conquered: to the conqueror. **अधरेयाः** Adhareyâḥ, the lower ones, the Tretâ and the other yugas. **संयंति** Saṃyanti, come together, belong. As to him who has conquered the kṛita belong all the lower ones. That is the fruit of conquering the Tretâ, &c., belongs to him indeed. **एवं** Evam, thus. **एनम्** Enam, to this (Raikva), to that. **सर्वम्** Sarvam, all. **तद** Tad, that. **अभिसमेति** Abhisameti, belongs (primarily). **यत्किञ्च** Yatkiñcha, what-so-ever. **प्रजाः** Prajâḥ, people. **साधु** Sâdhu, good (deeds). **कुर्वन्ति** Kurvanti, do, perform. So all good deeds that other people perform belong primarily to him. It is the presence of the holy sage in that country that wards off from it all external evil influences, and thus gives opportunity to perform good deeds without obstruction from the powers of evil: so the fruit of all the good acts of others primarily belongs to the Mahâmuni—the Great Silent Watcher—the guardian wall of whose protecting aura makes the performance of good deeds possible for others. **यः** Yaḥ, who (any adhikârî, any aspirant). **तत्** Tat, that (object of knowledge). **वेद** Veda, knows. **यत्** Yat, what (object of knowledge). **स** Sa, he (Raikva). **वेद** Veda, knows. The construction of this sentence is: yaḥ (ko'p yadhikârî) yat (jñâtavyam) veda tat (sarvam) sa (raikva) veda. Whatever anyone knows, Raikva knows all that. **स** Sa, he (Raikva). **मया** Mayâ, by me. **एतद्** Etad, in this manner, thus. **उक्तः** Uktaḥ, was mentioned. **इति** Iti, thus. This Raikva has thus been spoken of by me.

4. As (the fruits of the performance of the duties of) the lower (yugas) belong to the one who has conquered (the duties of) the kṛita (yuga): so whatever good deeds other people perform, belong to that Raikva. Whatever anyone else knows, Raikva knows all that. He is thus spoken of by me.—237.

MANTRA 5.

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैक्कमात्थेति यो नु कथꣳ सयुग्वा रैक्क इति ॥ ५ ॥

तद् उ Tat u, all that (conversation of the flamingoes). **ह** Ha, indeed. **जानश्रुतिः पौत्रायणः** Jânaśrutiḥ Pautrâyaṇaḥ. **उपशुश्राव** Upaśuśrâva, overheard. **स** Sa, he. **ह** Ha, then. **संजिहानः** Sañjihânaḥ, rising from the bed. **एव** Eva, as soon as. **क्षत्तारम्** Kṣattâram, to the charioteer. **उवाच** Uvâcha, said. **अङ्ग** Aṅga, friend. **अरे** Are, O! The phrase "Raikva with the car must be found out" should be supplied to complete the sentence. But how is he to be found out? By the description given by the flamingo, namely that he has a car. **सयुग्वानम्** Sayugvânam, with the car. **इव** Iva, like. **रैक्कम्** Raikyvam, Raikva. **आत्थ** Attha, spoke (the flamingo). **इति** Iti. Thus, the flamingo said that Raikva is like one with the car: Yo nu katham sayugva raikva iti: the flamingo said "Now what is this Raikva with the car."

Note.—The charioteer asks the Prince to describe Raikva more fully, to help him to identify him. The mere description "with the car" was not sufficient. The Prince then describes Raikva in the very words of the flamingo.

5. Jânaśruti Pautrâyaṇa overheard all this: and as soon as he rose from his bed he said to his charioteer: "O friend! find out Raikva with the car." He replied "Did ye say Raikva with the car? Now who and what sort of person is Raikva with the car?"—238.

MANTRA 6.

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनꣳ सर्वं तदभिसमेति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ६ ॥

यथा Yathâ, as. **कृताय विजिताय** Kṛitâya vijitâya, to the person who has mastered the kṛita yuga &c. The words of this mantra are identically the same as of mantra 4.

4. As to the person who has conquered the kṛita, belongs the lower (merits also), so whatever good deeds other people perform belong to that Raikva. Whatever anyone else knows, Raikva knows all that. He is thus spoken of by me—239.

MANTRA 7.

स ह क्षत्तान्विष्य नाविदमिति प्रत्येयाय तꣳ होवाच यत्रारे ब्राह्मणस्यान्वेषणा तदेनमच्छेति ॥ ७ ॥

स Sa, he. ह Ha, indeed. क्षत्ता Kṣattâ, the charioteer. अन्विष्य Anviṣya, searching, cogitating over it in that very locality, came to the conclusion that the description was still insufficient for the purposes of identification of Raikva. So he again appeared before the prince. न Na, not. अविदम् Avidam, know. इति Iti, thus. "I cannot know him" by this description. प्रत्येयाय Praty-eyâya, returned. तं Tam, to him. ह Ha, verily, उवाच Uvâcha, said (Pautrâyaṇa). यत्र Yatra, where, in what country. अरे Are, O! ब्राह्मणस्य Brâhmaṇasya, of a Brâhmaṇa; of the Brâhmaṇas, the Brahma-knowers. अन्वेषणा Anveṣaṇâ, the *enquiry* about the scriptures. Where the knowers of Divine wisdom hold discourse and assemble to investigate deep truths of scriptures. तत् Tat, there (=tatra). एनम् Enam, him. अच्छ Richchha, find out, know. इति Iti, thus.

7. The charioteer cogitating (that the description was still not sufficient) returned (and said) "I cannot know him (by this description alone)." Then the Prince said to him "O friend! search him where the knowers of Brahman investigate (abstruse truths)."—240.

Note.—With these directions to guide him in his search, the charioteer again went out, and proceeded to Benares and other sacred places but did not find Raikva anywhere. Then he went to the city of Kashmir, and there found Raikva at the Royal Gate under a car, Raikva was scratching his sores. The charioteer went near him and sat down and asked "O Lord! art thou Raikva with the car?" Thus addressed, Raikva said "I am Raikva O! O! O!" The prolongation of "O!" is to indicate that he was suffering from the sores. Then the charioteer asked him "Why are you sitting here? What do you want?" Raikva replied "I want nothing, all my desires are satisfied. I require however only a smart boy to help me in scratching my sores." The charioteer then returned and told the Prince all this.

MANTRA 8.

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश तꣳ हाभ्युवाद त्वं नु भगवः सयुग्वा रैक्क इत्यहꣳ ह्यरा ३ इति ह प्रतिजज्ञे स ह क्षत्ताऽविदमिति प्रत्येयाय ॥ ८ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Saḥ, he (the charioteer). अधस्तात् Adhastât, under, beneath, at the bottom. शकटस्य Śakaṭasya, of a car. पामानम् Pâmânam, sores, itches. कषमाणम् Kaṣamâṇam, scratching. The charioteer found a person under a car scratching itches. Finding in him the marks given by the king, the charioteer was convinced that this was Raikva. So he respectfully sat down near him. उप Upa, near, ap-

proaching near and saluting him. उपविवेश Upaviveśa, sat down. तं Tam, him (Raikva). ह Ha, indeed. अभ्युवाद Abhyuvâda, addressed. त्वं Tvam thou, नु Nu, now, alone. भगवः Bhagavaḥ, O Lord ! O Sir ! सयुग्वारैक्व इति Sayugvâ raikva iti, Raikva with the car thus. अहं Aham, I. हि Hi, verily. अरा अरा अरा Arâ, arâ, arâ, O ! O ! O ! इति Iti, thus. पतिजज्ञे Pratijajñe, replied. स ह क्षत्ता Sa ha kṣattâ, then that charioteer. अन्विष्य Anviṣya, searching. अविदम् Avidam, I have found. इति Iti, thus. प्रत्येयाय Pratyeyâya, returned.

8. The charioteer (came to a man who was lying) beneath a car and scratching his itches. Approaching him (and after salutation) he sat down near him ; and addressing him said : "Sir, are you Raikva with the car ?" He answered "Verily I am O ! O ! O !" Then the charioteer returned and said "I have found him after (long) search."—241.

MADHVA'S COMMENTARY.

In the last adhyâya has been described the vidyâs like the Madhu and the Gâyatrî. The present adhyâya teaches also the science of the Supreme Brahman in all His aspects, both as the para and the apara Brahman. The śruti introduces the Samvarga vidyâ by a story of Jânaśruti.

Bhallâkṣa means one whose sight is bad, short-sighted. (The sense is that if you cross the light of Jânaśruti then you will be burned.)

(The words kṛita jita of the text has been explained by Śaṅkara as the throw of the dice called kṛita, whose value is four and which absorbs the other casts. The other casts also bear the names of the yugas. Madhva shows that there is no valid reason why these words kṛita, &c., should not be taken in their ordinary sense of denoting ages).

The words kṛitâya jitâya &c., mean he who has mastered the dharma of the kṛita yuga, (and got the fruit thereof,) has mastered the dharma of the other ages also like tretâ &c., and gets the fruit of those dharmas also. (So when a higher virtue is acquired, the lower is included in it). Similarly the fruit of the good deeds of persons following the lower dharma belongs principally to this follower of the dharma of the kṛita age (for it is the presence of this high personage which wards off all evil influence from the locality where he resides, and makes it possible for inferior men to perform their dharmas). The words "aṅga are" mean "are aṅga" O desired one ! aṅga=iṣṭa. O ! friend ! Raikva of the car should be inquired into.

In replying to the question of the door-keeper Raikva said "aham hi arâ, arâ, arâ." The last vowel of the word arâ is prolated, not as a mark of contempt by the sage, but because he was scratching his itch at the time and naturally spoke loudly (as all people in illness are irritable.) (The holy Raikva would be the last person to be contemptuous towards anyone. Śaṅkara's explanation of the plûta vowel in अरा अरा अरा is untenable).

Second Khanda.

Mantra 1.

तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्कमश्वतरीरथं तदादाय प्रतिचक्रमे तꣳ हाभ्युवाद ॥ १ ॥

तत् Tat, therefore (having thus heard the story of the meeting of the charioteer and Raikva). उ U, indeed. ह Ha, verily. जानश्रुतिः पौत्रायणः Jânaśrutiḥ, Pautrâyaṇaḥ. षट् शतानि Ṣaṭ Śatâni, six hundred. गवाम् Gavâm, cows. निष्कम् Niṣkam, a pearl necklace. अश्वतरी रथम् Aśvatarî ratham, a mule-chariot, a carriage drawn by a pair of mules. All these were taken by the king as presents for Raikva. तदा Tadâ, then (for the sake of making a present). आदाय Âdâya, having taken. प्रति चक्रमे Pratichakrame, (the king) went towards (Raikva). तं Tam, him (Raikva). ह Ha, then. अभ्युवाद Abhyuvâda, said, addressed.

1. Therefore Jânaśruti Pautrâyaṇa having taken six hundred cows, a necklace, and a carriage drawn by a pair of mules, went to Raikva and addressed him thus.—242.

Mantra 2.

रैक्वेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु म एतां भगवो देवताꣳ शाधि यां देवतामुपास्स इति ॥ २ ॥

रैक्व Raikva, O Raikva! इमानि Imâni, these. षट् शतानिगवाम् Ṣaṭ ṣatâni gavâm, six hundred cows. अयम् निष्कः Ayaṃ niṣkaḥ, this necklace, अयमश्वतरीरथः Ayamaśvatarî rathaḥ, this carriage with mules. अनु Anu, a particle to be joined with the verb शाधि. मे Me, to me. एताम् भगवः देवताम् Etâm bhagavaḥ devatâm, that Deity, O venerable Sir! (अनु) शाधि Anu, śâdhi, teach. यां Yâm, whom. देवताम् Devatâm, the Deity. उपास्से Upâsse, thou worshippest. इति Iti, thus.

2. O Raikva; these six hundred cows, this pearl necklace, this carriage with mules (are your fee). Teach me O Master, that deity which you worship.—243.

Mantra 3.

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभिरस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

तम् Tam, him (the king). उ U, indeed. ह Ha, verily. परः Paraḥ, the other, *i. e.*, (Raikva); the eccentric sage, different from others. प्रति-उवाच Prati-Uvâcha, replied. अह Aha, O! हारेत्वा Hâretvâ, it is a compound of hâra + itvâ; hâra means "the necklace"; and itvâ="carriage." The Visarga of

hâraḥ is elided anomalously. शूद्र Śûdra, O Śûdra. तव Tava, thine. एव Eva, even. सह Saha, along with. गोभिः Gobhiḥ, cows. अस्तु Astu, let be. इति Iti, thus. तत् Tat, therefore, then. उ U, indeed. ह Ha, verily. पुनर् Punar, again. एव Eva, even. जानश्रुतिः पौत्रायणः Jânaśruti, Pautrâyaṇa. सहस्रं गवां Sahasram, gavâm, a thousand cows. निष्कम् Niṣkam, a necklace. अश्वतरी रथम् Aśvatarî ratham, a carriage with mules. दुहितरं Duhitaram, his daughter (in order to give in marriage to the sage). तदा Tadâ, then ; or तत् Tat, to that place: there. आदाय Âdâya, having taken. प्रतिचक्रमे Pratichakrame, went towards (Raikva).

3. The other replied "Fie! the necklace and the carriage O Śûdra! be thine, even together with the cows." Then Jânaśruti Pautrâyaṇa taking again a thousand cows, a pearl necklace, a carriage yoked with a pair of mules, and his daughter went back to that (place where Raikva was)."—244.

MANTRA 4.

तꣳ हाभ्युवाद रैक्केदꣳ सहस्रं गवामयं निष्कोऽयमश्वतरी-रथ इयं जायाऽयं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥४॥

तम् Tam, him (Raikva). ह Ha, indeed. Abhyuvâda, said (the king). Idam sahasram gavâm, these one thousand cows. Ayam niṣkaḥ, this pearl necklace. Ayam, aśvatarî rathaḥ, this carriage with a pair of mules. इयम् Iyam, this. जाया Jâyâ, wife. अयम् Ayam, this. ग्रामः Grâmaḥ, village. यस्मिन् Yasmin, in which. आस्से Âsse, thou art sitting or dwelling. Anu eva mâ bhagavaḥ śâdhi iti, teach me even O Master!

4. The king said to him "Raikva! these one thousand cows, this pearl necklace, this carriage drawn by a pair of mules, this wife, and this village in which thou dwellest (are thy fee). Teach me O Master."—245.

Note.—When Raikva declined at first, the Śûdra king made the natural mistake, for a man of his caste, that the presents were perhaps too small and so the sage had refused to teach. So he came back with larger gift and brought his daughter even to be given in marriage to the saint. This was another mistake. The attraction of women is the greatest perhaps, but Raikva had transcended this stage. All that he wanted was a smart servant to drag him about in his car and scratch his itches. Seeing that the king had not anticipated his wants, but was offering him things which were perfectly useless to him, Raikva naturally became annoyed, and tauntingly remarked as follows.

MANTRA 5.

तस्या ह मुखमुपोद्गृह्यजुवाचाजहारेमाः शूद्रानेनैव मुखे-नालापयिष्यथा इति ते हैते रैक्वपर्णानाम महावृषेषु यत्रास्मा उवास तस्मै होवाच ॥ ५ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तस्याः Tasyâḥ, of her (the king's daughter). ह Ha, verily. मुखम् Mukham, face. उपोद्गृह्णन् Up'odgṛihṇan, taking up; looking for a short time, taking a look at. उवाच Uvâcha, said (in an angry tone). अजहार Ajahâra, take back. I am an ascetic and do not want these things. इमाः Imâḥ, these (presents). शूद्र Śûdra, O Śûdra. अनेन एव मुखेन Anena eva mukhena, with this face even; *i. e.*, by means of these presents alone. आलपायिष्यथा ३ Âlapayiṣyathâ thou wantest to learn, to make my acquaintance. Without serving the teacher, thou wishest to become intimate with him by means (mukha) of these gifts alone. The king then propitiated the sage by serving him as a pupil. Raikva being pleased with the service, then said to him the secret doctrine, as taught in the next khaṇḍa. The phrase tasmai sa ha uvâcha must be read here. तस्मै Tasmai, to him (the king). स Sa, he (Raikva). ह Ha, verily. उवाच Uvâcha, said. The Śruti next shows why those villages were called after Raikva. ते Te, those (villages). ह Ha, well-known. एते Ete, these. रैक्वपर्णाः नाम Raikvaparṇâḥ nâma, called Raikvaparṇâ. महावृषेषु Mahâvṛiṣeṣu, in the land of the Mahâvṛiṣas, in Kashmir. यत्र Yatra, where (in which village). अस्मै Asmai, for whose sake; for the sake of the king, in order to teach him. उवास Uvâsa, dwelt.

5. He looked for a while at her face, and said (to the king) "Take away these (gifts) O Śûdra! Thinkest thou to speak with me through this means." (Then the king served Raikva as a pupil, and he being pleased) told (the secret) to him. These are the Raikvaparṇa villages in the land of the Mahâvṛiṣas (Kâshmir) where Raikva dwelt in order to teach him.—246.

MADHVA'S COMMENTARY.

Raikva angrily addresses Jânaśruti twice as O Śûdra! Jânaśruti Pautrâyana was not however a Śûdra but a Kṣatriya by caste. Why was he then addressed as Śûdra? The Commentator answers it thus.

The word Śûdra here means one who is overpowered (dra) with sorrow (śuch). (The king was overwhelmed with grief at not knowing the secret of Raikva's popularity).

Moreover Pautrâyaṇa was a king (and could not have been a Śûdra by caste). Thus we find in the Padma Purâṇa:—"The king Pautrâyaṇa being overcome with grief was addressed as Śûdra by the sage. He learnt the Prâṇa-Vidyâ from the sage and attained the highest merit."

Note.—This is the conventional explanation of the word Śûdra, used twice in this passage. The explanation is as old as the days of the Vedânta Sûtras, where also this passage is similarly explained. In ancient India however, there were Śûdras who were kings, and Brahmanas did not scruple to enter into matrimonial alliances with the Śûdras; and never hesitated to impart Brahma Vidyâ to them.

THIRD KHANDA.

MANTRA 1.

वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥ १ ॥

वायुः Vâyuḥ, the chief Vâyu, the Christ. **वाव** Vâva, even, alone. **संवर्गः** Saṁvargaḥ, the Absorber, the Eater, the Container, the Destroyer, the Devourer. **यदा** Yadâ, when (at the time of Mahâ Pralaya or the Great Latency). **वै** Vai, indeed. **अग्निः** Agniḥ, the fire; the Deva of fire. **उद्वायति** Udvâyati, goes out, quenches, dies out. **वायुम्** Vâyum, in the Vâyu. **एव** Eva, even, alone. **अप्येति** Apyeti, goes also. **यदा** Yadâ, when. **सूर्यः** Sûryaḥ, the sun. **अस्तम् एति** Astam eti, sets, goes down. Vâyum eva apyeti, goes into the vâyu indeed. Yadâ, when. **चन्द्रः** Chandraḥ; the moon. Astam eti, goes down; Vâyum eva apyeti, goes into the Vâyu indeed.

1. (Raikva said). The Vâyu indeed is the container. When (at the Great Latency) the Agni goes out, he verily goes into the Vâyu; when the Sûrya goes down, he enters the Vâyu indeed; when the Moon goes down, he enters the Vâyu indeed.—247.

Note.—The Vâyu the First Begotten is the Last Resort, the End of all Devas, Angels and Archangels, when the Great Dissolution sets in and the manifestation enters into the Latency.

MANTRA 2.

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्संवृङ्क्त इत्यधिदैवतम् ॥ २ ॥

यदा Yadâ, when. **आपः** Âpaḥ, the Waters, Indra. **उच्छुष्यन्ति** Uchchhuṣyanti, dry up. Vâyum eva apiyanti, go also into the Vâyu even. **वायुः** Vâyuḥ, the Vâyu. **हि** Hi, verily. **एव** Eva, even. **एतान्** Etân, these. **सर्वान्** Sarvân, all. **संवृङ्क्ते** Saṁvṛiṅkte, devours, consumes. **इति** Iti, thus, so much. **अधिदैवतम्** Adhidaivatam, with reference to the Devas. The cosmological aspect of the Vâyu. The Macrocosmic.

2. When the Waters are dried up (at the Great Pralaya) they verily go into the Vâyu; Vâyu indeed contains them all. This the macrocosmic aspect of the Vâyu.—248.

MANTRA 3.

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणꣳश्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति ॥ ३ ॥

अथ Atha, now, next. **अध्यात्मम्** Adhyâtmam, with reference to the body (âtmam). The Microcosmic. **प्राणः** Prâṇaḥ the Life, the Christ in Man. The Chief Breath. **वाव** Vâva, verily. **संवर्गः** Saṃvargaḥ, the Container. **स** Sa, he (a man) : or the Prâṇa. **यदा** Yadâ, when. **स्वपिति** Svapiti, goes to sleep ; causes to go to sleep. **प्राणम्** Prâṇam, into the Prâṇa. **एव** Eva, indeed. **वाक्** Vak, the speech. Apyeti, enters. **प्राणम्** Prâṇam, into the Prâṇa. **चक्षुः** Chakṣuḥ, the sight. Prâṇam, into the Prâṇa. **श्रोत्रम्** Śrotram, the hearing. **मनः** Manaḥ, the mind. Prâṇam, into the Prâṇa. Prâṇaḥ, hy-eva etân sarvân saṃvṛiṅkte iti, The Prâṇa verily even consumes these all.

3. Next the Microcosmic. The Prâṇa is indeed the Container of all. When the Prâṇa sends a man to deep sleep, the speech verily goes into the Prâṇa, the hearing goes into the Prâṇa, the manas (the common sensory) goes into the Prâṇa. The Prâṇa indeed contains them all.—249.

Note.—The speech etc., of course refer to the presiding deities of these organs.

MANTRA 4.

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

तौ Tau, these two. **वै** Vai, indeed. **एतौ** Etau, these two. **द्वौ** Dvau, two. **संवर्गौ** Saṃvargau, the Consumers, the Containers, the Seeds. **वायुः** Vâyuḥ, the Vâyu. **एव** Eva, even. **देवेषु** Deveṣu, among the Devas. **प्राणः** Prâṇaḥ, the Prâṇa. **प्राणेषु** Prâṇeṣu, among the Breaths ; the senses.

4. These then are the two Containers—the Vâyu among the Devas, the Prâṇa among the senses.—250

MANTRA 5.

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी बिभित्ते तस्मा उ ह न ददतुः ॥ ५ ॥

अथ Atha, now. **ह** Ha, once, indeed. **शौनकम्** Śaunakam, the son of Śunaka. **च** Cha, and (also called). **कापेयम्** Kâpeyam, of the clan of Kapi. **अभिप्रतारिणम्** Abhipratâriṇam, Abhipratarina. **च** Cha, also called, **काक्षसेनिम्** Kâkṣasenim, the

son of Kakṣasena. परिविष्यमाणौ Parivisyamânau (when these two) were distributing food. (Or when these two were taking food) and were waited on at their meal. ब्रह्मचारी Brahmachârî, a religious student. बिभिक्षे Bibhikṣe, begged food (of them). तस्मै Tasmai, to him (the Brahmachârin). उ U, even. ह Ha, behold. न Na, not. ददतुः Dadatuḥ, gave.

5. Once when Śaunaka of the clan of Kapi, and Abhipratârin the son of Kakṣasena were distributing food (to their guests) a religious student begged of them. They, however, gave him nothing.—251.

MANTRA 6.

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

स Sa, he (the Brahmachârin). ह Ha, then. उवाच Uvâcha, said. महात्मनः Mahâtmanaḥ, the Mahâtmâs, the Great Ones. चतुरः Chaturaḥ, the four, i.e., Agni Sûrya, the Moon and the Waters as well as speech, sight, hearing and mind. देवः Devaḥ, God : the Shining One. एकः Ekaḥ, the One. कः Kaḥ, who. सः Saḥ, he, that. जगार Jagâra, swallowed, devoured, भुवनस्य Bhuvanasya, of the world. गोपाः Gopâḥ, the Guardians, the Protectors. तं Tam, Him. कापेय Kâpeya, O Kâpeya. न Na, not. अभिपश्यन्ति Abhipaśyanti, see, recognise. मर्त्याः Martyâḥ the mortals. अभिप्रतारिन् O Abhipratârin. बहुधा Bahudhâ, in many places. वसन्तं Vasantam, dwelling. यस्मै Yasmai, to whom (belongs). वै Vai, verily. एतद् Etad, this. अन्नम् Annam, food. तस्मै Tasmai, to him. न Na, not. दत्तम् Dattam, given. इति Iti, thus.

6. He said : O Kâpeya ! O Abhipratârin ! He the Guardian of the world, the One God, has swallowed the four Great Ones. He dwells manifold among the mortals, but they see Him not. Who is He ? He to whom the food belongs, to him it has not been given.—252.

MANTRA 7.

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां जनिता प्रजानाꣳहिरण्यदꣳष्ट्रो बभसोऽनसूरिर्महान्तमस्य महिमानमाहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै भिक्षामिति ॥ ७ ॥

तत् उ Tat u, that even, that deity about which the student had propounded the riddle. ह Ha, verily. शौनकः कापेयः Śaunakaḥ Kâpeyaḥ. प्रतिमन्वानः Pratimanvânaḥ, cogitating, pondering. प्रत्येयाय Pratyeyâya, came to know. Śaunaka Kâpeya pondered over that and came to know the deity about which the student had asked. He then said to the Brahmachârin. आत्मा Âtmâ, the lord, the master. देवानाम् Devânâm, of the deities, (like Agni &c.) जनिता Janitâ, the progenitor, the father. प्रजानाम् Prajânâm, of all creatures, of all men. हिरण्य दंष्ट्रः Hiraṇya daṁṣṭraḥ, golden-tusked. बभसः Babhasaḥ, the eater, the consumer. अनसूरिः Anasûriḥ, (by name) Anasûri. Literally ana=moving, or breath, sûri, wise, or wisdom. The Energetic Wise; or the Breath of Wisdom. महान्तम् Mahântam, great. अस्य Asya, his, of this Anasûri, the Breath of Wisdom. महिमानम् Mahimânam, greatness. आहुः Âhuḥ, declare (the wise). अनद्यमानः Anadyamânaḥ, not being eaten (by any): except by Viṣṇu. यत् Yat, because. अनन्नम् Anannam, non-food, non-material, the immortal devas even. अत्ति Atti, He eats. इति Iti, thus. वै Vai, verily. वयम् Vayam, we. ब्रह्मचारिन् Brahmachârin, O Brahmachârin! इदम् Idam, this. The chief Prâṇa. उपास्महे Upâsmahe, we worship. दत्ता Dattâ, was given. अस्मै Asmai, to him (student). भिक्षाम् Bhikṣâm, food. इति Iti, thus.

7. Śaunaka Kâpeya pondering over this (riddle), came to understand it and said: "O Bramachârin! He is the Lord of the devas, the Father of all beings, the Golden tusked, the Consumer, (His name is) Anasûri, the Breath of Wisdom. (The wise) declare His greatness to be great indeed: Because not eaten by any, He eats even the uneaten (the Devas). This is the God that we worship." (Then Kâpeya said addressing others) "Give food to that student."—253.

Note—This shows that the charity should be discriminate. The real student should be supported. Though Prâṇa is so great, yet He even is subordinate to the Supreme. The next verse shows that.

MANTRA 8.

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश संतस्तत्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दशकृतꣳ सैषा विराडन्नादी तयेदꣳ सर्वं दृष्टꣳ सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद य एवं वेद ॥ ८ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तस्मै Tasmai, to him (the student). उ U, ह Ha, mere expletives. ददुः Daduḥ, they gave (food). Then the servants gave food to that Brahmachârin.

The above legend thus illustrates that Vâyu is the Consumer or Destroyer, for at the Great Latency everything and all beings merge into him. But he is not the Supreme Destroyer—God alone is the Supreme Destroyer, as He is the Supreme Creator also. Raikva now goes on to teach this. ते Te, these; वै Vai, indeed. एते Ete, these. पंचान्ये पंचान्ये Pañcha anye, pañcha anye, five other, five other. Namely the four macrocosmic Devas and their consumer Vâyu the fifth; and the four microcosmic Devas and their consumer Prâṇa the fifth. दशसन्तः Daśasantaḥ, are ten, make the complete number; for ten is the number of perfection. तत् Tat, therefore. कृतं Kṛitam, (it is called) Kṛita. The number ten is the symbol of the Kṛita Age (the Golden Age): because as in the Kṛita Age all Dharmas are perfect, so in the number ten all numbers are contained. तस्मात् Tasmât, therefore (in the above manner). सर्वासु Sarvâsu, in all, *i.e.*, in ten. दिक्षु Dikṣu, quarters, directions. The directions are also ten. अन्नम् एव Annam eva, even the food (exists). दश Daśa, (as the perfect) ten. कृतम् Kṛitam, (therefore it is called) Kṛita or Perfect. Namely the five Cosmic Devas, Agni &c., (including Vâyu) and the five microcosmic Devas, Speech &c., (including Prâṇa) are all food indeed. सा एषा Sâ eṣâ, that this (the Lord of the above ten Devas). विराट् Virâṭ, the Over Lord, the Lord Viṣṇu called Virâṭ. अन्नादी Annâdî, the Eater of food. तया Tayâ, by Him; (the Virâṭ). इदम् Idam, this. सर्वम् Sarvam, all, दृष्टम् Dṛiṣṭam, is seen. He sees all this. He is Omniscient. सर्वम् Sarvam, all. अस्य Asya his. इदम् Idam, this. Dṛiṣṭam, seen. भवति Bhavati, becomes. अन्नादः Annâdaḥ, the eater of food, healthy. भवति Bhavati, becomes. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows, worships. "The aspirant who knows Viṣṇu thus as the Highest Eater, and worships Him himself becomes partly a knower of all, according to his capacity.

8. They gave him food. Now these five and the other five make ten, therefore this is called Kṛita or Perfect. Therefore these dwell in the ten directions; and as they are ten, they from a Kṛitam or Perfect number. All this ten is indeed food. That Virâṭ (Lord Viṣṇu) is the eater of (this tenfold) food. He verily sees all this. He who worships (Lord Viṣṇu) thus, sees all this, and becomes an eater of food.—254.

Note.—The ten quarters are presided over by these ten devas, Agni, &c. They constitute collectively a Kṛitam or the Perfect number: and are the food of Viṣṇu. In other words the God is the end of all, the Highest Container higher than Prâṇa. The great difference between Madhva and modern Christianity is that he never makes Christ equal to God.

MADHVA'S COMMENTARY.

It is thus in the Prabhañjana:—" Because Vâyu consumes (saṁvṛikte) all Devas) at the time of the Great Dissolution), he is called the

Container (Saṁvarga). Great indeed is his glory because himself not eaten by any (except Viṣṇu) he eats all the Devatâs."

The Śruti says "Ten verily is this all." (This shows that the universe is made on the key-note of ten).

As kṛita or ten is a perfect number, the Five Deities, when regarded in their cosmic and microcosmic aspects, become ten, and thus they are said to be Kṛitam or Perfect.

Note.—The devas are really eight, but they are counted as ten, when taken along with Vâyu in his two aspects of Vâyu and Prâṇa. The words pañcha anye pañcha anye of Mantra 8, therefore do not mean that they are *different* sets of five, but the *same* five looked at from two points: the subjective and the objective.

As these eight complete the number ten, when Vâyu counted as two, is taken along with them, so all these Devas together with Vâyu dwelling in all quarters are (considered) indeed as food.

[*Note.*—The Vâyu also becomes food and is called Annam.]

The God who is the Eater of this (ten-fold) food is the Lord Virâṭ namely Viṣṇu Himself.

The word anadyamâna in Mantra 7 shows that Vâyu is not eaten by any (except Viṣṇu); as says the following verse:—

"Vâyu is the Eater of all Devatâs, the Eater of Vâyu is Janârdana. There is no eater of Him. He is called Virâṭ, because He is the Over-lord (adhirâja)."

FOURTH KHANDA.

MANTRA 1.

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयांचक्रे ब्रह्मचर्यं भवति विवत्स्यामि किंगोत्रोऽहमस्मीति ॥ १ ॥

सत्यकामः Satyakâmaḥ, Satyakâma (by name). **ह** Ha, once upon a time. **जाबालः** Jâbâlaḥ, the son of Jabâlâ (the name of the mother). **जबालां मातरम्** Jabâlâm, mâtaram, to (his) mother Jabâlâ. **आमन्त्रयाञ् चक्रे** Âmantrayâñ chakre, addressed (and said); consulted (his mother). **ब्रह्मचर्ये** Brahmacharyam, the life of a religious student, studentship, the going to foreign land, in order to study the Vedas, in the house of the teacher. **भवति** Bhavati, O lady! **विवत्स्यामि** Vivatsyâmi. I wish to dwell (in the family of a teacher) or lead the life **किं** Kim, what, **गोत्रः** Gotraḥ, family, clan. **नु** Nu, now. **अहम्** Aham, I. **अस्मि** Asmi, am.

1. Once upon a time, Satyakâma son of Jabâlâ consulted his mother Jabâlâ, saying "O Lady! I wish to dwell as a Brahmachârin (in the family of some teacher) now (tell me) of what family I am."—255.

Note.—Satyakâma had not yet heen invested with the sacred thread, so it was necessary to pass through that ceremony first, before he could be taken as a boarder in some Vedic school. To enter such establishment it was necessary to recite one's family. Hence this question.

MANTRA 2.

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम एव जाबालो ब्रवीथा इति ॥ २ ॥

सा Sâ, she. **ह** Ha, then. **एनम्** Enam, to him. **उवाच** Uvâcha, said. **न** Na, not. **अहम्** Aham, I. **एतद्** Etad, this (thing gotra). **वेद** Veda, know. **तात** Tâta, O child; O dear! **यद्** Yat, what. **गोत्रः** Gotraḥ, family, clan. **त्वम्** Tvam, thou. **असि** Asi, art. **बहु** Bahu, many, freely, thought less, unrestricted. **चरन्ती** Charantî, serving, going about **परिचारिणी** Parichârinî, as a maid servant. **यौवने** Yauvane, in my young days. **त्वाम्** Tvâm, thee. **अलभे** Alabhe, I obtained. **सा अहम्** Sâ aham, that I. Etad na veda yat gotraḥ tvam asi, so I do not know of what gotra thou art. **जबाला** Jabâlâ, Jabâlâ. **तु** Tu, but. **नामा** Nâmâ, named. **अहमस्मि** Aham asmi, I am. **सत्यकामः** Satyakâma, nâma, by name. Tvam asi, thou art. **स** Sa, that, **सत्यकामः जाबालः** Satyakâma Jabâlaḥ. **ब्रवीथाः** Bravîthâḥ, tell thou (to thy teacher). Iti, thus.

2. She then said to him "I do not know, O child! of what family thou art. In my youth, when I was free to go about, as maid servant (and was not in seclusion), I found thee. Therefore I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma. Say that thou art Satyakâma Jâbâla."—256.

Note.—Satyakâma appears to be the foster child of Jabâlâ. She had picked him up in her youth and did not think of making enquiries as to his parentage. Abandoning of infants was not unknown in ancient India.

MANTRA 3.

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति ॥ ३ ॥

स Sa, he. **ह** Ha, then. **हारिद्रुमतम्** Hâridrumatam, to Hâridrumata (the son of Haridrumata). **गौतमम्** Gautamam, of the family of Gautama. **एत्य** Etya, going. **उवाच** Uvâcha, said. **ब्रह्मचर्यम्** Brahmacharyam, studentship. **भगवति** Bhagavati, with (thee) Venerable Sir. **वत्स्यामि** Vatsyâmi, I wish to dwell. **उपेयां** Upeyâm, I have come; may I come. **भगवन्तम्** Bhagavantam, to (you) Venerable Sir. **इति** Iti, thus.

3. He then going to Hâridrumata Gautama said to him "I wish to dwell as a Brahmachârin with you, Sir. So I have come to you, Sir."—257.

MANTRA 4.

तꣳ होवाच किंगोत्रो नु सोम्यासीति स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरꣳ सा मा प्रत्यब्रवीद्बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहꣳ सत्यकामो जाबालोऽस्मि भो इति ॥ ४ ॥

तं Tam, him. ह Ha, then. उवाच Uvâcha, said. किं Kim, what. गोत्रः Gotraḥ, family. नु Nu, well, now. सोम्य Somya, O friend! असि Asi, thou art. इति Iti, thus. स Sa, he. ह Ha, then. उवाच Uvâcha, said. Na aham etad veda, I do not know this. भो Bho, O Sir. Yad gotraḥ aham asmi, what family I am. अपृच्छम् Aprichchham, I asked. मातरम् Mâtaram, mother. सा Sâ, she. माम् Mâm, me. प्रत्यब्रवीत् Pratyabravît, replied. बहु Bahu, &c., the same as in the last mantra.

4. He said to him: "Of what family art thou, my friend?" He replied: "I do not know, Sir, of what family I am. I asked my mother, and she answered: "In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee. Therefore I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma." I am therefore Satyakâma Jâbâla Sir—258.

MANTRA 5.

तꣳ होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधꣳ सोम्याहरोपत्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति ता अभिप्रस्थापयन्नुवाच नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवास ता यदा सहस्रꣳ संपेदुः ॥ ५ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तं Tam, him. ह Ha, then. उवाच Uvâcha, said. न Na, not. एतद् Etad, this. अब्राह्मणः Abrâhmaṇaḥ, a non-Brahman entitled; a person not belonging to the

special Varṇas entitled to Brahma-jñâna. वि Vi, always. वक्तुं Vaktum, to say. अर्हति Arhati, is capable. समिधम् Samidham, sacred fuel. सोम्य Somya, O friend! आहर Âhara, bring. उपनेष्ये त्वा Upaneṣye tvâ, I shall invest thee (with the sacred thread), I shall initiate thee. न Na, not. सत्यात् Satyât, from truth. आगाः Âgâḥ, thou didst swerve. इति Iti, thus. He said to him "A non-Brâhmaṇa *i. e.*, a person undeserving of Divine wisdom (Brahman) is not capable of such truthfulness; you are a Brâhmaṇa (a fit candidate for Brahma-jñâna). I will initiate you, as you have not swerved from truth. Bring O child! the sacrificial fuel." तं Tam, him. उपनीय Upanîya, having initiated. कृशानाम् Kriśânâm, of the lean, of the poor (Brâhmaṇas). अबलानाम् Abalânâm, of the weak (Brahmaṇas). Or both these epithets may qualify the cows, but then the genitive must be construed in the accusative. Then it would mean his own four hundred lean and weak cows. चतुश् शतम् Chatuś śatam, four hundred. गाः Gâḥ, cows. निराकृत्य Nirâkṛitya, having driven out of the cow-pen. उवाच Uvâcha, said. इमाः Imâḥ, these. Somya, O friend. अनुसंव्रज Anusaṃvraja, follow after these, tend them. ताः Tâḥ, them (cows). अभिप्रस्थापयन् Abhiprasthâpayan, driving (towards the forest). उवाच Uvâcha, said (Gautama to him). न Na, not. असहस्रेण Asahasreṇa, without a thousand. आवर्तय Âvartaya, do return Gautama said "Do not come back until these four hundred have multiplied to one thousand." स Sa, he (Satyakâma). ह Ha, then. वर्षगणम् Varṣagaṇam, a number of years. प्रोवास Provâsa, dwelt (in the forest). ताः Tâḥ, those (cows). यदा Yadâ, so long as. सहस्रं Sahasram, a thousand. संपेदुः Sampeduḥ, became.

5. He then said to him "A person undeserving of Brahma-knowledge is never capable of such speech. Child! bring the sacred fuel. I shall initiate thee, since thou didst not swerve from truth."

Having initiated him, he brought out four hundred cows belonging to some poor and weak Brâhmanas and said (to Satyakâma) "Tend these." When he was taking them towards the forest, he (Gautama) said further "Do not come back without a thousand." (Satyakâma took them out and) dwelt in the forest for a number of years, till they had become one thousand.—259.

Note.—These years of tending cows were probationary period of silence and self communion. If a person properly and strictly observes this period of silent service, the Devas themselves will reveal to him the truth.

Fifth Khanda.

Mantra 1.

अथ हैनमृषभोऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव प्राप्ताः सोम्य सहस्रꣳस्मः प्रापय न आचार्यकुलम् ॥१॥

अथ Atha, then. When the cows had multiplied to one thousand. **ह** Ha, verily. **एनम्** Enam, him, to Satyakâma who was thus endowed with faith and austerity. **ऋषभः** Ṛiṣabhaḥ, a bull. The chief Vâyu (the Christ) in the form of a bull appeared before Satyakâma. **अभ्युवाद** Abhyuvâda, said, addressed. **सत्यकामा३** Satyakâmâ, O Satyakâma! **इति** Iti, thus. **भगवः** Bhagavaḥ, O Lord. **इति** Iti, thus **ह** Ha, indeed. **प्रतिशुश्राव** Pratiśuśrâva, he replied. **प्राप्ताः स्मः** Prâptâḥ Smaḥ, we have reached. **सोम्य** Somya, O friend! **सहस्रं** Sahasram, one thousand. Thy pledge is redeemed. **प्रापय** Prâpaya, take back, lead us. **नः** Naḥ, us. **आचार्यकुलम्** Âchâryakulam, to the home of thy teacher.

1. Then a Bull said to him: "Satyakâma!" He replied: "Master!" The Bull said: "Friend! we have reached the number thousand, lead us to the house of the teacher."—260.

Mantra 2.

ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥२॥

ब्रह्मणः Brahmaṇaḥ, of Brahman, of the Supreme Brahman. **च** Cha, and. **ते** Te, to thee. **पादं** Pâdam, a foot: a portion called Vâśudeva. **ब्रवाणि** Bravâṇi, I will tell: may I tell. **इति** Iti, thus. **ब्रवीतु** Bravîtu, tell. **मे** Me, to me. **भगवान्** Bhagavân, Sir. **इति** Iti, thus. **तस्मै** Tasmai, to him. **स** Sa, he. **ह** Ha, indeed. **उवाच** Uvâcha, said. **प्राची दिक्** Prâchî dik, the eastern region or direction. **कला** Kalâ, one-sixteenth. **प्रतीची** Pratîchî, the western region. **दक्षिणादिक्** Dakṣiṇâ dik, the southern region. **कला** Kalâ, one-sixteenth. **उदीची दिक्** Udîchî dik, northern region. **कला** Kalâ, one-sixteenth. The East is Vâśudeva, the West is Saṅkarṣaṇa, the South is Pradyumna and the North is Aniruddha. The Four Divine Forms dwell in these four regions. **एष** Eṣa, this. **वै** Vai, verily. **सोम्य** Somya, friend. **चतुष्कलः** Chatuṣkalaḥ, four-sixteenth. **पादः** Pâdaḥ, a foot, a quarter. **ब्रह्मणः** Brahmaṇaḥ, of Brahman. **प्रकाशवान्** Prakâśavân, Prakâśvat (splendid). **नाम** Nâma, name. The Mystic name of this aspect of God is the Splendid. The Brahman Himself is looked upon as Four-fold under the names of Vâśudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. They are called Padas or Quarters of the Supreme Brahman. Each of these Padas is again sub-divided into four

parts called Kalâs or four-sixteenths. These Kalâs also bear the same names as Vâsudeva &c. Thus the first Kalâ of Vâsudeva Pada is called Vâsudeva, the second Kalâ of Vâsudeva Pada is Saṅkarṣaṇa, and so on.

2. "May I tell thee a quarter of Brahman (the Vâsudeva Form)" "Tell me Sir." He said to him. "The Eastern region is one-sixteenth (Vâsudeva), the Western region is one-sixteenth (Saṅkarṣaṇa), the Southern region is one-sixteenth (Pradyumna), the Northern region is one-sixteenth (Aniruddha). This four-sixteenth constitutes one quarter of Brahman, O Friend! The (secret) name of this quarter is Prakâśavat.—261.

MANTRA 3.

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥३॥

इति पञ्चमः खण्डः ॥ ५ ॥

स Sa, he. **यः** Yaḥ, who. **एतम्** Etam, this (one quarter of Brahman consisting of four Kalâs). **एवं** Evam, thus (named as Prakâśavat). **विद्वान्** Vidvân, knowing. **चतुष्कलं पादम् ब्रह्मणः** Chatuṣkalam pâdam brahmaṇaḥ, the quarter of Brahman consisting of four Kalâs. **प्रकाशवान् इति** Prakâśavân iti, the Prakâśavat thus. **उपास्ते** Upâste, meditates, worships. **प्रकाशवान्** Prakâśavân, full of splendour. **अस्मिन् लोके** Asmin loke, in this world. **भवति** Bhavati, becomes. **प्रकाशवतः** Prakâśavataḥ, full of splendour, luminous. **ह** Ha, indeed. **लोकान्** Lokân, worlds. The luminous worlds like Vaikuṇṭha &c. **जयति** Jayati, conquers, obtains. **Yaḥ etam**, &c., the same as above.

3. He who knows it thus, and meditates on the quarter of Brahman, consisting of four-sixteenths, by the name of Prakâśavat becomes full of light in this world. He attains luminous worlds, whoever knows this and meditates on the quarter of Brahman, consisting of the four sixteenths, by the name of Prakâśavat.—262.

Sixth Khanda.

Mantra 1.

अग्निष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

अग्निः Agniḥ, fire. **ते** Te, they. **पादं** Pâdam, a quarter. **वक्ता** Vaktâ, will tell. **इति** Iti, thus. The Bull having declared one quarter of Brahman, said "Thy fire *i.e.*, the deity of fire, will tell one quarter of Brahman." So saying he went away. **स** Sa, he. **ह** Ha, then. **श्वः** Śvaḥ, the morrow. **भूते** Bhûte, became, came. **गाः** Gâḥ, the cows. **अभिप्रस्थापयाञ्चकार** Abhiprasthâpayañ, chakâra, drove (towards the house of the teacher). **ताः** Tâḥ, they. **यत्र** Yatra, where, in what place. **सायं** Sâyam, evening. **बभूवुः** Babhûvuḥ, became. **तत्र** Tatra, there. **अग्निम्** Agnim, fire. **उपसमाधाय** Upasamâdhâya, having lighted, having put the fuel (samidh) on the fire. **उपरुध्य** Uparudhya, having penned (the cows). **समिधम् आधाय** Samidham, âdhâya, having placed the fuel on the fire. **पश्चात्** Paśchât, behind. **अग्नेः** Agneḥ, of the fire. **प्राङ्** Prâṅ, (looking) to the east. **उपविवेश** Upaviveśa, sat down.

1. Thy Agni will declare to you another quarter of Brahman. (Thus saying Vâyu went away). He, when the morrow came, (drove the cows towards the house of the teacher). Where the night overtook them, he lighted a fire, penned the cows, placed fuel on the fire, and sat down behind the fire, looking to the east (meditating on the words of the Bull).—263.

Note.—It appears that the house of the teacher was at a great distance, for it took four days to reach it. Moreover Satyakâma was kind towards the animals and was not driving them hard : but allowed them to walk slowly.

Mantra 2

तमग्निरभ्युवाद सत्यकाम ३ इति भगव इतिह प्रतिशुश्राव ॥ २ ॥

तम् Tam, him. **अग्निः** Agniḥ, the deva of fire (materialising). **अभ्युवाद** Abhyuvâda, said. **सत्यकामा ३** Satyakâmâ 3 O Satyakâma. **इति** Iti, thus. **भगवः** Bhagavaḥ, Sir ! **इति** Iti, thus. **ह** Ha, then. **प्रतिशुश्राव** Pratiśuśrâva, replied.

2. Then Agni said to him "Satyakâma!" "Sir!" he replied.—264.

MANTRA 3.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

ब्रह्मणः Brahmaṇaḥ somya te pâdam bravâṇi iti, 'may I tell thee a quarter of Brahman. **ब्रवीतु** Bravîtu me Bhagavân, iti, He said 'Tell it Sir.' **तस्मै स ह उवाच** Tasmai sa ha uvâcha, he said to him. **पृथिवी** Pṛithivî, the earth, the physical plane. **कला** Kalâ, one-sixteenth (Vâsudeva sixteenth). **अन्तरिक्षम्** Antarikṣam, the middle region, the Astral plane. Kalâ Saṅkarṣaṇa, one-sixteenth. **द्यौः** Dyauḥ, the heaven, the mental plane. Kalâ, the Pradyumna sixteenth **समुद्रः** Samudraḥ, the Great Expanse, the Buddhic plane. Kalâ the Aniruddha one-sixteenth. Eṣa vai somya chatuṣkalaḥ pâdaḥ Brahmaṇaḥ, this verily O friend, is a quarter of Brahman, consisting of four-sixteenths. **अनन्तवान्** Anantavân, the endless. Anantavat. **नाम** Nâma, named.

3. "May I tell thee, friend! a quarter of Brahman (the Saṅkarṣaṇa Form)? "Tell me Sir" He said to him "The earth is one-sixteenth: the intermediate region is one-sixteenth, the heaven is one-sixteenth and the great expanse is one-sixteenth. This is a quarter of Brahman, consisting of four-sixteenths: and called Annantavat.—265.

MANTRA 4.

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४ ॥

इति षष्ठः खण्डः ॥ ६ ॥

स Sa, he, &c. The same as mantra 3 of the Fifth Khaṇḍa except that the word anantavân is substituted for the Prakâśavân.

4. He who knows it thus and meditates on the (Saṅkarṣaṇa) quarter of Brahman, consisting of four-sixteenths, under the name of Anantavat, becomes endless in this world. He attains endless worlds (after death) who knowing this meditates on the (Saṅkarṣaṇa) quarter of Brahman, consisting of the four-sixteenths, under the name of Anantavat.—266.

Seventh Khanda.

Mantra 1.

हꣳसस्ते पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

हंसः Haṃsa, a flamingo. The Four-faced Brahmâ in the form of a flamingo. ते Te, to thee. पादं Pâdam, a quarter. वक्ता Vaktâ, will tell, will declare. The Agni said "Lord Brahmâ in the form of a Flamingo will declare to thee a quarter of Brahman." So saying, he went away. The rest as in Mantra 1 of the last Khaṇḍa.

1 "A flamingo (Brahmâ) will declare to you another quarter of Brahman." (Thus saying Agni went away). He, when the morrow came, drove the cows towards the house of the teacher, and where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—267.

Mantra 2.

तꣳ हꣳस उप निपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

तं Tam, to him. हंसः Haṃsaḥ, a flamingo. उपनिपत्य Upanipatya, having flown. अभ्युवाद Abhyuvâda, said. The rest as above in previous mantras.

2. Then a Haṃsa flew near and said to him: "Satyakâma!" He replied: "Sir."—268.

Mantra 3.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम ॥ ३ ॥

ब्रह्मणः Brahmaṇaḥ, of Brahman. The words are the same as in the corresponding mantras of the previous two Kaṇḍas. The Kalâs however here are different. अग्निः Agniḥ, the fire (is one-sixteenth and is called Vâsudeva Kalâ of the Pradyumna Pâda). सूर्यः Sûryaḥ, the sun (the Saṅkarṣaṇa Kalâ of the Pradyumna Pâda). चंद्रः Chandraḥ, the moon (the Pradyumna Kalâ of the Pradyumna Pâda). विद्युत् Vidyut, the lightning (the Aniruddha Kalâ of the Pradyumna Pâda.) ज्योतिष्मान् Jyotiṣmân, called Jyotiṣmat (full of light).

3. "May I tell thee, friend! a quarter of Brahman!" (the Pradyumna Form)? "Tell me Sir." He said to him: "The fire is one-sixteenth, the sun is one-sixteenth, the moon is one-sixteenth, the lightning is one-sixteenth. This is a quarter of Brahman, consisting of four-sixteenths: and called Jyotiṣmat.—269.

MANTRA 4.

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योतिष्मानस्मिँल्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

स Sa, he. Yaḥ, who. The words the same as in the previous Khaṇḍas.

4. He who knows it thus and meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths, under the name of Jyotiṣmat, becomes full of light in this world. He obtains the worlds which are full of light (after death), who knowing this meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths under the name of Jyotiṣmat.—270.

KHANDA EIGHTH.

MANTRA 1.

मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

मद्गुः Madguḥ, a water-bird. Varuṇa, in this form. The words are the same as above.

1. "A water-bird (Varuṇa) will declare to you another quarter of Brahman." (Thus saying Brahmâ went

away.) He when the morrow came, drove the cows towards the house of the teacher. Where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—271.

MANTRA 2.

तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

2. Then a water-bird (Varuṇa) flew near and said to him: "Satyakâma." He replied: "Sir."—272.

MANTRA 3.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥ ३ ॥

प्राणः Prâṇah, the Life Breath (the Vâsudeva Kalâ of Aniruddha Pâda). चक्षुः Chakṣuḥ, the sight, the eye (the Saṅkarṣaṇa Kalâ of Aniruddha Pâda). श्रोत्रम् Śrotram, the hearing, the ear (the Pradyumna Kalâ of Aniruddha Pâda) मनः Manaḥ, the manas, the mind (the Aniruddha Kalâ of Aniruddha Pâda).

3. "May I tell thee, friend! a quarter of Brahman (the Aniruddha Form)?" "Tell me Sir." He said to him: "The breath is one-sixteenth, the eye is one-sixteenth, the ear is one-sixteenth, the mind is one-sixteenth. This is a quarter of Brahman consisting of four-sixteenths: and called Âyatanavat (having a home)."—273.

MANTRA 4.

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्त आयतनवानस्मिँल्लोके भवत्यायतनवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥ ४ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

4. He who knows it thus and meditates on the (Aniruddha) quarter of Brahman, consisting of four-six-

teenths, under the name of Âyatanavat, becomes possessed of a mansion in this world. He obtains after death the worlds which are full of mansions; who knowing this meditates on the (Aniruddha) quarter of Brahman, consisting of four-sixteenths, under the name of Âyatanavat.—274.

KHANḌA NINTH.

MANTRA 1.

प्राप ह्याचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ १ ॥

प्राप Prâpa, reached. Thus taught by the Devas, Satyakâma reached the home of his teacher **ह**. Ha, then. **आचार्य-कुलम्** Âchârya-Kulam, the teacher's home. **तं** Tam, to him. **आचार्यः** Âchâryaḥ, the teacher. **अभ्युवाद** Abhy-uvâda, said. **सत्यकामा ३** O Satyakâma. **भगव;** &c.

1. Thus he reached the house of his teacher. The teacher said to him: "Satyakâma!" He replied "Sir." —275.

MANTRA 2.

ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनुष्येभ्य इति ह प्रतिजज्ञे भगवाꣳस्त्वेव मे कामे ब्रूयात् ॥ २ ॥

ब्रह्मविद् Brahmavid, the knower of Brahman. **इव** Iva, like. **वै** Vai, verily, clearly. **सोम्य** Somya, O friend. **भासि** Bhâsi, thou shinest. **कः** Kaḥ, who (a Deva or a man). **नु** Nu, now. **त्वा** Tva, to thee. **अनुशशास** Anuśaśâsa, has taught. **इति** Iti, thus. The teacher said "thou lookest like a knower of Brahman. Did any human or super-human being teach thee." Satyakâma replied "no man has taught me—beings other than any man have taught me." **अन्ये** Anye, other than. **मनुष्येभ्यः** Manuṣebhyaḥ, than men. **इति** Iti, thus. **प्रतिजज्ञे** Pratijajñe, he replied. He replied "Beings other than human have taught me. What *man* would have dared to teach me thy pupil." **भगवान्** Bhagavân, Sir. **तु** Tu, but. **एव** Eva, alone. **मे** Me, to me, my. **कामे** Kâme, for welfare. **ब्रूयात्** Brûyât, say: should teach.

2. The teacher said: "Friend, thou shinest verily like one who knows Brahman. Now who has taught thee

(a man or Deva)?" He replied "Beings other than men, (have taught me). But, Sir, for my good, you should teach me."—276.

Note.—The last sentence may also be translated "But Sir you say benediction for the completion of my desire." The blessing is required to make this knowledge complete.

MANTRA 3.

श्रुतꣳ ह्येव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापयतीति तस्मै हैतदेवोवाचाऽऽ ह न किंचन वीयायेति वीयायेति ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

श्रुतं Śrutam, I have heard. **हि** Hi, because. **एव** Eva, alone. **मे** Me, by me. **भगवद्-दृशेभ्यः** Bhagavad-dṛiśebhyaḥ, from great men like you. **आचार्यात्** Âchâryât, from the teacher. **हि** Hi, verily. **एव** Eva, alone. **विद्या** Vidyâ, knowledge. **विदिता** Viditâ, known: learnt. **साधिष्ठम्** Sâdhiṣṭham, to real good: the best. **प्रापयति** Prâpayati, leads. **इति** Iti, thus. **तस्मै** Tasmai, to him (Satyakâma). **ह** Ha, indeed, then. **एतद्** Etad, this (which was already taught by the Devas). **एव** Eva, even: alone. **उवाच** Uvâcha, said. **अत्र** Atra, here, *i. e.*, on account of having learnt from the Devas. **ह** Ha, indeed. **न** Na, not. **किंचन** Kiṁchana, any. **वीयाय** Vîyâya, harm occurred. **इति** Iti, thus. **वीयाय** Vîyâya, harm, occurred. **इति** Iti, thus.

3. "Because even I have heard from exalted ones like you, that only such knowledge as is learnt from (a regularly accepted) Teacher leads to the highest good." Then he taught him the very same thing, and (Satyakâma) suffered no harm, (though he had learnt from beings other than a teacher), yea, he suffered no harm.—277.

Note.—The occult truth—"the Vidyâ learnt from an Âchârya leads to the real goal"—is at the foundation of the whole system of Eastern training. Satyakâma had never accepted the Devas as his teachers, they, out of their kindness taught him. Hence to make that teaching really fruitful, he asked his own Teacher to confirm it, which he gladly did.

MADHVA'S COMMENTARY.

Khaṇḍa, Fourth to Ninth.

The Samvarga Vidyâ—the Knowledge of the Complete Dissolution,—which relates both to the Para and the Apara Brahman—has been described in the previous Khaṇḍas. The Śruti now enters into a subject dealing with the Para Brahman exclusively; namely the Vidyâ or knowledge about the Divine Quarternary—the Chaturmûrti consisting of Vâsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. It introduces the subject by the story of Satyakâma, given in the six Khaṇḍas (from four to nine.)

[Says an objector as it is not possible to know whether a person is a Brâhmaṇa or not unless his Gotra is known ; how is it that Satyakâma was initiated by Gautama, for the initiation of a Śûdra is prohibited. To this the answer is that the straightforwardness of Satyakâma in telling "I do not know my Gotra or clan," shows that he must be a Brâhmaṇa, for truthfulness is the mark of a Brâhmaṇa. Śûdras are not straightforward. The Vedânta Sûtra also refers to this.

But suppose a person is straightforward and truthful, does it necessarily follow that he is a non-Śûdra. To this the Commentator answers with an emphatic yes, by quoting Sâma Saṃhitâ.

It is thus in the Sâma-Samhitâ :—"Straightforwardness is the principal characteristic mark of the Brâhmaṇa (*i. e.* of three castes entitled to the knowledge of Brahmaṇ) the mark of the Śûdra is that he is not straightforward. Gautama (acting upon this universal rule and) knowing this initiated Satyakâma."

(How could the Bull, the flamingo and the Diver-bird teach Satyakâma? These are irrational animals.)

To this the Commentator answers :—

Vâyu assumed the form of a bull, the God of fire appeared himself as Agni, Brahmâ the four-faced appeared as flamingo, and Varuṇa as the Diver-bird ; and thus these four Devas taught Satyakâma.

Thus the above, which is also a quotation, shows that the sun is not flamingo nor Prâṇa the diver-bird as explained by Śaṅkara. The Bull, the Agni, the Flamingo and the Water-bird taught Satyakâma one foot of Brahman each ; called respectively Prakâśa vat, Anantavat, Jyotiṣmat, and Âyatanavat. What are the meanings of these being the four feet of Brahman ?

To this the Commentator replies :—

The four names Prakâsavat, Anantavat, Jyotiṣmat and Âyatanavat are the epithets of the Lord Hari, and refer to the four forms of the Quarternary, namely to Vâsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. These four dwelling in the quarters &c., and ruling over them, are called also by the names of those places which each occupies and rules.

[Thus as the ruler of Kashmir is simply called Kashmir also : the Duke of Devonshire is called Devonshire also. So Vâsudeva &c., are called by names of the places also].

Says an objector : If the Bull &c., here are Devas who taught Satyakâma, how is it that Satyakâma who was taught by Devas themselves says to Gautama "You are my only teacher—you only I wish, should teach me." A man taught by a higher Guru, like a Deva, should not ask to be taught again by a lower Guru like a Ṛiṣi. As says a verse "If unsought one gets the best Guru, let him accept him as a Teacher without hesitation." To this the Commentator replies : –

These Devas did not teach Satyakâma thinking that they were his Âchâryas or spiritual Teachers (they did not put themselves forward as regular Teachers : but as casual givers of knowledge.) Hence Satyakâma asked his Guru to teach him again : and begged his permission.

But is it not possible that Satyakâma took these Devas as his Gurus and learnt Divine Wisdom from them, and then again got the same teaching from Gautama. To this the Commentator answers:—

If one has obtained a better Teacher and has accepted him as a Teacher, let him never desire to learn from a lower Teacher and even if he hears from him, he should never ask his permission, (to validate such teaching.)

This shows that a person may renounce a Guru of the lower grade for one of a higher grade. The gradation of Gurus is given next.

Higher than the Masters (Ṛiṣis) are the Devas, higher than the Devas is Vâyu (the Christ), higher than Vâyu is the Lord Viṣṇu (the God), there is no higher Teacher than God. Thus it is in the Âchârya Saṃhitâ.

One may learn from a lower Guru even, but should never confound this hierarchy of Teachers. If a Person has *taken* a Deva as his Guru, he cannot pay the *same* devotion to a Ṛiṣi Guru as he does to the Deva. But if a Deva of his own accord teaches him some thing, that does not mean giving up his Ṛiṣi Guru.

The ninth Khaṇḍa closes with the words Atra ha na kiñchana vîyâya iti vîyâya iti. According to Śaṅkara they mean "Nothing was left out." But Madhva shows that this is not the real meaning of these words.

The words atra ha na kiñchana vîyâya mean "and to him no harm occurred"—for his hearing from the Devas did not cause any harm to him.

The law of occult teaching is that one should not learn from another teacher but from his own Guru. Satyakâma however allowed himself to be taught by these Devas, without previously getting the permission, of his Guru. This breach of discipline required to be severely punished, but in the case of Satyakâma, no harm accrued because he did not wilfully go to these to be taught, but they themselves of their own grace taught him.

TENTH KHANDA.

MANTRA 1.

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्य-मुवास तस्य ह द्वादशवर्षाण्यग्नीन् परिचचार स ह स्मान्यानन्ते-वासिनः समावर्तयꣳस्तꣳह स्मैव न समावर्तयति ॥ १ ॥

उपकोसलः Upakosalaḥ, Upakosala (by name). **ह वै** Ha vai, mere expletives. **कामलायनः** Kâmalâyanaḥ, the son of Kâmalâyana. **सत्यकामे जाबाले** Satyakâme Jâbâle, with Satyakâma Jâbâla. **ब्रह्मचर्यम्** Brahmacharyam, for the sake of Brahma-knowledge or as a religious student. **उवास** Uvâsa, dwelt. **तस्य** Tasya, his *i. e.*, (of the teacher). **ह** Ha, a mere expletive. **द्वादश** Dvâdaśa, twelve. **वर्षाणि** Varṣâṇi, years. **अग्नीन्** Agnîn, fires. **परिचचार** Parichachâra, tended. **स** Sa, he (the teacher). **ह** Ha, but. **स्म** Smâ, a past tense denoting particle=did. **अन्यान् अन्तेवासिनः** Anyân antevâsinaḥ, other boarder pupils. **समावर्तयन्** Samâvartayan,

allowing to return home after finishing studies ; like the giving of the diploma of the completion of the course of studies in mordern times : passing. तं Tam, him (Upakosala)! ह Ha, behold! स्म Sma, a past tense denoting particle. एव Eva, even. न Na, not. समावर्तयति स्म Samâvartayati sma, did not allow to return, did not give him the final certificate, did not pass him.

1. Upakosala, the son of Kâmalâyana dwelt as a religious student in the house of Satyakâma Jâbâla. He tended his fires for twelve years. But though the teacher, allowed the other pupils to depart, he did not allow Upakosala to depart.—278.

Note.—This shows that twelve years was the general period to finish a course of studies, and enter household life. Average students were generally sent back after twelve years, as graduates. Only students of exceptional merits (like Upakosala) were detained for post-graduate studies. Upakosala however mistook the intentions of his teacher. He thought he was detained because he had not come up to the average standard of the passed students.

MANTRA 2.

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन् परिचचारीन्मा त्वाग्नयः परिप्रवोचन् प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवासांचक्रे ॥ २ ॥

तं Tam, him (the teacher). जाया Jâyâ, the wife, the teacher's wife. उवाच Uvâcha, said. तप्तः Taptaḥ, exhausted through austerities. ब्रह्मचारी Brahmachârî, the student. कुशलम् Kuśalam, properly, carefully. अग्नीन् Agnîn, the fires. परिचचारीत् Parichachârît, tended. मा Mâ, not. त्वा Tvâ, thy. अग्नयः Agnayaḥ, the fires. परिप्रवोचन् Paripravochan, said, blame. प्रब्रूहि Prabrûhi, tell, teach. अस्मै Asmai, to this (pupil). इति Iti, thus. तस्मै Tasmai, to him (Upakosala). अप्रोच्य Aprochya, without teaching. एव Eva, even, however. प्रवासाञ्चक्रे Pravâsâñ chakre, went away on a journey, went to foreign parts.

2. Then his wife said to him "This student is quite exhausted with austerities, because he has diligently tended your fires. (But you have not taught him), and your fires even though so well tended have not taught him. Now (at least) teach him." But Satyakâma, however, went away on a journey, without having taught Upakosala.—279.

MANTRA 3.

स ह व्याधिनानशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्नशान किंनु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधिभिः प्रतिपूर्णोऽस्मि नाशिष्यामीति ॥ ३ ॥

स ह Sa ha, he (Upakosala) then. व्याधिना Vyâdhinâ, from sorrow, from mental dejection at not being passed. अनशितुम् Anaśitum, to leave off taking food, to fast. दध्रे Dadhre, made up his mind. तम् Tam, him. आचार्य-जाया Âchârya-jâyâ, the teacher's wife. उवाच Uvâcha, said. ब्रह्मचारिन् Brahmachârin, O Student. अशान Aśâna, take food, eat. किं Kim, why. नु Nu, now. न Na, not. अश्नासि Aśnâsi, eatest thou. स Sa, he. ह Ha, then. उवाच Uvâcha, said. बहवः Bahavaḥ, many. इमे Ime, these. अस्मिन् Asmin, in this. पुरुषे Puruṣe, man. कामाः Kâmâḥ, desires. नाना Nânâ, many. अत्ययाः Atyayâḥ, going, directions. व्याधिभिः Vyâdhibhiḥ, by diseases, sorrows at not getting the objects of my desires. प्रतिपूर्णः Pratipûrṇaḥ, completely full. अस्मि Asmi, I am. न Na, not. अशिष्यामि Aśiṣyâmi, I shall eat. Iti, thus.

3. Then Upakosala, from sorrow took into his head to leave off eating. Then the wife of the teacher said to him "Student, eat. Why do you not eat?" He said. "There are many desires in this man here, which go in different directions. I am full of sorrows, (and so have no room for food), so I do not take food."—280.

MANTRA 4.

अथ हाग्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः पर्यचारीद्धन्तास्मै प्रब्रूवामेति तस्मै होचुः ॥ ४ ॥

अथ Atha, then, when the student had finished speaking. Ha, then, अग्नयः Agnayaḥ, the fires, being moved by pity. समूदिरे Sam-ûdire, said to each other. तप्तः ब्रह्मचारी Taptaḥ-brahmachârî, the student exhausted through austerities. कुशलं Kuśalam, carefully, properly. नः Naḥ, us. परिचचारीत् Parichachârît, tended. हन्त Hanta, now. अस्मै Asmai, to this (student). प्रब्रवाम Prabravâma, may we teach (the knowledge about the higher and the lower Brahman). इति Iti, thus: having made up their mind. तस्मै Tasmai, to him. ह Ha, then. ऊचुः Ûchuḥ, they said.

4. Thereupon the fires said among themselves "This student, has become exhausted through austerities in serving us properly. Now let us teach him." Then they said to him.—281.

MANTRA 5.

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कंच तु खंच न विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं तदेव कमिति प्राणं च ह्यस्मै तदाकाशं चोचुः ॥५॥

इति दशमः खण्डः ॥ १० ॥

प्राणः Prâṇaḥ, strength: endowed with strength. Breath. The Life breath. The Christ. ब्रह्म Brahma, Brahman. The lower or Apara Brahman. Kam, the Ka the joy. Endowed with independent strength and Joy is *Ka*. ब्रह्म Brahma, Brahman, the Para or higher Brahman. खं Kham, the Kha the infinite. Endowed with independent strength and wisdom is Kha. इति Iti, thus. स Sa, he (Upokosala). ह Ha, then. उवाच Uvâcha, said. विजानामि Vijânâmi, I know. अहम् Aham, I. यत् Yat, what (you have said). प्राणः ब्रह्म Prâṇa Barhma, Prâṇa is Brahman. Brahman is Prâṇa or strength. कं Kam, Ka. च Cha, and. तु Tu, but. खं Kham, kha. च Cha, and. न Na, not. Vijânâmi, I know. Iti, thus. ते Te, they (the fires). ह Ha, then. ऊचुः Ûchuḥ, said. यत् Yat, what. वाव Vâva, indeed. कं Kam. तत् Tat, that. एव Eva, alone. खम् Kham यत् Yat, what. एव Eva, even. खम् Kham. तत् एव कम् that is even Ka. Iti, thus. प्राणं Prâṇam, the Chief Breath. The Apara Brahman च Cha, and. ह Ha, an expletive. अस्मै Asmai, to him (Upakosala). तदा Tadâ, then. आकाश Âkâśam, the Full. Viṣṇu. the Supreme Brahman. च Cha, and. ऊचुः Ûchuḥ, said.

5. "Prâṇa (power) is (lower) Brahman. Ka (Infinite Power and Joy) is Brahman (higher); Kha (Infinite Power and wisdom) is (also higher) Brahman."

He said. "I understand that Prâṇa is Brahman; but I do not understand Ka or Kha."

They said: "That which is Ka is indeed Kha; that which is Kha is indeed Ka." They therefore taught him that the (lower) Brahman was Prâṇa, and that (the higher) Brahman was the All-luminous (Viṣṇu).—282.

Note.—The Power simply is Prâṇa—the Christ principle. But it is under the Suprem . Therefore Prâṇa or power is taught here as the lower Brahman. While the Supreme Brahman is described by the two words Ka and Kha. Now Ka means pleasure, and Kha means ether. Upakosala therefore naturally asks how can pleasure and ether be called Brahman. He took Ka and Kha in their separate senses and hence said "I do not understand Ka and Kha." The fires therefore taught him that Ka and Kha were not separate entities, but identically one. Ka denotes God as Omnipotent and all Good. While Kha denotes Him as Omnipotent and All-wise. This mantra in fact teaches both about the Apara Brahman and Para Brahman. The doctrine about Prâṇa is teaching about lower Brahman, the doctrine of Ka and Kha—otherwise Âkâśa— is teaching about higher Brahman.

MADHVA'S COMMENTARY.

Note.—The teaching about Para and Apara Brahman is again resumed in this and five subsequent Khaṇḍas. They give also the teaching about the death and the Path followed by the soul after death. This is done in the form of a legend of Upakosala. The phrase Prâṇaḥ Brahma does not mean that the attributes of Supreme Brahman are temporarily imposed on Prâṇa or breath: but that Prâṇa means here Power: and it describes that Brahman is All-power. Hence the Commentator says :—

The phrase prâṇo brahma means that Brahman is essentially power. Ka means that Brahman is essentially Joy. Kha that He is Wisdom or Knowledge.

Thus Prâṇa, Ka and Kha describe the three attributes of God—Power, Bliss or Goodness, and Wisdom. God is Omnipotent, All good and All wise. But the mere Power aspect belongs to Prâṇa or Chief Breath also : but his power is *under* the control of God. This the commentator proves by an authority :—

The lower Brahman is Prâṇa who is the deity of power immediately, while Hari Himself is Supreme Brahman essentially All wisdom and bliss and Full.

[But this does not mean that God does not possess Power, or that Praṇa (the Christ) is Power only and has not Wisdom and Bliss God and the Christ possess all these three attributes in their fullness, with this difference that God is independent, while the Christ is dependent upon God for the exercise of these functions].

The wise say that Ka denotes the independent infinite Power and Bliss: while Kha means the full (independent) infinite conjunction of Power and Wisdom.

Note.—The word naija is used in the verse which literally means "belongng to one's own self"; not dependent upon another, hence independent. The pûrṇa is used in the verse and means "full"—but "full" and "independent" are synonymous.

The Supreme Viṣṇu, whose essential nature is that (namely it is Ka—uncontrolled supreme power and joy; and Kha—uncontrolled supreme power and wisdom) is called âkâśa—the All-luminous or All-pervading.

Thus there are said to be two Brahmans—Prâṇa (the Lower Brahman) and Âkâśa (the Higher Brahman). Thus it is said in the same (Sâma Saṃhitâ).

The well-known meaning of the word Prâna is Vâyu. (Therefore Upakosala) who was in doubt whether Ka and Kha denoted two different beings (or one) said "I do not understand Ka and Kha".

Note.—It does not mean that he did not know the ordinary meanings of Ka=pleasure, and Kha=ether. He was in doubt whether Ka and Kha referred to the same person or to two different persons.

Therefore to show the identity of Ka and Kha, the fires said "That which is Ka is verily Kha, that which is Kha is verily Ka."

Note.—This establishes the *complete* identity. All Ka is Kha; All Kha is Ka. Or in modern logic all A is B, and all B is A will be true only when A and B are identical,

ELEVENTH KHANDA.

MANTRA 1.

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

अथ Atha, then (after the teaching by the three Fires conjointly). **ह** Ha, indeed. **एनम्** Enam, him (Upakosala). **गार्हपत्यः** The Gârhapatya, Fire. **अनुशशास** Anu-śaśâsa, taught. **पृथिवी** Pṛithivî, the earth. The Vast. The Lord called so because of His all-expansiveness. **अग्निः** Agniḥ, fire; the Leader of Body. **अन्नम्** Annam, food, the Eater, the Destroyer. **आदित्यः** Âdityaḥ, the sun, the Eternal: who exists from the beginning (âdi). **Iti**, thus. **यः** Yaḥ, who. **एषः** Eṣaḥ, this. **आदित्ये** Âditye, in the sun. The Solar Logos. **पुरुषः** Puruṣaḥ, the spirit, the Lord possessing the six perfections. **दृश्यते** Dṛiśyate, is seen (by Divine or clairvoyant vision). **सः** Saḥ, He. **अहम्** Aham, I: the Lord called Aham, or Supreme because He is not (*a*) inferior (ha=heya): and dwelling in the Gârhapatya Fire. **अस्मि** Asmi, I am. The Lord called asmi="I AM". **सः** Saḥ, that. **एव** Eva, indeed. **अहम्** Aham, I. **अस्मि** Asmi, I am. **इति** Iti, thus.

1. After that the Gârhapatya Fire taught him. "Brahman is Vast (pṛithivî), World Guide (agni), Destroyer (annam) and Eternal (âditya)." As subjective Antaryâmin (He is), the SPIRIT who is seen in the Solar Logos (by the illumined sage). He is the "SUPREME I AM," He indeed is the SUPREME I AM.—283.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥२॥

इत्येकादशः खण्डः ॥ ११ ॥

स Sa, he. **यः** Yaḥ, who. **एतम्** Etam, this; the all pervading aspect of Brahman: as well as His antaryâmin aspect. **एवं** Evam, thus. **विद्वान्** Vidvân, knowing. **उपास्ते** Upâste, meditates. **अपहते** Apahate, on the destruction. **पापकृत्याम्** Pâpakṛityâm, the sinful deeds. **लोकी** Lokî, dweller of God's world. **सर्वं आयुः एति** Sarvam âyur eti, attains life eternal. **ज्योक् जीवति** Jyok Jîvati, lives resplendent. **न** Na, not. **अस्य** Asya, his. **अपर पुरुषाः** Inferior persons, servants. **क्षीयन्ते** Kṣîyante, perish. **वयं** Vayam, we (Fires). **तं** Tam, him (the Knower of this two-fold Lord). **उपभुञ्जामः** Upa-bhuñjâmaḥ, we guard. We do not allow his servants to perish. **अस्मिन्** Asmin, in this. **लोके** Loke, world, **अमुष्मिन्** Amuṣmin, in that. **च** Cha, also.

2. He who knowing this thus meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent, and his dependants do not perish, because we guard him in this world and in the other; who soever knowing this thus, meditates on Him.—234.

TWELFTH KHANDA.

MANTRA 1

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

Atha ha enam, then to him. **अन्वाहार्यपचनः** The Anvâhârya Fire. Anuśaśâsa, taught. **आपः** Âpaḥ, the waters, the Protector of all. (**आ**=All, **पा**=to protect), **दिशः** Diśaḥ, the quarters; the Guide (deśana=director, the Teacher). **नक्षत्रः** Nakṣatraḥ, the stars: the Supreme King (na=not, kṣattra=king. Who has no ruler above him). **चन्द्रमा** Chandramâḥ, the moon, the Delightful. The rest as above.

1. Then the Anvâhârya Fire taught him:—"Brahman is the Protector of all, the Guide, the Supreme Ruler, the Joy Eternal." (As Self He is) the SPIRIT who is seen (by the illumined sage) in the Lunar Logos. He is verily the "SUPREME I AM." He indeed is the SUPREME I AM.—284.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति द्वादशः खण्डः ॥ १२ ॥

2. He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives respondent, and his dependants do not perish, because we guard him in this world and in the other, whoever knowing Him thus, meditates on Him.—285.

THIRTEENTH KHANDA.

MANTRA 1.

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

आहवनीयः The Âhavanîya, Fire. प्राण: Prâṇaḥ, the breath, the Powerful. आकाशः Âkâśaḥ, the ether, the space, the All-pervading. द्यौः Dyauḥ., the heaven, the Brilliant Shining One. विद्युत् Vidyut, the lightning; the Conscious, the Knower.

1. Then the Âhavanîya Fire taught him :—"Brahman is All-powerful, All-pervading, the Luminous, the Sentiency." (As Self, He is) the SPIRIT who is seen (by the illumined sage) in the Deva of lightning. He is the "I AM." He indeed is the "I AM."—286.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

2. He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent. His dependents do not perish, because we guard him in this world, and in the other, whosoever knowing Him thus, meditates on Him.—287.

FOURTEENTH KHANDA.

MANTRA 1.

ते होचुरुपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु ते गतिं वक्तेत्याजगाम ह्यस्याचार्यस्तमाचार्योऽभ्युवादोपकोसल ३ इति ॥ १ ॥

ते Te, they (the Fires). ह Ha, then, having thus taught him conjointly and severally. ऊचुः Ûchuḥ, said. उपकोसल O Upakosala! एषा Eṣâ, this. सोम्य Somya, O friend! ते Te, to thee. अस्मद् विद्या Asmad Vidyâ, the secret Doctrine of "I"; the knowledge of the Antaryâmin (the Inner Ruler). च Cha, and. आत्मविद्या Âtma-vidyâ, the doctrine about the "Âtman"—God as the Cosmic Agent, the All-pervading. The words "have been taught" should be supplied, to complete the sentence. Thou must know intellectually these two Vidyâs, as we have taught. The *practical* method of their realisation by meditation, will be taught to thee by thy teacher. आचार्यः Âchâryaḥ, the teacher. तु Tu, but, alone. ते Te, to thee. गतिम् Gatim, the method, the mode of meditation; and the goal. वक्ता Vaktâ, will say. Iti, thus. आजगाम Âjagâma, arrived, came back. ह Ha, in time. आचार्यः Âchâryaḥ, the teacher. तं Tam, him. आचार्यः Âchâryaḥ, the teacher. अभ्युवाद Abhyuvâda, said. उपकोसला ३ Upakosala 3. Iti, thus.

1. Then they said: "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the "I" (the Inner Ruler of all souls) and that God is the "Âtman" (the All-pervading cosmic agent). But thy teacher alone will tell thee the (practical) mode (of realising this teaching)". In time his teacher came back, and said to him "Upakosala"!—288.

MANTRA 2.

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति को नु त्वानुशशासेति को नुमानुशिष्याद्भो इतीहावे व निह्नुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल तेऽवोचन्निति ॥ २ ॥

भगवः Bhagavaḥ, sir. Iti, thus. Ha, an expletive. प्रतिशुश्राव Pratiśuśrâva, he replied. ब्रह्मविद् इव Brahma-vid iva, like a knower of Brahman. सोम्य Somya, friend. ते Te, thy. मुखम् Mukham, face. भाति Bhâti, shines. कः Kaḥ, who. नु Nu, now a particle of interrogation. त्वा Tvâ, thee. अनुशशास Anuśaśâsa, has taught. Is it a human or a divine being? Iti, thus. कः Kaḥ, what (man or asura). नु Nu, now. मा Mâ, me. अनुशिष्यात् Anuśiṣyât, can teach. भो Bho, O Sir! Iti, thus. इहावे Ihâve, the dwellers of *this* (iha) and of the *lower* (ava) planes; men and demons. व Va, indeed. निह्नुतः Nihnutaḥ, hide. Both men and demons hide themselves before thee: are not capable of teaching in thy presence. The Devas alone have taught me. इमे Ime, these (pointing to the fires): the presiding devas of these. नूनम् Nûnam, indeed, certainly. ईदृशाः

Idṛiśâḥ, like these (visible fires in their colour and brilliancy). अन्यादृशाः Anyâdṛiśâḥ, but unlike these (fires, because they were endowed with an organised form, with hands, head, feet, &c.) Iti, thus. इह Iha, here (before his teacher). अग्नीन् Agnîn, the fires, (as his teachers). अभ्यूदे Abhyûde, said (Upakosala). किं Kim, what. नु Nu, now. सोम्य Somya, friend. किल Kila, verily. ते Te, to thee. अवोचन् Avochan, they said. Iti, thus.

2. He answered "Sir." The teacher said: "Friend, thy countenance looks bright as that of a person inspired. Now who has taught thee (a Deva or a lower entity)?" Upakosala said: "What (lower entity) can dare teach me, Sir? Men and asuras hide themselves before thee. The (presiding Devas of) these (fires) verily taught me. They were (refulgent) like these, but unlike these (as they had hands, feet, &c)." Upakosala spoke about the Fires before his teacher. The teacher said: "What, my friend, have these Fires told you?"—289.

MANTRA 3.

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति ब्रूवीतु मे भगवानिति तस्मै होवाच ॥ ३ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

इदम् Idam, this. Iti, thus. ह Ha, indeed. प्रतिजज्ञे Pratijajñe, replied he. Upakosala told him all that the Fires had taught him. लोकान् Lokân, the worlds: the supporters of all; namely (1) the Prâṇa, (2) the All-pervading Cosmic Brahman=क, (3) the Subjective Self, the Antaryâmin Brahman=ख. वाव Vâva, verily. These three certainly ought to be known. किल Kila, indeed. सोम्य Somya, Friend. अवोचन् Avochan, they said. These, of course, thou should *know*, but not meditate upon: nor take as thy goals. अहं Aham, I. तु Tu, but. ते Te, to thee. तत् Tat, that. वक्ष्यामि Vakṣyâmi, will teach. I will tell thee that who is to be meditated upon, and the path and the goal which is to be reached. He praises the teaching that he is going to give. यथा Yathâ, as. पुष्कर पलाशः Puṣkara (lotus) Palâśa (leaf). आपः Âpas, waters. न Na, not. श्लिष्यन्ते Ślisyante, cling to. एवं Evam, thus. एवं Evam, thus. एवंविदि Evaṁvidi, in (the person who) knows thus. पापं Pâpam, the sinful. कर्म Karma, deed. न Na, not. श्लिष्यते Ślisyate, cling. Iti, thus. ब्रवीतु Bravîtu, teach, tell. मे Me, to me. भगवान् Bhagvân, sir. Iti, thus. तस्मै Tasmai, to him (to the teacher). ह Ha, indeed. उवाच Uvâcha, he said.

3. Upakosala answered: "This" (repeating *all* that the Fires had told him). The teacher said: "My friend, they have verily taught thee the knowledge about the World-supporters, but I shall tell thee (the goal, the path and the method of meditation). As water does not cling to a lotus leaf, so no sinful act clings to one who knows Him thus." He said: "Sir, tell me." He said then to him.—290.

Fifteenth Khanda.

Mantra 1.

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चन्ति वर्त्मनी एव गच्छति ॥ १ ॥

यः Yaḥ, who. एषः Eṣaḥ, this. अन्तर् Antar, within. अक्षिणि Akṣiṇi, (in) the eye. पुरुषः Puruṣa, the spirit, the person. दृश्यते Dṛiśyate, is seen (through divine clairvoyant vision). एषः Eṣaḥ, this. आत्मा Âtmâ, the Self (called Vâmana). Iti, thus. ह Ha, indeed. उवाच Uvâcha, he said. एतद् Etad, this. अमृतं Amṛitam, the immortal, eternally free in His own nature. अभयम् Abhayam, fearless. एतद् Etad, this. ब्रह्म Brahma, the Brahman, the full of all Perfections. एतस्मिन् In this (Lord). न Na, not. किञ्चन Kiñchana, anything. श्लिष्यति Ślisyati, clings. The Lord is untainted and untaintable: free from all attachments. तत् Tat, therefore. यदि Yadi, if. The Commentator Vedesatîrtha evidently reads यत् and explains it by यस्मात् Because: *i. e.*, because such an untaintable Person dwells in the eye. अपि Api, even. अस्मिन् in this (eye). सर्पिर् Sarpir, butter. वा Vâ, or. उदकम् Udakam, water. सिंचति Siñchati, any one drops. वर्त्मनी Vartmanî, on two sides. एव Eva, indeed. गच्छति Gachchhati, it goes.

1. (He said). This Person who is seen in the eye is the Self (called Vâmana). This is the Immortal, the Fearless. This is Brahman. Nothing clings to this. Because (such a Person resides in the eye) therefore if any one drops melted butter or water on it, it runs away on both sides (and does not cling to the eye).—291.

MANTRA 2.

एतꣳ संयद्वाम इत्याचक्षत एतꣳ हि सर्वाणि वामान्यभि-संयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

एतम् Etam, this (Person in the Eye called Vâmana). **संयद्वामः** Saṁyadvâmaḥ, the Saṁyadvâma. **Iti**, thus. **आचक्षते** Âchakṣate, say (the wise). **एतम्** Etam, to this. **हि** Hi, because. **सर्वाणि** Sarvâṇi, all. **वामानि** Vâmâni, blessings, beautiful things. **अभिसंयन्ति** Abhiṣaṁyanti, approach : go towards, enter, Sarvâṁ all, enam, him ; Vâmâni, beautiful things. **यः** Yaḥ, who. **एवं** Evam, thus. **वेद** Veda, knows.

2. The wise call Him the Saṁyadvâma (the Most Beautiful), because all objects of beauty enter into Him. All beautiful objects enter into Him who knows Him thus.—292.

MANTRA 3.

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद ॥ ३ ॥

एषः Eṣaḥ, this. **उ** U, indeed, **एव** Eva, alone. **वामनी** Vâmani, the giver of beauty : called Vâmani. **नयति** Nayati, leads, causes to be obtained. The word Vâmani is a compound of Vâma "beauty," and "ni" give. He who gives beauty to all beautiful beings and objects, such as Lakṣmî, &c., is called Vâmani—the Giver of Beauty.

3. He verily is called Vâmani (the Giver of beauty) because He alone gives beauty to all. He who knows Him thus gives beauty to all (beings inferior to himself).—293.

MANTRA 4.

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति य एवं वेद ॥ ४ ॥

भामनिः Bhâmaniḥ, the Shining, the Resplendent. **भाति** Bhâti, shines. **सर्वेषु लोकेषु** Sarveṣu Lokeṣu, in all worlds.

4. He is also Bhâmani (the Resplendent) for He shines in all worlds. He who knows this thus, shines in all worlds—294.

MANTRA 5.

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभि-संभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षड्दु-ड्डेति मासाꣳस्तान्मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्या-च्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो मानवः ॥ ५ ॥

अथ Atha, then, now. यद् उ च Yat U Cha=Yadyapi, though, whether. एव Eva, even. अस्मिन् Asmin, on his (dying). On the death of such an Initiate. शव्यम् Śavyam, death ceremonies, obsequies. The rites regarding the Śava or the corpse. कुर्वन्ति Kurvanti, (his kinsfolk) perform. यद् उ च Yat U Cha, or though, or. न Na, not. On the dying of such wise one whether their people perform the obsequies or not ; still they, through the grace of God, and His power, find their path illumined by the light of the heart ; and through the Brahmanâḍî they pass out of the body and reach Archis. अर्चिषम् Archiṣam, the higher world called Archiṣ (the plane of ether ?). एव Eva, even. अभिसम्भवन्ति Abhisambhavanti, reach. The Archis plane is two-fold—called the plane of Agni and the plane of Jyotis. See the Gîta. Dwelling in this Archis world for a while, they proceed further to the Âtivâhika Vâyu Loka : and thence to the Deva Loka presided over by the deity called Ahar, (the Day). अर्चिषः Archiṣaḥ,from the Archis plane (the Ray-God.) अहर् Ahar, to the plane of Ahar (the Day-God). अह्नः Ahnaḥ, from the Ahar plane. आपूर्यमाणपक्षम् Âpûryamâṇa-pakṣam, to the light plane presided over by the deity of the light half of the moon (the Fortnight-God). Âpûryamâṇa-pakṣât, from the Fortnightly plane. यान् Yân, those which : षड् मासान् Saḍ Mâsân, six months. उदङ् Udaṅ, north. एति Eti, goes (the sun). The plane of the six northern monthly ruling deity. तान् Tân, them. मासेभ्यः Mâsebhyaḥ, from the months. संवत्सरम् Saṃvatsaram, to the plane presided over by the deity of the Year. From the Year-plane to the Lightning-plane, then to the Varuna plâne, and then to the Prajâpati plane. From this plane to the plane of the sun. संवत्सरात् Saṃ vatsarât, from the Year-plane. आदित्यम् Âdityâm, to the plane of the Sun. आदित्यात् Âdityât, from the Sun-plane. चन्द्रमसम् Chandramasam, to the Moon-plane. चन्द्रमसः Chandramasaḥ, from the Moon-plane, after passing through the planes of Vaiśvânara, Indra and Dhruva. विद्युतं Vidyutam to the plane of Bhâratî (Saraswatî) called here Vidyut. Then तत् पुरुषः Tat-puruṣaḥ, her husband, her Lord (namely the Lord Vâyu—Brahmâ). मानवः Mânavaḥ, the servant of Manu ; the beloved minister of the Lord Manu. Manu is here the name of God—the Thinker. The beloved of God is Vâyu (Christ). This is why Christ is called the son of Man—the son of Manu, the son of God.

5. Now when such persons die, whether (their relations) perform their death ceremonies or not, they go to the

plane of the Ray, from the Ray-plane to the Day-plane, from the Day-plane to the Bright-fortnightly plane, from the Bright-fortnightly plane to the Northern six monthly plane, from the Six monthly plane to the Annual plane, from the Annual plane to the Solar plane, from the Solar plane to the Lunar plane, from the Lunar plane to the plane of Sarasvatî, (from that they reach to the plane of the chief Vâyu) who is her Lord and beloved of God.—295.

MANTRA 6.

स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ६ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

सः Saḥ, he (Vâyu, the Beloved of God). **एनान्** Enân, them, the souls of the wise who had reached Him, whether they belong to the class of Symbol-worshippers (Pratikâlambanas) or the non-symbol-worshippers. **ब्रह्म** Brahman, the Vâyu takes the souls of the non-symbol-worshippers to the Supreme Brahman, and the symbol-worshippers to the Kârya Brahman. **गमयति** Gamayati, leads (Vâyu). **एषः** Eṣaḥ, this. **देवपथः** Deva-pathaḥ, the path of the Devas; the path guarded by the Devas. **ब्रह्मपथः** Brahma Pathaḥ, the Path leading to Brahman. **एतेन** Etena, by this (path). **खलु** Khalu, verily. **प्रतिपद्यमानाः** Pratipadyamânâḥ, proceeding. **इमम्** Imam, this. **मानवमावर्तम्** Mânavamâvartam, the Saṃsâra, the round of humanity. **न** Na, not. **आवर्तन्ते** Âvartante, do return. **नावर्तन्ते** Nâvartante, do not return.

6. He leads them to Brahman. This is the path guarded by the Devas, the path that leads to Brahman. Those who proceed on that path, do not return to this round of humanity, yea, they do not return.—297.

MADHWA'S COMMENTARY.

Note.—All the Fires jointly thus taught Upakosala the knowledge about the Para and the Apara Brahman in a general and collective way. In the subsequent three Khaṇḍas each Fire teaches separately and Brahman is described in detail, each Fire teaching one aspect of Brahman. Thus the Gârhapatya fire says "Earth (Pṛithivî) fire (Agni), food (Annam), and the sun (Âditya) are my (forms). The person that is seen in the sun, I (Aham) am (Asmi) he." Now this verse in its literal meaning as given above conveys altogether a wrong notion. The words Pṛithivî &c. do not mean here Earth etc., but they are names of the Lord. Primarily, like every word, they denote certain attributes of the Lord; secondarily they have come to be applied to 'earth' 'fire' &c. Similarly Aham Asmi does not mean "I am" but it is also a name of God. Similarly in Khaṇḍa 12, the Anvâhârya fire teaches about Âpas (waters), Diśaḥ (quarters), Nakṣatra (stars) and

Chandra (moon). These words âpas &c. do not mean here "waters" &c. but are also the names of the Lord. The Âhavanïya fire teaches in Khaṇḍa thirteenth about prâṇa, âkâśa, dyau, vidyut. They also are name of the Lord, and do not mean the breath, the ether, the heaven, the lightning. The commentator shows this by quoting an authority :--

Thus it is in the Tattva Saṃhitâ:—

"The Lord Viṣṇu is called Pṛithivî, because of His *expansiveness* (pṛithu=expanse). He is called Agni similarly, because He is the *Leader* (netri) of the *Body* (aṅga=body, microcosmic and macrocosmic). He is called Annam, because He always is the *Eater* (atri=eater, destroyer). He is called Âditya because He exists from *beginning* (Âdi=beginning)."

Note.—The force of the affix tyap in adi tyap is that of "existing."

He is similarly called Âpas, because He *protects* (Pâ=to protect) all *fully* (Â=fully). He is also called Diś because He *directs* (deśana=directing, guiding) all. He is called Nakṣatra, because He has *no* (na=no) *ruler* (Kṣatra=ruler, king) over Him. (He is the Supreme King). He is called Chandramas, because He is bliss (chand=to be happy). He is called Prâṇa, because His form is *power* (prâṇa=power). He is called Âkâśa, because He fills all (â=all, kâśa= to fill, to pervade). He is called Dyau, because His form is Luminous (div=to shine). He is called Vidyut, because He knows (vid=to know) all."

Note.—The commentator next takes up the sentences "that which is in the Sun," "that which is in the Moon," and "that which is in the Lightning" and shows that they do not establish the identity of the three fires Gârhapatya &c., with the Puruṣa in the Sun &c., as has been taken by Śaṅkara.

"He who is in the Sun, the Moon and the Lightning, is the Supreme Hari, bearing those names (of Surya, Chandra and Vidyut). He is called Aham, because He is the Supreme (a=not, ham=heyam, inferior). He dwells (as the Antaryâmin) in the Gârhapatya &c." Thus it is in the Tattva Saṃhitâ."

Note.—But may not the Śruti be explained as establishing the identity of the Jîvas in the Gârhapatya &c., with the Jîvas in the Sun &c? That is the Jîva in the Gârhapatya Fire is the same as the Jîva in the sun; the Jîva in the Anvanârya Fire is the same as the Jîva in the moon and so on. To this the Commentator says :—

If the view be taken that the Śruti (intends to) establish the identity of the Jîva (in the fire and the sun &c.); then the separate mention of the Puruṣa *in* the Sun, the Puruṣa *in* the Moon, the Puruṣa *in* the Lightning (all the three used in the Locative case, ya eṣa âditye puruṣaḥ &c.) would not be appropriate; (but the nominative case would have been used—the Puruṣa who is the sun, the Puruṣa who is the moon, the Puruṣa who is the lightning).

Note.—The Locative case would establish only the identity of the Puruṣa *in* the sun &c., but not of the Puruṣa who is the sun &c. But if the words âditya &c., be taken here as meaning the physical orbs of the sun, moon &c., then the principal meaning of these words has to be needlessly given up. These words âditya &c., denote *conscious* beings and not the vehicles in which they manifest. But it may be said "the phrase âditye puruṣa means Brahman who is in the Jîva called âditya, and the Śruti intends to establish the identity of the Jîva and Brahman." Then also arises this difficulty : in the Śruti we find âditya, chandra &c., mentioned in the nominative case also : showing that they refer to separate things. Therefore the Commentator says :—

(The Śruti first says) "Pṛithivî, agni, annam, âdityaḥ" (IV-11-1), and again further on it says "ya eṣa âditye puruṣaḥ dṛiśyate" (IV-11-1), thus the object denoted by the word âdityaḥ must be separate from the object denoted by the phrase "the Puruṣa *in* the âditya" for the meaning of the word âdityaḥ in the nominative case cannot be the same as that in the Locative. They must refer to two distinct objects. (The construction of the Mantra necessarily leads to this interpretation).

Note.—In fact the word âdityaḥ used in this verse in the nominative case must denote a being different from that referred to in âditye in the locative case. The two cannot be one. Therefore the being referred to in the first part of the mantra, is not referred to in the second part of the same. If âditya (nominative) means God, then âditye (locative) cannot mean God, (for then it would be absurd to say the "Puruṣa in God"). In fact, we are obliged to take the words âditya, chandra and vidyut in two senses, though occuring in one and the same sentence. Thus in Mantra 1 of Khaṇḍa 11 the word âditya occurs twice, first in the nominative case (in the phrase **पृथिव्यग्निरन्नमादित्यः**), and again in the locative case (in the phrase **य एष आदित्ये पुरुषः**). The first âditya is explained as being the name of the Supreme Brahman, the second as the name of the Solar Logos (a Jîva) in which dwells the Brahman. Similarly in Mantra 1 of Khaṇḍa 12, and Mantra 1 of Khaṇḍa 13, where words chandramas and vidyut are similarly used. The general rule of interpretation is, that if one and the same word occurs twice, in the same sentence one meaning alone is to be given to it in both places, *unless there be some indication to the contrary.* Here we have given two different meanings to one and the same word—because there is such a contrary indication in the difference of the cases in which those words are used, one being in the nominative case, the other being in the locative case. Hence the Commentator says :—

Therefore it does not establish identity (either of two Jîvas or of the Jîva and Brahman).

Note.—Therefore the phrase "So'ham asmi" of this mantra does not establish identity, because of the absurdity to which that interpretation would lead. The phrase therefore is an exclamation by the Lord as Inner Ruler (Antaryâmin), and He says "I am the same Aham the Supreme ; I am free from all limitations." Therefore the commentator says :—

The Phrase sa eva aham asmi "I am He indeed" is used to express the absence of all differences with regard to the Antaryâmin Lord.

The Ântaryâmin within the Solar Logos and the Ântaryâmin within the Gârhapatya Fire is one and the same Lord, without the slightest difference. Two phrases are used in Mantra 1 of the Khaṇḍas 11, 12 and 13.—Namely (1) so'ham asmi ; (2) sa eva aham asmi ;

The first phrase (so'ham asmi) declares the indentity of the Ântaryâmin in the Solar Logos with the Ântaryâmin in the Gârhapatya Fire. The second phrase (sa eva aham asmi) emphasises this identity, declaring there is not the slighest shade of difference between these two Ântaryâmins. But would not the first phrase (so'ham asmi) which is in a very emphatic form, be sufficient to indicate absolute identity: what is the necessity of the second phrase (sa eva aham asmi)? To this the Commentator replies:—

Though the first phrase "so'ham asmi" was sufficient to denote identity, yet the second phrase denotes something more (it is not merely identical, but *absolutely* identical, without the slightest difference).

Moreover the phrases like "so'ham asmi" never denote the identity of the Jîva and Brahman but declare the identity of the Ântaryâmin in all Jîvas. He alone is entitled to say "I am." All Jîvas have consciousness, because He has uttered in the beginning "I am I." The Commentator again quotes the Sâma Samhitâ in support of this view.

The words aham "I," asmi "I am," and the rest are primarily applicable to the Ântaryâmin alone (the God as the Inner Guide of all Souls). They secondarily apply to the Jîvas, because every Jîva is in (indissoluble) relation with the Ântaryâmin (the Highest Self of all). Therefore these words (aham "I" asmi "I am") &c., found in the Vedas denote the Lord Hari (alone), in His aspect as Ântaryâmin.

'The Lord Janârdana (has two aspects) one the All-pervading (cosmological), the other the Self or Âtman-aspect (Psychological) This second—the Self dwelling within all souls—is denoted by the words like "I," "I am" &c. Thus the Fires taught Upakosala these two aspects of Viṣṇu.' Thus it is in Sâma Samhitâ.

The Phrase na asya apara puruṣâḥ kṣîyante (Mantra 2 Khaṇḍa 11) is explained by Śaṅkara as meaning "his lower generations—*i. e.* descendants perish not." The word apara-puruṣâḥ does not mean descendants but servants.

He never loses his servants—*i. e.* he has always servants to help him. This is the meaning of the words "na asya apara &c."

The Phrase "lokî bhavati" of the same mantra (IV-11-2) means "he goes to the worlds of the Lord (*i. e.* to Vaikuṇṭha &c)."

(When Satyakâma returns from his journey he finds Upakosala shining with inspiration, and he asks him "who has taught him." Upakosala uses the words Ko'nu mâ' nuśiṣyâd bho iti. And then are used the words "ihâ veva nihnute." They are taken to mean by Śaṅkara "he conceals the fact, as it were." It is not a very happy rendering, as it imputes to Upakosala a very ignoble motive. Madhva gives the following explanation).

The word ihâve is a compound of two words iha and ava इह+अव=इहावे (in the dual). इह means 'here,' 'in the physical world, the mortal world.' It means the dwellers of the physical plane. अव means 'lower,' 'the dwellers of the lower planes.' इहावे thus means "men and asuras." (asuras are dwellers of the lower planes like pâtâla &c). The whole sentence is इहावे व निह्नुतः, it means "the men and demons verily hide themselves before

you Sir; (for they cannot teach in your presence). They are not capable of teaching. Therefore, (men and demon being excluded) Devas alone have taught me." This is what Upakosala meant.

The word व in the above means एव or alone. The phrase ईदृशाः अन्यादृशाः is used in Mantra 2 of Khaṇḍa 14. According to Śaṅkara it is translated "Are these fires other than fires?" This interpretation imputes the motive of concealment to Upakosala—a very unworthy motive. Their real meaning is given by Madhva:—

ईदृशाः "like these"—the Devas who taught me were shining ones like these material fires: their colour being fiery and shining. अन्यादृशाः "unlike these"—the Devas however were unlike these physical fires, because they had hands, feet, &c.

This is, of course, a far better explanation than that of Śaṅkara. He says "the meaning is that Upakosala does not actually conceal the fact, nor does he plainly give out what the fires had told him. Upakosala says 'These fires, being tended by me, explained it to me and hence, on seeing you, these are trembling with fear as it were, now, though they were quite unlike this, before'—with this in view, he pointed to the fires, hinting as it were, at what he meant."

This explanation not only implies that Upakosala had a guilty conscience, because he was taught by the fires, but that the fires themselves who are Devas, were afraid of a human being Satyakâma, who belonged to the class of Ṛiṣis only. The fires, being Devas, belong to a higher order, than Satyakâma a Ṛiśi, and a Deva always has a *right* to teach, where a Ṛiṣi may teach: though the inverse of this proposition would not be true.

The Commentator now gives a roason why the words Pṛithivî &c. are names of God.

Because the God has all names like those of Chandra &c., (therefore the words Prithivi &c., are names of God. In the Rig Veda it is said "Who alone has *all* the names which separately belong to each Deva."—which proves that to Viṣṇu belongs all the names.

MADHVA'S COMMENTARY (*to 15th Khaṇḍa.*)

Note.—This Khaṇḍa shows first that the Lord has His residence in the eye. Since nothing can taint the Lord, the eye (the residence of the Lord) acquires something of this divine attribute of untaintability.

Thus it is in the Mahâ Kurma:—

"The untaintability of the eye is the result of its being the residence of the untaintable Lord. (Such is the glory of the Lord) that by being His residence, the eye has become untaintable among all things. Adoration therefore to that Lord called Vâmana, the Supreme Self.

Note.—The picture on the retina is certainly very small—a mere miniature only—a dwarf (which is also a meaning of the word Vâmana). But it has within it the whole universe. The man does not see the world outside him directly, but this minute image of the world on the retina. No wonder the Ṛiṣis took this as one of the greatest glories of the Creater. The story of the Dwarf Incarnation is partly based upon this fact.

The Commentator next explains the phrase Mânavam Âvartam of Mantra 6. The word mânava does not mean "appertaining to Manu," as explained by Śaṅkara, but has its ordinary meaning of "human."

The phrase "Mânavam Âvartam" is a compound term, and means "the place where men (Mânavâḥ) whirl (âvartante, constantly come and go)." The ordinary compound would have been Mânavâvartam; the म in the text is a Vedic archaism.

The knowers of this Vidyâ do not come back to this whirl of humanity (*i. e.*, to this Saṁsâra.) As it is said:—"He who knows the Vâmana residing in the eyes, is not born again. He becomes freed from this Saṁsâra so difficult to cross, and quickly attains the Lord Vâmana."

SIXTEENTH KHANDA.

MANTRA 1.

एष ह वै यज्ञो योऽयं पवत एष ह यन्निदꣳ सर्वं पुनाति यदेष यन्निदꣳ सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च वाक्च वर्तनी ॥ १ ॥

एषः Eṣaḥ, this. ह Ha, indeed. वै Vai, verily. यज्ञः Yajñaḥ, the sacrifice, the sanctifier. यः Yaḥ, who, the Great Vâyu. अयम् Ayam, this. पवते Pavate, purifies. एषः Eṣaḥ, this (Vâyu). यत् Yan, moving, passing. इदम् Idam, this. सर्वम् Sarvam, all. पुनाति Punâti, purifies. यत् Yat, because. एषः Eṣaḥ, this. Yan Idam Sarvam Punâti, moving purifies all this. तस्मात् Tasmât, therefore. एषः Eṣaḥ, this. एव Eva, alone. यज्ञः Yajñaḥ, the Sanctifier: the Redeemer. तस्य Tasya, his. मनः Manaḥ, the mind. वाक् Vâk, the speech. वर्तनी Vartanî, the two feet; (the instrument of walk, vart "to walk, to move.")

1. Verily, he who purifies (Vâyu) is called the Sanctifier: for he, by his vibrations, purifies everything. Because he vibrating purifies everything, therefore he is called the Yajña (the vibratory-purifier). His (Vâyu's) two feet are the mind and the speech (of the holy priests).—297.

MANTRA 2.

तयोरन्यतरां मनसा सꣳस्करोति ब्रह्मा वाचा होताध्वर्युरुद्गातान्यतराꣳस यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यपवदति ॥ २ ॥

तयोः Tayoḥ, of these two (feet). अन्यतराम् Anyatarâm, the one, *i. e.*, the right foot. मनसा Manasâ, with mind: by mental activity and by keeping silent. संस्करोति Saṁskaroti, worships. ब्रह्मा Brahmâ, the Brahmâ priest. वाचा Vâchâ,

by speech, by the recitation of the mantras. होता Hota, the Hotṛi priest. अध्वर्युः Adhvaryuḥ the Adhvaryu priest. उद्गाता Udgâtâ, the Udgâtṛi priest. अन्यतराम् Anyatarâm, the other (foot, the left foot). स Sa, he (the Brahmâ priest). यत्र Yatra, when. उपाक्रते Upâkṛite, being commenced (case absolute). प्रातरनुवाके Prâtaranuvâke, the Prâtaranuvâk-ceremony (case absolute). पुरा Purâ, before. परिधानीयायाः Paridhânîyâyâḥ, of the Paridhânîyâ hymns : the Japa of these Ṛiks marks the end of the rite. ब्रह्मा Brahmâ, the Brahmâ priest. व्यपवदति Vyapavadati, utters speech.

2. The Brahman priest worships one of them (the right foot) with his mind ; the Hotṛi, the Adhvaryu and the Udgâtṛi priests worship the other with words. When the Brahman priest, after the Prâtaranuvâka ceremony has begun, but before the mental recitation (japa) of the Paridhânîyâ Ṛiks utters speech.—298.

MANTRA 3.

अन्यतरामवे वर्तनिꣳ सꣳस्कुर्वंति हीयतेऽन्यतरा स यथै-कपाद्व्रजन्रथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति यज्ञꣳ रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥३॥

अन्यतराम् Anyatarâm, the other (the left foot) एव Eva, only. वर्तनिम् Vartanim, the foot. संस्कुर्वन्ति Saṃskurvanti, perfect worship (the Hotṛi priests). हीयते Hîyate, is lost, is injured : because one part of sacrifice is omitted. अन्यतरा Anyatarâ, the other (the right foot). स Sa, that. यथा Yathâ, as. एकपात् Ekapât, etc. the one-footed person. व्रजन् Vrajan, moving, walking (is injured). रथः Rathaḥ, a carriage. एकेन चक्रेण Ekena Chakreṇa, by one wheel. वर्तमानः Vartamânaḥ, going. रिष्यति Riṣyati, is injured. एवं Evam, thus. अस्य Asya, his. यज्ञः Yajñaḥ, the sacrifice. Riṣyati, is injured. Yajñam Riṣyantam, the sacrifice being injured. यजमानः Yajamânaḥ, the performer of the sacrifice. अनुरिष्यति Anuriṣyati, is injured as a consequence. स Sa, he. इष्ट्वा Iṣṭvâ, by having sacrificed. पापीयान् Pâpîyân, a more sinner, a worse. भवति Bhavati, becomes.

3. Then (the Hotṛi and the others) perfect only the left foot, and the right foot is injured. As a person, walking on one foot is injured, or as a carriage moving on one wheel is injured, thus his sacrifice is injured. The sacrifice being injured, the sacrificer is consequently injured. He having sacrificed becomes a greater sinner.—299.

MANTRA 4.

अथ यत्रोपाकृते प्रातरनुवाकेन पुरा परिधानीयाया ब्रूह्मा व्यपवदत्युभे एव वर्तनी संस्कुर्वन्ति न हीयतेऽन्यतरा ॥४॥

अथ Atha, now, then : therefore. **यत्र** Yatra, when. Upâkṛite prâtar anuvâke, the Prâtaranuvâka ceremony having commenced. Purâ Paridhânîyâyâḥ, before (the silent recitation) of the Paridhânîyâ Riks. Brahmâ, the Brahmâ priest. **न** Na, not. **व्यपवदति** Vyapavadati, utters speech. **उभे** Ubhe, oth. **एव** Eva, indeed. Vartanî, the feet. **संस्कुर्वन्ति** Saṃskurvanti, they (the priest) make perfect. **न** Na, not. **हीयते** Hîyate, is injured. **अन्यतरा**, Anyatarâ, the other.

4. Therefore, when after the Prâtaranuvâka ceremony has commenced, and before the silent recitation of the Paridhânîyâ Ṛiks, the Brahmâ priest does not speak, then the priests make perfect both the feet, and neither of them is injured.—300.

MANTRA 5.

स यथोभयपाद्व्रजन्रथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनु प्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥ ५ ॥

इति षोडशः खण्डः ॥ १६ ॥

स Sa, he. **यथा** Yathâ, as. **उभयपात्** Ubhayapât, a person with two feet whole. **व्रजन्** Vrajan, walking. **रथः** Rathaḥ, a carriage. **वा** Vâ, or. **उभाभ्याम् चक्राभ्याम्** Ubhâbhyam Chakrâbhyam, by both wheels. Vartamânaḥ, going. **प्रतितिष्ठति** Pratitiṣṭhati, gets on, is firmly established. Evam, thus. Asya, his. Yajñaḥ, the sacrifice. Pratitiṣṭhati, gets on. Yajñam Pratitiṣṭhantam, the sacrifice, getting on. Yajamânaḥ, the sacrificer. Anu, consequently. Pratitiṣṭhati, gets on. Saḥ, he. Iṣṭvâ, having sacrificed. **श्रेयान्** Śreyân, holier, better. Bhavati, becomes.

5. As a man walking on two legs or a carriage moving on two wheels stands firm, so his sacrifice stands firm, and the sacrifice being well inaugurated, the sacrificer gets on; yes, having sacrificed, he becomes better.—301.

MADHVA'S COMMENTARY.

The knowledge about the Apara Brahman,—the Christ—has been taught in the previous Khaṇḍas beginning with "Vâyu is verily the Destroyer, &c.,"—"Prâṇa is Brahman." The present Khaṇḍa also deals with the same subject, and describes another method (vidyâ) of meditation on the Vâyu.

Now Yajña is a word which means generally "the rites, &c., performed in a sacrifice." In other words it means ordinarily a sacrifice. But the very first mantra of this Khaṇḍa gives another meaning of this word. Yajña means the purifier also: not only a sacrifice but a sacrifier. Yajña thus is the name of Vâyu—the Redeemer, the Sacrifice. The Commentator shows this.

The Vâyu (the Christ) is the presiding deity of sacrifice, and is named also the sacrifice, and dwells in sacrifice.

It is in sacrifice and service that the Christ dwells. He is called the Priya bhṛitya or the "beloved servant" of God.

The word Yajña when meaning the purifier is derived from √ jña, "to be pure." यज्+ज्ञ=यज्ञ ॥ यज् is the present participle of √ या, to move. He who moving (यज्) purifies (Jña)—He who by his passing purifies. The Commentator shows this as the Great Passion.

Because he purifies by his passing, he is called Yajña, which is derived from the root jña 'to be pure'; and yan "passing," "moving along." Hence the Vâyu is called Yajña or the Purifier-by-moving.

He has two feet, which have their foot-stools in the speech and the mind (of the holy). His right foot rests in the mind, and the priest called Brahmâ (constantly) worships this foot. His left foot rests in the speech, and the three other priests, the Hotṛi, &c., worship it.

(Brahmâ priest worships the foot resting in mind: therefore his prayer is mental, and not uttered. In a sacrifice, he sits *silent* and mentally enacts the whole sacrifice. He must not speak).

Therefore from the commencement of the matin chant (Prâtar anuvâka) till the final recitation of Ârati (Paridhâniya) (he must keep silence, and worship silently). If Brahmâ utters speech (during this period) he causes the loss of one foot of sacrifice. The Vâyu is the sacrifice, and his symbolical sacrificial feet are the mind and the speech. Therefore, let Brahmâ become a muni (silent sage), meditating on the Vâyu and the Lord Hari.

The external sacrifice being a symbol of the Vâyu, if the Brahmâ priest speaks, he injures, as if it were, a foot of the Vâyu: makes the Vâyu lame—makes the sacrifice imperfect. In an act of sacrifice—any occult rite—every priest must perform *strictly* to the latter the duty appertaining to his office. The duty of the Brahmâ priest is that of a Silent Watcher; he must not speak, otherwise he *imperils* the whole ceremony.

SEVENTEENTH KHANDA.

MANTRA 1.

प्रजापतिर्लोकानभ्यतपत्तेषा तप्यमानानाꣳ रसान्प्राबृहदग्निं पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

प्रजापतिः Prajâpatiḥ, the Lord of creatures, the Lord Viṣṇu. लोकान् Lokân, the worlds, the physical, the astral and the mental: and the devas presiding over them. अभ्यतपत् Abhyatapat, brooded over. He cogitated "are these the essence, or the essence is something more subtle than these Devas." तेषाम् Teṣâm, of them (the worlds). तप्यमानानाम् Tapyamânânam, so brooded over. रसान् Rasân, essences, something more refined. प्राबृहत् Prâbṛihat, he squeezed out, distilled. Knew as the final conclusion. अग्निम् Agnim, the Fire. पृथिव्या Pṛithivyâ, from the earth or the Physical Plane Deva: from the goddess of earth. वायुम् Vâyum, the lower Vâyu, the breath in the nose. अन्तरिक्षात् Antarikṣât, from the intermediate plane. आदित्यं Âdityam, the sun. दिवः Divaḥ, from the Heaven.

1. The Lord of creatures brooded over the world-lords, and from them thus brooded on He extracted their essences, Agni from the (goodess of) earth, Vâyu from the (god of the) intermediate plane and Âditya from the (god of) the heaven plane.—302.

MANTRA 2.

स एतास्तिस्रो देवता अभ्यतपत्तासां तप्यमानानाꣳ रसान्प्राबृहदग्नेर्ऋचो वायोर्यजूꣳषि सामान्यादित्यात् ॥ २ ॥

सः Saḥ, He, the Lord called Prajâpati. एताः Etâḥ, these. तिस्रः Tisraḥ, three. देवताः Devatâḥ, the shining ones. अभ्यतपत् Abhyatapat, brooded over, distilled. तासाम् Tâsâm, of them. तप्यमानानाम् Tapyamânânâm, being brooded on. रसान् Rasân, the essences; Prâbṛihat, extracted, squeezed out. अग्नेः Agneḥ, from Agni. ऋचः Richaḥ, the laws of the physical plane, the Ṛik laws. Brahmâ, the Lord of the Ṛiks. वायोः Vâyoḥ, from Vâyu; यजूँषि Yajumṣi, the Yajuṣ laws, the laws of the astral plane. Śiva, the Lord of the Yajuṣ. आदित्यात् Âdityât, from Âditya. सामानि Sâmâni, the Sâman laws, the laws of the worlds of harmony, *i. e.*, of the five higher planes beginning with Svar or heaven. Vâyu (the Christ) the Lord of the higher planes.

2. He brooded over these three devatas, and from them thus brooded on, He extracted their essences:—(Brahmâ the Lord of) the Ṛiks from Agni, (Śiva the Lord of) the Yajuṣas from the (lower) Vâyu, and (the Chief Yâyu the Lord of) the Sâmans from Âditya.—303.

MANTRA 3.

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान् प्राबृहद्भूरित्यृग्भ्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥३॥

सः Saḥ, He. एताम् Etâm, these. त्रयीम् विद्याम् Trayîm vidyâm, the lords of the three Vedas. Abhyatapat, brooded over. Tasyâḥ tapyâmânâyâḥ râsân prâbṛihat, from them brooded on, he extracted the essence. भूः इति Bhûḥ iti, Bhûḥ thus. The Boar called Bhûḥ. ऋग्भ्यः Ṛigbhyaḥ, from (Brahmâ the Lord of) the Ṛiks. भुवः इति Bhuvaḥ iti, Bhuvaḥ thus. The Man-Lion called Bhuvaḥ. यजुर्भ्यः Yajurbhyaḥ, from (Śiva the Lord of) the Yajuṣas. स्वर् इति Svar iti, Śvaḥ thus. Kapila called Svar. सामभ्यः Sâmabhyaḥ, from (Vâyu the Lord of) the Sâmans.

3. He brooded over the deities of the threefold knowledge, and from them thus brooded on, he extracted their essences, Bhûḥ from (the lord of) the Ṛiks, Bhuvaḥ from (the lord of) the Yajuṣas, and Svar from (the lord of) the Sâmans.—304.

MANTRA 4.

तद्यदृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादृचामेव तद्रसेनर्चां वीर्येणर्चां यज्ञस्य विरिष्टꣳ संदधाति ॥ ४ ॥

तत् Tat, therefore. यत् Yat, if. ऋक्तः Ṛiktaḥ, through the Ṛik : on account of the Ṛik. रिष्येत् Riṣyet, is injured. If the sacrifice is injured. भूः स्वाहा इति Bhûḥ svâhâ iti, "Bhûḥ Svâhâ." गार्हपत्ये Gârhapatye, in the Gârhapatya fire. जुहुयात् Juhuyât, let him (Brahmâ) offer. The Brahmâ priest should offer a libation to the Lord in the Gârhapatya fire, with the words Bhuḥ Svâhâ, meditating on the Boar manifestation. ऋचाम् Ṛichâm, (of the Four-faced Brahmâ the Lord) of the Ṛiks. एव Eva, even. तत् Tat, then. रसेन rasena, from the essence. ऋचाम् Ṛichâm, from the Ṛiks. वीर्येण Vîryeṇa, from the powerful (Boar) : from the grace of the Boar. ऋचाम् यज्ञस्य Ṛichâm Yajñasya, of the Ṛiks of the sacrifice. विरिष्टिम् Viriṣṭim, injury. संदधाति Saṁdadhâti, he (Brahmâ priest) cures.

4. Therefore if the sacrifice is defective from the Ṛik side, let the Brahmâ priest offer a libation in the Gârhapatya fire, saying, Bhuḥ Svâhâ. Thus he cures through the essence of (Brahmâ the Lord of) the Ṛiks, and through the grace (of the Boar the Overlord of) the Ṛiks, any defect in the sacrifice on account of the Ṛiks.—305.

MANTRA 5.

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टꣳ संदधाति ॥५॥

अथ Atha, now. Yadi, if. यजुष्टः Yajuṣṭaḥ, through the Yajus. Riṣyeta, is injured. भुवः स्वाहा Bhuvaḥ Svâhâ. Iti, thus. दक्षिणाग्नौ Dakṣiṇâgnau, in the Dakṣiṇa fire. Juhuyât, let him offer a libation. यजुषाम् एव तत् रसेन Yajuṣâm eva tat rasena,

then even through the essence of Śiva the Lord of the Yajus laws. यजुषाम् वीर्येण Yajuṣâm Vîryeṇa, through the grace of (the Man-Lion the Over-lord) of Yajus. यजुषाम् Yajuṣâm, of the Yajus. यज्ञस्य Yajñasya, of the sacrifice. Viriṣtim Sandadhâti, he cures the defect.

5. Therefore if the sacrifice is defective from the Yajus side, let him offer a libation in the Dakṣiṇa fire, saying, Bhuvaḥ Svâhâ. Thus he cures through the essence of (Śiva the Lord of) the Yajus, and through the grace of (the Man-Lion the Over-lord of) the Yajus, (any) defect in the sacrifice on account of the Yajus.—306.

MANTRA 6.

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टꣳ संदधाति ॥६॥

Atha, now. Yadi, if. सामतः Sâmataḥ, on account of the Sâman. Riṣyeta, is injured स्वः स्वाहा Svaḥ Svâhâ, iti thus. आहवनीये Âhavanîye, in the Âhavanîya fire. Juhuyât, let him offer a libation. साम्नाम् एव तद्रसेन Sâmnâm eva tad rasena, through the essence of Vâyu the Lord of the Sâmans. साम्नाम् वीर्येण Sâmnâm Vîryeṇa, through the grace of Kapila the Over-lord of Sâmans. Sâmnâm Yajñasya viriṣtim sandadhâti, he cures the defect of the sacrifice arising from the Sâman.

6. Now if the sacrifice is defective from the side of the Sâman, let him offer a libation in the Âhavanîya fire, saying Svaḥ Svâhâ. Thus he cures through the essence of (Vâyu the lord of) the Sâmans, and through the grace of (Kapila the Over-lord of) the Sâmans (any) defect in the sacrifice on account of the Sâmans.—307.

Note.— The Kapila mentioned here is an incarnation of Viṣṇu, and should not be confounded with the founder of the atheistic Sâṅkhya. The Lord as Kapila showed out the type of the highest Man; the Lord as Nṛisiṁha (Man-Lion) showed out the type of the highest astral entity, and he as Varâha (the Boar) is the type of the highest animal or the physical type. Bhûḥ, Bhuvaḥ and Svaḥ represent the three planes, as well as typify the highest types of organised beings *peculiar* to those planes.

MANTRA 7.

तद्यथा लवणेन सुवर्णꣳ संदध्यात्सुवर्णेन रजतꣳ रजतेन त्रपु त्रपुणा सीसꣳ सीसेन लोहं लोहेन दारु दारु चर्मणा ॥७॥

तत् Tat, that. यथा Yathâ, as. लवणेन Lavaṇena, with the salt, with the borax. सुवर्णम् Suvarṇam, the gold. संदध्यात् Saṁdadhyât, (a goldsmith) may cure. सुवर्णेन

Suvarṇena, with gold. रजतं Rajatam, the silver. Rajatena, with silver. त्रपु Trapu, tin. Trapuṇâ, with tin. सीसं Sîsam, the lead. Sîsena, with lead. लोहं Loham, the iron. Lohena, with the iron. दारु Dâruḥ, the wood. दारु Dâruḥ, the wood. चर्मणा Charmaṇâ, with leather.

7. As (the goldsmith) cures (softens, or removes the inpurities of) gold by means of borax, and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron by means of lead, and wood by means of iron, or also by means of leather.—308.

MANTRA 8.

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टꣳ संदधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्ब्रह्मा भवति ॥ ८ ॥

एवं Evam, thus. एषाम् Eṣâm, of these. लोकानाम् Lokânâm, of the worlds, the physical, astral &c. आसाम् Âsâm, of those. देवतानाम् Devatânâm, of the Devas, Agni &c. अस्याः Asyâḥ, of this. त्रय्याः Trayyâḥ, of the threefold. विद्यायाः Vidyâyâḥ, of the knowledge, *i.e.*, Brahmâ, Śiva and Vâyu. वीर्येण Viryeṇa, by the Powerful, by the Best having the names of Bhûḥ &c., by the Lord, by the grace of the Lord : of the Almighty. यज्ञस्य विरिष्टिम् संदधाति Yajñasya Viriṣṭim Saṁdadhâti, (The Brahmâ priest) cures the defect of the sacrifice. भेषजकृतः Bheṣaja Kṛitaḥ, performed by a physician, well-done. ह वै Ha vai, indeed. Eṣa Yajñaḥ yatra evam-vid Brahmâ bhavati, this sacrifice, where there is a Brahmâ priest who knows thus.

8. Thus does (the Brahmâ priest) cure the defect of the sacrifice by means of these World-lords, by these Devatâs, by means of the Lords of the threefold knowledge, and by the grace of the Almighty. That sacrifice is well-done where there is a Brahmâ priest who knows thus.—309.

MANTRA 9 AND 10.

एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवंविदꣳ ह वा एषा ब्रह्माणमनु गाथा यतो यत आवर्तते तत्तद्गच्छति ॥९॥

मानवो ब्रह्मैवैक ऋत्विक्कुरूनश्वाभिरत्त्येवंविद्ध वै ब्रह्मा यज्ञं यजमानꣳ सर्वाꣳश्चर्त्विजोऽभिरत्तति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥ १० ॥

इति सप्तदशः खण्डः ॥ १७ ॥ इति चतुर्थः प्रपाठकः ॥ ४ ॥

एष Eṣaḥ, this. ह वै Ha vai, indeed. उदक् प्रवणः Udak-pravaṇaḥ, inclined towards the north, going towards the higher world; carrying the sacrifice to the udak or the higher planes. यज्ञः Yajñaḥ, the sacrifice. Yatra, where. Evam vit, thus knowing. Brahmâ, the Brahmâ priest. Bhavati, is. Evam-vidam about, thus knowing. Ha vai, indeed. Eṣa gâthâ, this gâthâ. Brahmâṇam, the Brahmâ priest. Anu, regarding. यतः यतः Yataḥ, Yataḥ, from what what, from whatsoever place, owing to the defect of the sacrifice. आवर्तते Âvartate, falls back. तत् तत्र Tat, tat, there there, thither. गच्छति Gachchhati, goes (through the help of Brahmâ priest). मानवः Mânavaḥ, the man, the devotee, the sacrificer. ब्रह्मा Brahmâ, the Brahmâ priest. एव Eva, alone. एक Eka, one. ऋत्विक् Ṛitvik, the priest. कुरून् Kurûn, the performers, the sacrificer and the other priests. अश्वा Aśvâ, the quick-witted. आशु Quick, plus वा Vâ, wit. Âśu+vâ=aśvâ, quick-witted. अभिरक्षति Abhirakṣati, thoroughly protects. एवंविद् Evam vid, thus knowing. ह वै Ha vai, verily, indeed. ब्रह्मा Brahmâ, the Brahmâ priest. यज्ञं Yajñam, the sacrifice. यजमानम् Yajamânam, the sacrificer. सर्वान् च ऋत्विजः Sarvân cha ṛitvijaḥ, and all the priests. अभिरक्षति Abhirakṣati, protects. तस्मात् Tasmât, therefore. Evam-vidam eva, thus knowing alone. Brahmâṇam, the Brahmâ. कुर्वीत Kurvîta, appoint. न Na, not. अनेवंविदम् An-evam-vidam, not thus knowing.

9 & 10. That sacrifice verily is upward carrying in which there is a Brahmâ priest who knows thus. And with regard to such a Brahmâ priest there is the following Gâthâ:—

"From wherever it falls back, thither (through the help of such Brahmâ) goes the man. The Brahmâ alone is the One priest. He the quick-witted saves all the other performers (of sacrifice)."

A Brahmâ priest who knows this saves the sacrifice, the sacrificer and all the other priests. Therefore, let a man make him who knows this his Brahmâ priest, not one who does not know it, who does not know it.—310, 311.

MADHVA'S COMMENTARY.

If the sacrificial priests Brahmâ &c. break the rule of their office, thus if the Brahmâ speaks, during the performance of the sacrifice, or the Hotṛi &c. fail to recite Mantras, or recite them wrongly, the sacrifice is imperfect. To complete it, the Vyâhṛiti Homa is enjoined as a penance. This is done by offering oblations in the fire, reciting the Mantras Om Bhûḥ Svâhâ, Om Bhuvaḥ Svâhâ, Om Svaḥ Svâhâ. The present Khaṇḍa glorifies these Vyâhṛities, and shows why they are so efficacious.

Thus it is in the same:—"The essences of the three worlds (the Earth, the Intermediate Region, and the Heaven), are the Fire (Agni Deva), the Lower Vâyu (the Deva of Passion &c.), and the Sun (the Deva of Mind).

"Brahmâ the presiding deity of the Ṛig Veda (the physical sciences) is said to be the essence of Agni; while Hara (Śiva) the presiding deity of the Yajur Veda (the science of the Astral plane) is the essence of the Lower Vâyu; while the chief Vâyu the presiding deity of the Sâma Veda (the science of the mental Plane and Harmony) is said to be the essence of Sûrya. The essence of Brahmâ is Bhûḥ and (the Lord Viṣṇu as) the Varâha Incarnation; the essence of Śiva is Bhuvaḥ (the Lord Viṣṇu as) the Siṁha Incarnation; the Essence of Vâyu is Svaḥ (the Lord Viṣṇu as) the Kapila Incarnation.

(In fact Bhûḥ, Bhuvaḥ and Svaḥ are the names of the three incarnations of the Lord—namely the Boar, the Man-Lion and Kapila.)

"The Brahmâ priest, knowing thus (that the three Vyâhṛitis Bhûḥ etc. are the names of the Lord) should protect from injury all the priests by offering oblations in the fire with the Vyâhṛitis, because (they are the names of the Lord). Let every Brahmâ priest be thus knowing." Thus it is in the same (book already quoted).

The phrase udak pravaṇaḥ in mantra 9 means "inclined upwards," "going to the higher worlds."

The commentator next explains the gâthâ given in that mantra, namely, यतो यत आवर्तते तत् तद् गच्छति. मानवो; ब्रह्मैवैकर्त्विक्; कुरून् अश्वाभि रक्षति. He first takes up the phrase yato yata âvartate tat tad gachchhati mânavaḥ.

Owing to faulty performance of a sacrifice, from whatever particular place one comes back (unsuccessful), to that very place he goes with (the help of a) Brahmâ priest who knows this (Vyâhṛiti Homa).

Note.—The particular position aimed at by the sacrifice becomes lost owing to the wrong performance of the rite. This defect, however, is remedied by the learned Brahmâ priest.

That Brahmâ alone is the one priest who protects the actors (Kurûn= performers of a sacrifice, the sacrificer as well as the other officiating priests).

The "aśvâ" is the "quick-intelligenced," "the intuitional person." (It does not mean "a mare" here).

The word aśvâ is derived from the root vâ 'to go', with the prefix âśu, quick. It therefore means "the quick moving." The word "going" always has the secondary meaning of "understanding" also (gati=avagati). "The quick moving"="the quick understanding."

Says an objecter. आशु+वा=आशुवा, and not अश्वा. How do you shorten the आ into अ, and elide the उ of शु? To answer this, the Commentator quotes the following Sûtra:—

"There is optionally the elision of the long vowel, of the visarga, and the rest." It is by applying this sûtra, that the long vowel is shortened, and the उ is elided, and thus we get the noun अश्वा meaning "the quick-intelligenced," "the wise,"

FIFTH ADHYÂYA.

First Khanda.

MANTRA 1.

ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

यः Yaḥ, who. **ह** Ha. **वै** Vai, expletives. **ज्येष्ठम्** Jyeṣṭham, the oldest. **च** Cha, and. **श्रेष्ठम्** Śreṣṭham, the best. **च** Cha, and. **वेद** Veda, knows. **ज्येष्ठः** Jyeṣṭhaḥ, the oldest. **श्रेष्ठः** Śreṣṭhaḥ, best. **भवति** Bhavati, becomes. **प्राणः** Prâṇaḥ, the Prâṇa, the Principal Prâṇa.

Note.—In subsequent parts, words like **च, ह, वै**, will not be translated. Similarly words which occur several times, in the same or connected mantras, will be translated only once.

1. He who knows verily the Oldest and the Best becomes himself the oldest and the best (among his peers). The Chief Prâṇa is indeed the Oldest and the Best.—312.

Note.—This praises the Prâṇa and Knowledge of Prâṇa (the Christ), thus showing that Prânic Knowledge is very essential.

MANTRA 2.

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव वसिष्ठः ॥ २ ॥

यः Yaḥ, who. Ha, vai. **वसिष्ठम्** Vasiṣṭham, the best of the dwellers or residents. Veda, knows. **स्वानाम** Svânâm, among his own people. **वाक्** Vâk, the speech; the Agni.

2. He who verily knows the Best of the Dwellers, becomes himself the best of the residents among his own people. (The Prâṇa working through) Agni is indeed the Best of the Dwellers.—313.

Note.—By speech is meant the Prâṇa as indwelling in Speech, *i. e.*, in Agni the god of speech.

MANTRA 3.

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिꣳश्च लोकेऽमुष्मिꣳश्च चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

प्रतिष्ठाम् Pratiṣṭhâm, the firm support or firm rest. प्रति तिष्ठति Prati Tiṣṭhati, becomes firm, remains firm. अस्मिन् लोके Asmin Loke, in this world. अमुष्मिन् Amuṣmin, in that (world) the next world. चक्षुः Chakṣuḥ, the eye, the Sun, the presiding deity of the eye.

Note.—By eye is meant the Prâṇa as indwelling in the eye, *i. e.*, in Sûrya the Deva of the eye.

3. He who knows the Firm Stay, stays firmly (as he desires, either) in this world or in the next. (The Prâṇa working through) the Sûrya is indeed the Firm Stay.—314.

MANTRA 4.

यो ह वै संपदं वेद सꣳहास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च श्रोत्रं वाव संपत् ॥ ४ ॥

संपदम् Saṃpadam, success. अस्मै Asmai, to him. कामाः Kâmâḥ, desires, objects of desire. संपद्यन्ते Saṃpadyante, succeed. दैवाः Daivâḥ, the divine. मानुषाः Mânuṣâḥ, the human. श्रोत्रम् Śrotram, the ear. Indra, the god of ear.

4. He who knows the Success, succeeds in (getting all) his desires, both divine and human. The (Prâṇa working through) Indra indeed is the success.—315.

MANTRA 5.

यो ह वा आयतनं वेदायतनꣳह स्वानां भवति मनो ह वा आयतनम् ॥ ५ ॥

आयतनम् Âyatanam, the home, the refuge. स्वानाम् Svânâm, to his people. मनस् Manas, the mind, Rudra.

5. He who verily knows the Refuge, becomes a refuge of his people. (The Prâṇa working through) Rudra is indeed the Refuge.—316.

MANTRA 6.

अथ ह प्राणा अहꣳश्रेयसि व्यूदिरेऽहꣳ श्रेयानस्म्यहꣳ श्रेयानस्मीति ॥ ६ ॥

अथ Atha, now. प्राणाः Prâṇâḥ, the senses, the devas of the senses. अहं श्रेयसि Aham Śreyasi, in (the matter of) "I the better," namely, as regards who was the best. व्यूदिरे Vyûdire, quarrelled. अहम् Aham, I. श्रेयान् Śreyân, better. अस्मि Asmi, am.

6. The (devas of the) senses quarrelled together as to who was the best, saying, 'I am the best, I am the best,'—317.

MANTRA 7.

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति ॥ ७ ॥

ते Te, they. **प्राणाः** Prâṇâḥ, the sense-devas. **प्रजापतिम्** Prajâpatim, to the Lord of creatures: Nârâyaṇa. **पितरम्** Pitaram, the Father. **एत्य** Etya, going. **ऊचुः** Ûchuḥ, said. **भगवन्** Bhagavan, Sir, Lord. **कः** Kaḥ, who. **नः** Naḥ, amongst us. **श्रेष्ठः** Śreṣṭhaḥ, the best. **इति** Iti, thus. **तान्** Tân, them. **उवाच** Uvâcha, he said. **यस्मिन्** Yasmin, in whom, on whose. **वै** Vai, verily. **उत्क्रान्ते** Utkrânte, on departure. **इदम्** Idam, this. **शरीरं** Śarîram, body, the Brahmâ's body. **पापिष्ठतरम्** Pâpiṣṭhataram, worse than the worst, like a corpse. **इव** Iva, like. **दृश्येत** Dṛiśyeta, is seen, may seem. **स** Sa, he. **वः** Vaḥ, among you. **श्रेष्ठः** Śreṣṭhaḥ, the best.

7. The (devas of the) senses went to God the Father, and said, "Lord! who is the best of us?" He said to them, "He, by whose departure this body (of Brahmâ) would seem like a corpse, he is the best of you."—318.

Note.—The experiment is performed on the First Male—Brahmâ the Adam Kadmon—the Paradigmatic Man.

MANTRA 8.

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह वाक् ॥ ८ ॥

सा Sâ, she. Ha. **वाक्** Vâk, the Speech. Agni. **उच्चक्राम** Uchchakrâma, went away, departed. **सा** Sâ, she. **संवत्सरम्** Saṁvatsaram, for a year. **प्रोष्य** Proṣya, being absent; having sojourned. **पर्येत्य** Paryetya, returning, coming round; going round (to other prâṇas who were in the body). **उवाच** Uvâcha, said. **कथम्** Katham, how. **अशकत** Aśakata, have you been able. **ऋते** Ṛite, without. **मत्** Mat, me. **जीवितुम्** Jivitum, to live. **इति** Iti, thus. **यथा** Yathâ, as. **अकलाः** Akalâḥ, the mute **अवदन्तः** Avadantaḥ, not speaking. **प्राणन्तः** Prâṇantaḥ, breathing. **प्राणेन** Prâṇena, with the breath. **पश्यन्तः** Paśyantaḥ, seeing. **चक्षुषा** Chakṣuṣâḥ, with the eye. **शृण्वन्तः** Śṛiṇvantaḥ, hearing. **श्रोत्रेण** Śrotreṇa, with the ear. **ध्यायन्तः** Dhyâyantaḥ, thinking. **मनसा** Manasâ, with the brain. **एवं** Evam, thus. Iti. **प्रविवेश** Praviveśa, entered (into that body). **ह** Ha, then. **वाक्** Vâk, the speech.

8. Then the (deva of) Speech went out, and remaining absent for a year (came back and) going round (to the other

prâṇas) said. "How did you manage to live without me?" (They said): "As mute people do not speak, but breathe with the lungs, see with the eye, hear with the ear, think with the brain. Thus we lived." Then the Speech (knowing that he was not the best) re-entered that body.—319.

MANTRA 9.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥ ९

चक्षुः Chakṣuḥ, the eye, the deva of the eye. Ha &c. the same as in the last. अन्धाः Andhâḥ, the blind. अपश्यन्तः Apaśyantaḥ, not seeing. वदन्तः Vadantaḥ, speaking. वाचा Vâchâ, with the speech.

9. Then the (deva of) Sight went out, and remaining absent for a year, (came back and) going round (to the other senses) said: "How did you manage to live without me?" They replied: "As blind people do not see, but breathe with the organ of breathing, speak with the organ of speech, hear with the ear, think with the mind. Thus we lived." Then the Sight re-entered the body.—320.

MANTRA 10.

श्रोत्रꣳहोच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम् ॥ १० ॥

श्रोत्रम् Śrotrâm, the ear: hearing: the god of hearing. बधिराः Badhirâḥ, the deaf. अशृण्वन्तः Aśṛiṇvantaḥ, not hearing.

10. Then the (deva of) Hearing went out, and remaining absent for a year, (came back and) going round to the other senses, said: "How did you manage to live without me?" They replied: "As deaf people do not hear, but breathe with the organ of breathing, speak with the organ of speech, see with the eye, think with the mind. Thus we lived." Then the Hearing re-entered the body.—321.

MANTRA 11.

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः ॥ ११ ॥

मनस् Manas, the mind. The Deva of mind. बालाः Bâlâḥ, children under six months. अमनसः Amanasaḥ, mindless: without the functioning of the Rudra-presided mind, though the Prâṇic mind, is active.

11. Then the (deva of) Mind went out and remaining absent for a year, came back and going round to the other senses, said: "How did you manage to live without me?" They replied:—"As children, do not think but breathe with the organ of breath, speak with the organ of speech, see with the eye, hear with the ear. Thus we lived." Then the Mind re-entered the body.—322.

MANTRA 12.

अथ ह प्राण उच्चिक्रमिषन्त्स यथासुहयः पड्वीशशंकून्त्सखिदेदेव मितरान्प्राणान्त्समाखिदत्तꣳहाभि समेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि मोत्क्रमीरिति ॥ १२ ॥

अथ Atha, now. ह Ha, then, when the inferiority of all was thus proved. प्राणः Prâṇaḥ, the Chief Breath. उच्चिक्रमिषन् Uchchikramiṣan, wishing to go out. स Sa, he. यथा Yathâ, as. सुहयः Suhayaḥ, a spirited horse. पड्वीश Paṭvîśa, the controller (îśa) of the clever (paṭu) *i.e.*, the restrainer of the spirited animal, *i.e*, the tether-pegs. Max Müller translates paḍviśa by fetter. शङ्कून् Saṅkûn, the pegs (to which his feet are tethered). संखिदेत् Saṅkhidet, might tear up (when some one trying to test him, rides on him and whips him). एवं Evam, thus. इतरान् Itarân, the others. प्राणान् Prâṇân, the senses. समाखिदत् Samakhidat, tore up. तं Tam, him (the Chief Prâṇa). ह Ha, then. अभिसमेत्य Abhisametya, coming round (to him). ऊचुः Ûchuḥ, said. भगवन् Bhagavan, Sir, Lord. एधि Edhi, be ye (great.) त्वं Tvam, thou. नः Naḥ, amongst us. श्रेष्ठः Śreṣṭhaḥ, the Best. असि Asi, art मा Mâ, do not. उत्क्रमीः Utkramîḥ, go out (of this body).

12. Now the Chief Breath wanted to go out, as a spirited horse tears up the strong pegs (to which he is tethered), thus he tore up the other sense-devas (from their

seats). Then they came round to him and said:—"Lord, be thou (ever great). Thou art the best amongst us. Do not depart from this body."—323.

MANTRA 13.

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥ १३ ॥

अथ Atha, then. **ह** Ha. **एनं** Enam, to him (the Chief Prâṇa). **वाक्** Vâk, speech. **उवाच** Uvâcha, said. **यत्** Yat, what, if. **अहम्** Aham, I. **वसिष्ठः** Vasiṣṭhaḥ; the best of the dwellers. **त्वं** Tvam, thou. **तत्** Tat, that, Vasiṣṭhaḥ. **असि** Asi, art thou. Iti, thus. **चक्षुः** Chakṣuḥ, the sight. **प्रतिष्ठा** Pratiṣṭhâ, the firm stay.

13. Then the Speech (Agni) said to him: "What makes me the best of the Dwellers is Thy power because Thou art the Best of the Dwellers." Then the Sight (Sûrya) said to him:—"What makes me the firm stay, is Thy power, because Thou art the Best Stay."—324.

MANTRA 14.

अथ हैनꣳ श्रोत्रमुवाच यदहꣳ संपदस्मि त्वं तत्संपदसीत्यथ हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥१४॥

श्रोत्रम् Śrotram, Hearing, Indra. **सम्पद्** Sampad, Success. **मनस्** Manas, Mind; **आयतनम्** Âyatanam, the refuge.

14. Then the Hearing (Indra) said to him: "What makes me the Successful, is Thy power; for Thou art the Successful." Then the Mind (Rudra) said to him:—"What makes me the Refuge, is thy power, for thou art the Refuge."—325.

MANTRA 15.

न वै वाचो न चक्षूꣳषि न श्रोत्राणि न मनाꣳसीत्याचक्षते प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवन्ति ॥ १५ ॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. **वै** Vai, verily. **वाचः** Vâchaḥ, the speeches. Na, not. **चक्षूँषि** Chakṣumsi, the sights. Na, not. **श्रोत्राणि** Śrotrâṇi, the Hearings. Na, not. **मनाँसि** Manâṃsi, the minds. **इति** Iti, thus. **आचक्षते** Âchakṣate, say the wise. The wise do not say "the Speeches or Sights or Hearings or Mind; they say

Prâṇas." They use the general word Prâṇa to represent the activity of all the senses: for they know that it is Prâṇa that controls and works through all the senses. प्राणाः Prâṇaḥ, the Prâṇas. इति Iti, thus. एव Eva, even. आचक्षते Âchakṣate, they say. प्राणाः Prâṇaḥ, the Prâṇa. हि Hi, because, therefore. एव Eva, even. एतानि Etâni, these; सर्वाणि Sarvâṇi, all. भवन्ति Bhavanti, are.

15. The wise do not call them the Speeches, the Sights the Hearings, the Minds; but they call them Prâṇas. The Prâṇa verily is all these.—326.

Second Khanda.

Mantra 1.

स होवाच किं मेऽन्नं भविष्यतीति यत्किंचिदिदमा श्वभ्य आ शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा एवंविदि किंचनानन्नं भवतीति ॥ १ ॥

स Sa, he (the Chief Prâṇa). ह Ha. उवाच Uvâcha, said. किं Kiṃ, what. मे Me, for me. अन्नम Annam, food. भविष्यति Bhaviṣyati, will be. इति Iti, thus. यत् Yat, what. किंचित् Kiṃchit, soever. इदम् Idam, this. आ Â from, up to. श्वभ्यः Svabhyaḥ, to the dogs. आ Â, up to. शकुनिभ्यः Śakunibhyaḥ, the birds. इति Iti, thus. Ha. ऊचुः Ûchuḥ, they said. तत् Tat, that. वै Vai, verily. एतत् Etat, this. अनस्य Anasya, of the Ana: the Chief Prâṇa. अन्नम् Annam, the food. अनः Anaḥ, the Ana, the Chief Prâṇa. ह वै Ha vai. नाम Nâma, indeed. प्रत्यक्षम् Pratyakṣam, in every (prati) sense (akṣa). He dwells in all the senses, therefore Prâṇa is called Pratyakṣa "in every sense." Na, not. ह Ha, verily. वै Vai, indeed. एवंविदि Evaṃvidi, to one who knows thus. किंचन Kiñchana, anything, (that the Prâṇa is All-Eater). अनन्नम् An-annam, non-food. भवति Bhavati, becomes. This primarily applies to Rudra, who is the best knower of Prâṇa, and hence the All-Eater, namely the great Destroyer.

1. Prâṇa said: "What shall be my food?" They answered: "All that there exists even unto dogs and birds." Therefore this is food for Ana. Ana is verily called the Pratyakṣa (the dweller in all the senses). To him who knows Ana thus, there is nothing that is not food.—327.

Note.—Prâṇa said "Your praises, O Devas! are not sufficient. You must make Pûjâ to me with food and drink also. Now what is the food that you are going to offer to me?" Devas said: "What food can we offer thee to whom every breathing thing is food? Every being down to dogs and birds are thy food. All animals are food of the Ana—the breather."

MANTRA 2.

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति लम्भुको ह वासो भवत्यनग्नो ह भवति ॥ २ ॥

स Sa, he. उवाच Uvâcha, said. किं Kiṃ, what. मे Me, for me. वासः Vâsaḥ, dress. भविष्यति Bhaviṣyati, shall be. इति Iti, thus. आपः Âpaḥ, water (drink by all living beings). इति Iti, thus. ह Ha. ऊचुः Ûchuḥ, they said. तस्मात् Tasmât, therefore, because the waters are the dress of Prâṇa. वै Vai, verily. एतत् Etat, this food. अशिष्यन्तः Aśiṣyantaḥ, when eating; when they go to eat and when they finish eating. पुरस्तात् Purastât, before. Cha, and. उपरिष्टात् Upariṣṭât, after. अद्भिः Adbhiḥ, with waters. परिदधति Paridadhati, they surround; they dress, they clothe. लम्भुकः Lambhukaḥ, obtainer, gainer. Ha, indeed. वासः Vâsaḥ, of (heavenly) garment. भवति Bhavati, becomes. अनग्नः Ânagnaḥ, not naked. Ha. Bhavati, becomes.

2. He said: "What shall be my dress?" They answered "All the waters that animals drink." Therefore when the wise people are going to eat food, they surround it before and after with water. (A person who thus sips water thinking that it is the dress of Prâṇa) gains divine dress and is never naked (here or hereafter).—328.

Note.—Because all the waters drunk by living beings go to clothe the Prâṇa, therefore, those learned in Sacred Scriptures, consciously clothe the Prâṇa, by the process of Âpośana. It is sipping a small quantity of water before commencing to eat and similarly when one finishes eating. The process is called Âpośana or gaṇḍûṣa.

MANTRA 3.

तद्धैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच यद्यप्येनच्छुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ३ ॥

तत् Tat, that. ह Ha. एतत् Etat, this science of Prâṇa. सत्यकामः जाबालः Satyakâmaḥ Jâbâlaḥ. गोश्रुतये Gośrutaye, to Gośruti. वैयाघ्रपद्याय Vaiyâghrapadyâya, son of Vyâghrapada. उक्त्वा Uktvâ, having said. उवाच Uvâcha, said: *i.e.* told its fruit thus. यदि Yadi, if. अपि Api, even. एतत् Etat, this (science of Prâṇa). शुष्काय Suśkâya, to the dry. स्थाणवे Sthâṇave, to the post, stick. ब्रूयात् Brûyât, (one) may tell. जायेरन् Jâyeran, would sprout up, grow. एव Eva, even. अस्मिन् Asmin, in it. शाखाः Śâkhâḥ, branches. प्ररोहेयुः Praroheyuḥ, would spring up. पलाशानि Palâśâni, leaves. Iti, thus.

3. Satyakâma Jâbâla having taught this (occult science) to Gośruti son of Vyâghrapada, said:—"If one were to tell this science to a dry stick even, verily there would grow in it branches, and spring out leaves."—329.

Note: Even a dry-as-dust philosopher on learning this science of Christ-love becomes rejuvenated—such is the life-giving power of the Prâṇa—the Lord of Life.

MANTRA 4.

अथ यदि महज्जिगमिषेदमावास्याया दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ४ ॥

अथ Atha, now. **यदि** Yadi, if. **महत्** Mahat, greatness (as regards this visible or invisible world). **जिगंमिषेत्** Jigamiṣet, wishes to obtain. **अमावास्यायाम्** Amâvâsyâyâm, on the day of the new moon. **दीक्षित्वा** Dikṣitvâ, performing preparatory rite (for a fortnight, such as living on spare diet of milk &c. keeping vows etc.) **पौर्णमास्यां रात्रौ** Paurṇamâsyâm râtrau, on the night of the full moon **सर्वौषधस्य** Sarvauṣadhasya, of all herbs, *i. e.* of the ten kinds of grain, rice, barley &c. **मन्थम्** Mantham, paste, powder: mash. **दधि-मधुनोः** Dadhi-madhunoḥ, in curd and honey. **उपमथ्य** Upamathya, stirring, mixing. **ज्येष्ठाय श्रेष्ठाय स्वाहा** Jyeṣṭhâya śreṣṭhâya svâhâ, with the mantra "Svâhâ to the oldest and the best." Iti, thus. **अग्नौ** Agnau, in the fire. **आज्यस्य** Âjyasya, of the ghee: the paste refined with ghee. **हुत्वा** Hutvâ, having offered as oblation. **मंथे** Manthe, in the paste. **संपातं** Saṃpâtaṃ, throwing. **अवनयेत्** Avanayet, let him do.

4. Now if one wishes to obtain greatness, let him commence the preparatory rite on the day of the new moon (and having kept the rules for a fortnight) prepare on the night of the full moon a paste of the ten kinds of grains, and mixing it with curd, honey and ghee, offer it into the fire reciting "Svâhâ to the Oldest and the Best." After that let him (scrape the mixture sticking to the ladle), and throw it into (the vessel containing) the paste.—330.

Note.—The offering is called mantha (to stir, to churn) because first a flour is made of ten kinds of corn, rice, barley &c. (technically called sarvauṣadha) and then it is mixed with curd and honey and well stirred. The churning ceases when the paste "rises," becomes spongy. Then ghee is poured into it. Taking a ladle (sruva) full of this mixture, it is offered into the fire, with the mantra "Om Jyeṣṭhâya Śreṣṭhâya Svâhâ." Then the ladle is cleansed and the mixture in it put into the vessel containing the paste. Similarly four other oblations are thrown into the fire with four mantras as given below.

MANTRA 5.

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ५ ॥

वसिष्ठाय स्वाहा Vasiṣṭhâya Svâha "Svâhâ, to the best of the settlers."- Iti agnau, thus in fire. Âjyasya, hutvâ, having offered the paste mixed with ghee. Manthe sampâtam avanayet, let him throw the remains sticking to the ladle into the vessel containing the paste. Similarly offerings are to be made to Pratiṣṭha, to Sampad, and to Âyatana.

5. In the same manner let him offer the mixture to the fire, saying "Svâhâ to the Best of the Dwellers." After that let him throw the ladle-scraping into the mantha-vessel. In the same manner let him offer the mixture to the fire, saying "Svâhâ to the Firm Stay." After that let him throw the ladle-scraping into the mantha-vessel. In the same manner let him offer the mixture to the fire saying "Svâhâ to Success." After that let him throw the ladle-scraping into the paste-vessel. In the same manner let him offer the mixture to the fire saying "Svâhâ to the Refuge." After that let him throw the ladle-scraping in to the mantha-vessel.—331.

Note.—There are *five* oblations to be given into the fire. This would show the quantity of paste to be prepared. The paste which remains after this *homa*, is to be eaten by the sacrificer with the mantras next given.

MANTRA 6.

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्य माहि ते सर्वमिदꣳस हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्यैष्ठ्यꣳराज्य माधिपत्यं गमयत्वहमेवेदꣳ सर्वमसानीति ॥ ६ ॥

अथ Atha, then after the homa. **प्रतिसृप्य** Pratisṛipya, throwing a little (of the remaining paste into the fire). **अंजलौ** Añjalau, in the hands: in the hollow of the hands. **मन्थम** Mantham, the paste. **आधाय** Âdhâya, placing. **जपति** Japati, he recites, let him recite (and bow to the Deity of Sacrifice) saying. **अमः** Amaḥ, Ama, **नाम असि** Nâma asi, thou art by name. **अमाः** Amâḥ, immeasurable, infinite.

हि Hi, because ते Te, thy. सर्वं Sarvam, all. इदम् Idam this. The whole of this universe is no measure of thee. Or अमाः हि ते सर्वं इदम् may mean "all this verily dwells with thee" In this sense अमाः does not mean "measureless"; but "those who dwell together," "those who are close together." सः Saḥ, he, the Chief Prâna. हि Hi, because. ज्येष्ठः Jyeṣṭhaḥ, the oldest in age. श्रेष्ठः Śreṣṭhaḥ, the best (in qualities). राजा Râjâ, the king, the delight-giver. अधिपतिः Adhipatiḥ, the over-lord, sovereign, the great protector. स Sa, he. मा Mâ, me. ज्यैष्ठ्यम् Jyaiṣṭhyam, the condition of being the oldest. श्रैष्ठ्यम् Śraiṣṭhyam, the state of being the best. राज्यम् Râjyam, royalty. आधिपत्यम् Âdhipatyam, sovereignty. गमयति Gamayati, make, carry, may he lead to: give. अहम् Aham, I. एव Eva, indeed. इदम् Idam, this. सर्वम् Sarvam, all. असानि Asâni, may I bring under control, may I become.

6. Then throwing a little (paste into the fire), he places the rest in the hollow of his palm, and recites: "Thou (Prâṇa) art named Ama (Measureless): because all this is no measure of thee. Because thou art the oldest, the best, the king, the sovereign, lead me to the state of becoming the oldest, the best, the king, the sovereign (among my peers). May I become (or control) all this."—332.

MANTRA 7.

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमह इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठꣳ सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति ॥ ७ ॥

अथ Then, after finishing the above japa. खलु Khalu, indeed. एतया Etayâ, with the following. ऋचा Ṛicha, with the ṛik. पच्छः Pachchhaḥ, at every line of the stanza; at the end of each Pâda of the stanza. आचामति Âchâmati, he swallows: let him swallow the paste. तत् सवितुः वृणीमहे Tat Savituḥ Vṛiṇîmahe, we obtain from the Creator. Iti, thus. Âchâmati, may he swallow. वयम् Vayam, we. देवस्य Devasya, from the God. भोजनम् Bhojanam, protection and pleasure. Iti Âchâmati. श्रेष्ठम् Śreṣṭham, the best. सर्वधातमम् Sarvadhâtamam, the greatest of the supporters of all. Iti Âchâmati. तुरं Turam, the swift: the servant. भगस्य Bhagasya, of the Lord. धीमहि Dhîmahi, we meditate. Iti, thus. सर्वम् Sarvam, the whole. पिबति Pibati, he drinks, let him drink.

7. Then let him swallow the mantha paste reciting this Ṛik stanza:—"We obtain from the Creator"—here he swallows one mouthful; "We from God, protection and pleasure,"—here he swallows; "On the best and all-supporting,—

here he swallows; "The servant of the Lord, we meditate"—here he drinks all.—333.

Note.—The whole stanza runs thus :—"We obtain from God the Creater, all protection and pleasure. We meditate on the best and all supporting servant of the Lord." The servant of the Lord of course, is Prâṇa (the Christ).

MANTRA 8.

निर्णिज्य कꣳसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात् ॥ ८ ॥

निर्णिज्य Nirṇijya, having cleansed, having washed. **कंसम्** Kaṃsam, made of bell-metal. **चमसम्** Chamasam, made of uḍumbara wood. The vessel in which mantha is kept should be either of bell-metal or of wood (uḍumbara). This vessel should be now cleansed. **वा** Vâ, or. **पश्चाद्** Paśchât, behind. **अग्नेः** Agneḥ, of fire. **संविशति** Saṃviśati, he sits down : let him sit down. **चर्मणि** Charmaṇi, on a skin. **वा** or. **स्थण्डिले वा** Sthaṇḍile vâ, or on the bare ground. **वाचंयमः** Vâcham-yamaḥ, with speech-controlled ; without speaking. **अप्रसाहः** Aprasâhaḥ, without making any effort. Without being accompanied by his wife. **स** Sa, he (sacrificer). **यदि** Yadi, if. **स्त्रियम्** Striyam, a woman. **पश्येत्** Paśyet, he may see (in dreams). **समृद्धं** Samṛiddham, has succeeded. **कर्म** Karma, the rite : the sacrifice. Iti, thus. **विद्यात्** Vidyât, let him know (as a sign).

8. Then having washed the mantha vessel, which should be either of bell-metal or of wood, let him lie down behind the fire, on a skin or on the bare ground, silently and singly. If in his dreams he sees a woman, let him know this as an omen that his sacrifice has been successful.—334.

MANTRA 9.

तदेष श्लोकः ॥ यदा कर्मसु काम्येषु स्त्रियꣳ स्वप्नेषु पश्यति ॥ समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥ ९ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तत् Tat, on this. **एषः** Eṣaḥ, this. **श्लोकः** Ślokaḥ, this verse. **यदा** Yadâ, when. **कर्मसु** Karmasu, in rites, in sacrifices. **काम्येषु** Kâmeṣu, (which are) Kâmyas, optional performed with the object of attaining any desire. **स्त्रियम्** Striyam, a woman. **स्वप्नेषु** Svapneṣu, in dreams. **पश्यति** Paśyati, he sees. **समृद्धिं** Samriddhim, success. **तत्र** Tatra, then. **जानीयात्** Jânîyât, let him know. **तस्मिन्** Tasmin, in that. **स्वप्न-निदर्शने** Svapna-nidarśane, in dream-vision.

9. On this there is the following verse :—"If in Kâmya sacrifices, he sees a woman in his dreams, then let

him know this bodes success—this vision shown him in a dream, this vision shown him in a dream."—335.

MADHVA'S COMMENTARY.

Note.—In the Fourth Adhyâya was described the teaching about Brahman under the heading of Para Brahma-Vidyâ, and also the teaching about Vâyu under the title of Apara Brahma-Vidyâ. This Adhyâya deals with the same topic, and shows that the aspirant after salvation must get the grace of Vâyu, for without His grace, release is not possible. Hence the glorification of Vâyu (Christ) in the first two Khaṇḍas. It may be called the Vâyu Vidyâ. Hence the Commentator quotes an authority to prove the greatness of Vâyu, and to explain this Khaṇḍa.

It is thus in the Prabhâva:—"He who knows that the Vâyu is the Best and the Oldest of all the Devas, becomes on attaining mukti the best and the oldest among his equals.

"He who knows the Vâyu as the Best of the Dwellers (Vasiṣṭha) becomes best among those who dwell near him. He who knows Him as the firm rest (Pratiṣṭha=stable), stays firmly in any one place that he may choose to stay in. (That is he can dwell in *any* place that he likes, and dwell there permanently if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home."

Thus the Vâyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

"The Great Vâyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and figuratively only that Agni is called the most neighbourly, or that the Sun-god is called the most firm or that Indra is called the successful, or that Rudra is called the Abode." Thus it is in the Prabhâva.

The Commentator next explains the word pratyakṣa in the phrase Ato ha nâma pratyakṣam. The word here does not mean "that which is the object of perception" but that which is in every sense (prati+akṣa) that which is the real agent in all the sense activities.

This Prâṇa alone performs all the functions of every sense, by taking up its residence in them (*i.e.*, it works them from within): and it is separate also from every sense. (Even without the help of the separate sense, Prâṇa alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings). In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) Prâṇa alone through the manas: hence there is no memory of that period.

Mind is under Rudra. But in an infant under six months, Rudra does not take possession of the mind. Hence all psychic activities are performed during that period by Prâṇa alone. Consequently there is no memory, for the ordinary Rudra-dominated mind does not enter in those activities.

"Similarly in the state of Turîya (the Trance and Release) all perceptions take place through Prâṇa alone (and not through different senses.)

[In the state of Mukti, the Sense-Devas vanish. It is through this Universal Sensory Prâṇa that all sense-functions are then performed. Thus the examples of the infant and of the Released show, how Prâṇa performs all sense-functions without the senses. Next arises the question, since the Rudra-controlled mind is not in Mukti how does the man remember the world experiences in that state. The organ of memory is not there, but memory still is active.]

"The memory however (is retained) there (in Release) by controlling the Prâṇa.

(Prâṇa being the store-house of all memories, all memories are recovered in Mukti by controlling this Prâṇa. But how can any man control Prâṇa who is the highest Being in the universe next to God? To this the Commentator answers.)

"The phrase 'controlling the Prâṇa' means getting His grace by entire devotion to Him. When Prâṇa is thus controlled, (*i. e.*, becomes gracious) the manas is controlled, and consequently all the senses." Thus it is in the same.

[This explains the memory of the Muktas: and telergy and other sense activities of persons in a state of trance or catalepsy.]

The Prâṇa or Ana (as it is styled in this Upaniṣad passage) is called Pratyakṣa, because He is in all the sense organs. The word Pratyakṣa, would thus mean the Universal Sensory.

Note.—In the state of Mukti, the Jîva is in his highest vehicle called the Svarûpa indriya, all other vehicles drop down before Mukti is reached. This Svarûpa indriya is the body of the Christ or Prâṇa. It is through it that the Prâṇa works; no lower devas can work through this Svarûpa deha. But the Mukta is one who has obtained the grace of Prâṇa and hence through Prâṇa recovers all his memories of past lives.

The Śruti next says that he who knows Prâṇa thus, to him everything is an object of food—he can eat everything. This is *prima facie* a paradox, for man can never eat everything. The man therefore could not have been referred to in this Śruti passage.

"Rudra is said to be the only person capable of having the full knowledge of Prâṇa principally, therefore he is the real All-eater: other persons can know Prâṇa partially only, according to their capacities, more or less; and so secondarily they are said to be also all-eaters." (Ibid.)

The Śruti next mentions that food and garment are given to the Prâṇa by the Devas. Was Prâṇa without food, or dress before; and does he depend upon the Devas for his food and clothing? To this it is answered, the Prâṇa had all these, but it is offered to him in the same sense as offerings given to the Lord, to whom belongs everything. The offering given to the Lord marks the love of the giver, not that the thing given did not belong to the Lord from before.

"As to Viṣṇu belongs all food and raiment and He is Independent of all: but men offer to Him pûja with these, because they stand in need of His help, and not that He has any need of these offerings; so the Devas

in ancient time offered food and raiment to the Prâṇa." Thus it is in Karmânupûrvî.

The Śruti (mantra 2 khaṇḍa 2) says "Therefore wise people, when they are going to eat food, surround their food before and after with water. He then gains a dress and is no longer naked." This *prima facie* would mean that a man who performs the Âpośana ceremony at the time of eating, will get a dress in this life. That is not the meaning.

"A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prâṇa, surely gets divine dress in Heaven and in Release." Thus it is in the Prabhañjana.

The Śruti then says: "If you were to tell this to a dry stick, branches would grow, and leaves spring from it." This miraculous power of the Prâṇa Vidyâ is true only if the dry stick had the capacity to understand the Prâṇa Vidyâ. Since the Jîvas are in every object, a dry stick may have also a Jîva. If that Jîva is capable of understanding the Prâṇa Vidyâ then this miraculous effect would occur.

"If a stick that is deserving of this knowledge, hears of the Prâṇa Vidyâ, then his branches would grow and leaves spring: and after that he (the Jîva in the stick) will get Mukti on obtaining the knowledge of Viṣṇu. There is no doubt in it." Thus it is in the Prâṇa Saṁhitâ.

[In khaṇḍa 2 mantra 5 is taught the mantras for offering *homa* to the Prâṇa under the name of Jyeṣṭha and Śreṣṭha. Then it is further said that he who offers oblations to Prâṇa in this manner, becomes the oldest and the best. Lest one should think that he becomes so in this world, only, the Commentary explains it by showing that it is in the next world also that he becomes Jyeṣṭha, Śreṣṭha.]

"Having offered oblation to the Prâṇa with the mantras 'Jeṣṭhâya Svâhâ,' 'Śreṣṭhâya Svâhâ,' the worshipper undoubtedly, becomes the oldest and the best among his peers both in this world and the next: there is no question about it." (Ibid.)

[Next comes a mantra addressed to Savitṛi, see khaṇḍa 2 mantra 7. The subject-matter of these two Khaṇḍas is however the Prâṇa and his glorification. How is it that the sun-god Savitṛi is brought in here? It looks irrelevant. The Prâṇa here is identified with Savitṛi say some Commentators. The author shows that Savitṛi here means the Creator, the Lord God Viṣṇu Himself.]

The Ṛik "Tat Savitur Vṛiṇîmahe Vayam Devasya Bhojanam," means "We obtain (Vṛiṇîmahe Vayam) from the God Savitṛi, *i. e.*, from the Creator of all, namely from Viṣṇu, the bhojana which means protection and enjoyments (of all sorts)."

In fact the word bhojana is here from the root $\sqrt{\text{bhuj}}$ "to protect," "to enjoy." It does not mean mere food, but protection as well, and food also is to be taken in its wider sense of "all enjoyments."

The latter part of the Ṛik is "Śreṣṭham Sarvadhâtamam, Turam bhagasya Dhîmahi." The word bhagasya means "of the Lord Viṣṇu, who possesses all lordliness, &c., in the shape of all perfect qualities."

• The word bhaga literally means primarily lordliness and cognate attributes. Here it means and includes all the *six* attributes which go to make one a Bhagavat.

Turam means servant: and refers to Vâyu. Śreṣṭham, the best; Sarvadhâtamam, of all supporters the highest.

The whole Ṛik thus means:—"We obtain from the Divine Creator protection and enjoyment. We meditate also on the servant of the Lord (namely on Vâyu), for he is the best and highest among the supporters."

The Commentator now quotes an authority, for his above explanation.

"Having meditated on the Vâyu the servant of Nârâyaṇa, as the best of all, may we get all enjoyments from Viṣṇu the Creator of the universe." (Ibid).

THIRD KHANDA.

MANTRA 1.

श्वेतकेतुर्हारुणेयः पञ्चालानाꣳ समितिमेयाय तꣳ ह प्रवाहणो जैबलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि भगव इति ॥१॥

श्वेतकेतुः Śvetaketuḥ, Śvetaketu by name. ह Ha. आरुणेयः Âruṇeyaḥ, the son of Âruṇi, who was the son of Aruṇa. पंचालानां Pañchâlânâm, of the (rulers of the land of) Pañchâlas. समितिम् Samitim, assembly, committee. एयाय Eyâya, went (in order to display his learning). तं Tam, him, to Śvetaketu. Ha. प्रवाहणः जैबलिः Pravâhaṇa Jaibili. उवाच Uvâcha, said. कुमार Kumâra, boy. अनु Anu, a preposition to be joined with the verb aśiṣat. त्वा Tvâ, thee. अशिषत् Aśiṣat, the full word is anvaśiṣat, instructed. पिता Pitâ, father. इति Iti, thus. अनु हि Anu Hi, did instruct, yes. भगवः Bhagavaḥ, Sir. इति Iti, thus.

1. Śvetaketu Âruṇeya went to the court of the king of the Pañchâlas. Pravâhana Jaibili said to him "Boy, has thy father instructed thee?" "Yes, Sir," he replied.—336.

MANTRA 2.

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा पुनरावर्तन्ता ३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तना ३ इति न भगव इति ॥ २ ॥

वेत्थ Vettha, knowest thou. यत् Yat, what (path). इतः Itaḥ, from this (world). अधि Adhi, taking hold. प्रजाः Prajâḥ, creatures. प्रयन्ति Prayanti, go (from this world to the other). इति Iti, thus. न भगवः इति Na bhagavaḥ iti, no sir. Do you know the path on which all creatures go from this world to the next? No sir. वेत्थ Vettha, knowest thou. यथा Yathâ, how, by what path. पुनरावर्तन्ते Punarâvartante iti, they return. न भगवः इति Na bhagavaḥ iti, no Sir. वेत्थ Vettha, knowest

thou. पथोः Pathoḥ, of the two paths. देवयानस्य Devayânasya, of the Deva-Path. पितृयानस्य Pitṛiyânasya, of the Path of the Pitṛis. व्यावर्तने Vyâvartane, two divergences. न भगवः इति Na bhagavaḥ iti, no sir.

2. "Knowest thou that Path on which the creatures go from this world (to the Brahma's world or the Chandra's world)?" "No Sir," he replied. "Knowest thou by what Path they return?" "No Sir," he replied. "Knowest thou the cause of the divergence of the two paths the Devayâna and the Pitṛiyâna?" "No Sir," he replied.—337.

Note.—The third question relates to the causes of the divergence of these two paths. What are the means and acts which make the Jîva take one of these two paths? Why some go on the Devayâna and the others the Pitṛiyâna?

MANTRA 3.

वेत्थ यथासौ लोको न संपूर्यत ३ इति न भगव इति वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति ॥३॥

वेत्थ Vettha, knowest thou. यथा Yatha, how. असौ Asau, that. लोकः Lokaḥ, world. न Na, not. संपूर्यते Sampûryate, becomes full. Though thousands are dying hourly, how is it that the next world is not filled and this world exhausted. Vettha, knowest thou. Yathâ, how, in what manner. पंचम्याम् Pañchamyâm, in the fifth. आहुतौ Âhutau, in the libation आपः Âpaḥ, the waters. पुरुष वचसः Puruṣa-vachasaḥ, called man. The Jîva wrapped in waters obtains a body and gets the name of man.

3. "Knowest thou how that world never becomes full?" "No Sir," he replied. "Knowest thou how in the fifth libation, the water gets the name of Man?" "No Sir," he replied.—338.

MANTRA 4.

अथा नु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथꣳसोऽनुशिष्टो ब्रुवीतेति स हायस्तः पितुरर्धमेयाय तꣳहोवाचाऽननुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥ ४ ॥

अथ Atha, then, being so ignorant. नु किम् Nu Kim, why now. अनुशिष्टः Anuśiṣṭaḥ, instructed. "I am instructed." अवोचथाः Avochathâḥ, didst thou say. यः Yaḥ, who. हि Hi, because. इमानि Imâni, these. न Na, not. विद्यात् Vidyât, does know. कथम् Katham, how. सः Saḥ, he. अनुशिष्टः Anuśiṣṭaḥ, instructed. ब्रुवीत Bruvîta, can say. इति Iti, thus. स Sa, he, Śvetaketu. ह Ha,

आयस्तः Âyastaḥ, being silenced, being put to discomfiture (by Pravâhaṇa). पितुः Pituḥ, of the father. अर्धम् Ardham, place, house. एयाय Eyâya, went back. तं Tam, to him, to the father. Ha. उवाच Uvâcha, said. अननुशिष्य Ananuśiṣya, without fully instructing. वाव Vâva. किल Kila, how. मा Mâ, me. भगवान् Bhagavân, Sir. अब्रवीत् Abravît, said. त्वा Tvâ, thee. अनुशिषम् Anuśiṣam, "I have instructed."

4. Pravâhaṇa said "Then why didst thou say—'I am instructed.' He who does not know these things, how can he say 'I am instructed'?" The boy being thus silenced, went to his father's place, and said to him "Without fully instructing me, your honor said 'I have fully instructed thee.'"—339.

MANTRA 5.

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकंचनाशकं विवक्तुमिति स होवाच यथा मा त्वं तातैतानवदो यथाहमेषां नैकंचन वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

पंच Pañcha, five. मा Mâ, me. राजन्यबन्धुः Râjanyabandhuḥ, the fellow of a Râjanya, the pseudo-kṣatriya. प्रश्नान् Praśnân, questions. अप्राक्षीत् Aprâkṣît, asked. तेषां Teṣâm, of them. न Na, not. एकं Ekam, one. चन Chana. अशकं Aśakam, I could. विवक्तुम् Vivaktum, to answer. Śvetaketu then told his father the five questions, hearing which his father said. स Sa, he (the father) ha. उवाच Uvâcha, said. यथा Yathâ, as. मा Mâ, to me. त्वं Tvam, thou. तात Tâta, dear boy. एतान् Etân, these. अवदः Avadaḥ, hast told. यथा Yathâ, fully, properly. अहम् Aham, I. एषां Eṣam, of these. न Na, not. एकंचन Ekañchana, any one. वेद Veda, know. यदि Yadi, if. अहम् Aham, I. इमान् Imân, these. अवेदिष्यम् Avediṣyam, knew. कथम् Katham, how. ते Te, to thee. न Na, not. अवक्ष्यम् Avakṣyam, I should have told.

5. "That fellow of a Kṣatriya asked me five questions, and I could not answer one of them." The father said "Dear boy, I myself do not know the answers fully to any one of these questions which thou hast told me. If I knew these questions, why should I not have told thee?"—340.

Note.—Then Gautama said to Śvetaketu. "If thou hast a mind to learn this vidyâ, come with me and let us go to the king and remain there as religious students and learn it from him." But Śvetaketu after the rebuff that he had got, did not like to court another discomfiture, and said "You may go. I won't." Then Gautama alone went to the king.

MANTRA 6.

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हांचकार स ह प्रातः सभाग उदेयाय तꣳ होवाच मानुषस्य भगवन्गौतम वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति ॥ ६ ॥

स Sa, he. Ha. गौतमः Gautama. राज्ञः Râjñaḥ, of the king. अर्धम् Ardham, place. एयाय Eyâya, went. तस्मै Tasmai, to him. (Gautama). Ha. प्राप्ताय Prâptâya, to the visitor who had come, अर्हाम् Arhâm, honor. चकार Chakâra, showed, did. स Sa, he (Gautama). Ha. प्रातर् Prâtar, in the morning. सभागे Sabhâge, when (the king) had entered the court room. उदेयाय Udeyâya, went out. तं Tam, him (to Gautama). उवाच Uvâcha, said. मानुषस्य Mânuṣasya, of man. भगवन् Bhagavan, O venerable. गौतम O Gautama. वित्तस्य Vittasya, of wealth, like gold &c. वरं Varam, boon. वृणीथाः Vṛiṇîthâḥ, choose thou. इति Iti, thus. स Sa, he. Ha. उवाच Uvâcha, said. तव Tava, thine. एव Eva, indeed. राजन् Râjan, O king. मानुषं वित्तं Mânuṣam vittam, human possessions. याम् Yâm, what. एव Eva, even. कुमारस्य Kumârasya, of the boy. अन्ते Ante, near. वाचम् Vâcham, speech, questions. अभाषथाः Abhâṣathâḥ, thou didst say. ताम् Tam, that. एव Eva, even. ब्रूहि Brûhi, tell thou. इति Iti, thus.

6. Then Gautama went to the king's place. He (the king) honored his visitor. Next morning when the king had entered the court house, Gautama again went to him. The king said to him "O venerable Gautama! ask a boon of such things as men possess." He replied "O king! Let such human possessions remain with you. Tell me the (answer to the) questions which you addressed to my boy."—341.

MANTRA 7.

स ह कृच्छ्रीबभूव तꣳ ह चिरं वसेत्याज्ञापयांचकार तꣳ होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या ब्राह्मणान्गच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति तस्मै होवाच ॥ ७ ॥

इति तृतीयः खण्डः ॥ ३ ॥

स Sa, he (the King). ह Ha. कृच्छ्री Kṛichchhrî, perplexed. बभूव Babhûva, became: because the questions related to mysteries not yet revealed to the public. तं Tam, to him (Gautama). Ha चिरं वस Chiram vasa, stay sometime.

इति आज्ञापयांचकार Âjñâpayâm Chakâra, commanded. तं Tam, to him. ह Ha, then. उवाच Uvâcha, said. यथा Yatha, as. मा Mâ, to me. त्वं Tvam, thou. गौतम O Gautama. अवदः Avadaḥ, thou hadst said. The King said "Dwell for sometime here, after that, as thou shalt tell me, I will do." According to scriptures, the student must live at least for a year with his teacher, before any instruction could be given to him. The rule could not be relaxed even in favor of Gautama. यथा Yathâ, as. इयं Iyam, this knowledge. न Na, not. प्राक् Prâk, before. त्वत् Tvat, thee. तु Tu, but. पुरा Purâ, before. विद्या Vidyâ, knowledge. ब्राह्मणान् Brâhmaṇân, to Brâhmaṇas. गच्छति Gachchhati, goes. तस्मात् Tasmât, therefore, because it was confined to the Kṣatriyas. उ U. सर्वेषु लोकेषु Sarveṣu Lokeṣu, in all the worlds. क्षत्रस्य Kṣatrasya, of the Kṣatriya. एव Eva, even. प्रशासनम् Praśâsanam, the right of ruling or teaching. अभूत् Abhût, was. इति Iti, thus. तस्मै Tasmai, to him. ह Ha. उवाच Uvâcha, said.

7. The king was perplexed: and commanded him, saying: "Stay for sometime here": and further added "O Gautama, what thou hadst asked me, (I shall tell thee then, on completion of the probationary period): because this knowledge has never gone to any Brâhmaṇa before thee. Therefore the ruling power belongs to the Kṣatriyas in all the worlds." Then (when the probation was over) he said to him.—342.

Fourth Khanda.

Mantra 1.

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

असौ Asau, in Asu or in the Life: Asau is locative singular of asu. (The Lord dwelling) in the Chief Prâṇa. वाव Vâva, verily. लोकः Lokaḥ, the luminant: the Luminous (Lord Dwelling in Heaven): Nârâyaṇa. गौतम O Gautama. अग्निः Agniḥ, the Eater: the Destroyer. He has five forms. तस्य Tasya, of Him, the Lord Nârâyaṇa called Agni and dwelling in heaven and in Prâṇa. आदित्यः Âdityaḥ, the Âditya, the Lord in the sun: called Âditya because He takes up (Âdâna) or attracts everything. एव Eva even समित् Samit fuel. The Highest. सं Sam=full. इति It=edha=high. The Lord Viṣṇu is called Samit or the Summit. रश्मयः Raśmayaḥ, the rays: delight and wisdom. र Ra=delight and श Śa=wisdom. Vâsudeva. धूमः Dhûmaḥ, smoke: the shaker; he who causes trembling. √Dhu=to tremble, the terrible, अहर् Ahar, the day; Indestructible. अ=not. ह=destroy, that which Nescience cannot

touch or destroy. Saṅkarṣaṇa. अर्चि: Archiḥ, the light; the Much (ar) adored (chita). चन्द्रमा: Chandramâḥ, the Moon: the Delight-giver, Pradyumna. अङ्गारा: Aṅgârâḥ, the coals: the pervader of limbs, aṅga=limbs, ra=pervading The Thriller. नक्षत्राणि Nakṣatrâṇi, the stars: He who has no (न) other rule. (Kṣatra) over him is called Nakṣatra. Aniruddha. विष्फुलिङ्गा: Viṣphulingâḥ, the sparks; he that causes diverse (vi) intuition (sphurana) of the wise. The Inspirer.

1. O Gautama! that Luminous (dwelling in Heaven world) and the Prâṇa is the (Lord Viṣṇu indeed called first) Agni. Of Him the form that attracts is called Nârâyaṇa, the Most High; the form that delights Vâsudeva, the Terrible; the form which transcends ignorance is Saṅkarṣana, the Adorable; the form which is gladness is Pradyumna, the Thriller; and the form that is omnipotent is Aniruddha, the Inspirer.—343.

Note.—Literally the verse means:—The Agni is that world, O Gautama; its fuel is the Sun itself, the smoke his rays, the light the day, the coals the moon, the sparks the stars. This, however, describes the Heaven world or the Devachan under the simile of a Fire altar. The Lord in Heaven appears as the Sun, which illumines the whole heaven: and is therefore likened to Samit or fuel. Samit also means the Highest manifestation of the Lord in Heaven. Technically it is Nârâyaṇa. The terror inspiring form of the Lord in Heaven is Vâsudeva, the Rays that proceed from the Sun; all evil is destroyed by the vibration of these rays; the day in Heaven is the Saṅkarṣaṇa and called archiḥ or light or the adorable: the moon in Heaven is Pradyumna aspect of the Lord, the stars in Heaven are His Aniruddha form. Thus the Lord presides in His five forms in heaven. The five forms are called by various names which have come to apply to fire-altar and its accessories. Thus

Samit=fuel=the Summit *i.e.*, Nârâyaṇa.
Dhûma=smoke=the Awe-inspiring *i.e.*, Vâsudeva
Archis=flame or light=the Adorable *i.e.*, Saṅkarṣaṇa.
Aṅgâra=the live-coals=the Thriller *i.e.*, Pradyumna.
Viṣphuliṅga=the sparks=the Inspirer *i. e.*, Aniruddha.
The sun, moon, stars, day and rays in heaven are all forms of the Lord.

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो राजा संभवति ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तस्मिन् Tasmin, in Him, in the Nârâyaṇa, in heaven. एतस्मिन् Etasmin, in that Lord possessing the above five forms. अग्नौ Agnau, in the fire. देवाः Devâḥ, the Devas: the rulers of the Heaven-world. श्रद्धां Śraddhâm, the Faith *i. e.* the disincarnate pious man who had performed with faith all the sacrifices while

living on earth. It represents the Jîva surrounded by water of faith : *i. e.*, the five permanent atoms. जुह्वति Juhvati, sacrifice, offer as a libation. तस्याः Tasyâḥ, from that. आहुतेः Âhuteḥ, from oblation. सोमः Somaḥ, Moon. राजा Râjâ, king. संभवति Sambhavati, becomes. That is he enters into the world of Soma king.

2. The Devas (of Heaven) offer in that Fire (Nârâyaṇa) the Faithful soul ; and from that oblation he enters the kingdom of the King Soma (and gets a mental body)—344.

Note.—The Devas carry the soul and present him to the Lord in Heaven : and it is thus that the Soul of the pious enters heaven, where the sun, moon, and stars, mists and light are all forms of the Lord. The soul is here called Śraddhâ or Faith. This word also means water, because water is the great vehicle of sacrifice. This is the first oblation of water.

Pravâhana takes up the answer to the fifth question first. The fifth question was "why in the fifth libation the water is called Man." The five stages in the soul's reincarnation are meant here. The first stage is the entrance of the soul in the Soma-world the Devachan.

The word Sraddhâ generally translated as faith or water may mean the permanent atoms—the physical, the astral, the mental molecule, and the mental atoms which cling to man throughout his life journey. The life of faith is the functioning of these atoms.

Fifth Khanda.

Mantra 1.

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गाः ॥ १ ॥

पर्जन्यः Parjanyaḥ, the Father of the Great One, param=great and janya=father : the Lord Vâsudeva called Parjanya. अग्निः Agniḥ, Fire ; altar. तस्य Tasya, his. वायुः Vâyuḥ, the air : the Lord as wisdom and life : Vâ=wisdom and Âyus=life. Samit, Nârâyaṇa. अभ्रम् Abhram, the cloud : the Lord as the supporter (bhra) of water (ap). Dhûmaḥ Vâsudeva. विद्युत् Vidyut, the lightning, the Lord as illumining (vidyota). Archiḥ, light. अशनिः Aśaniḥ, thunderbolt ; the Lord as Eater (aśana=eating). Angârâḥ, coals. ह्रादुनयः Hrâdunayaḥ, the thunderings : the Lord as ever glad (Hrâda=glad).

1. O Gautama ! That Great Father (dwelling in Indra Loka) is (the Lord Vâsudeva indeed called the second) Agni. Of Him (the form which is Intelligent Life is the Most High (Nârâyaṇa), the form which is the supporter of waters is the Terrible (Vâsudeva), the form which is

Illuminating is the Adorable (Saṅkarṣaṇa), the form which is the All-eating is the Thriller (Pradyumna), and the form which is Ever-glad is the Inspirer (Aniruddha).—345.

Note.—This describes the Intermediate Region or the Astral plane, where the soul now descends from the Devachan. The air, the cloud, the lightning, thunderbolt and the thunderings are the elementals and elemental essence of the astral world. The Lord in His five forms dwells in these also.

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमꣳ राजानं जुह्वति तस्या आहुतेर्वर्षꣳ संभवति ॥ २ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तस्मिन् एतस्मिन् अग्नौ Tasmin etasmin agnau, in that fire. **Devâḥ**, the Devas of the astral plane. **सोमम् राजानम्** Somam râjânam, the king Soma namely the soul descending from the kingdom of Soma, and surrounded by a coating of Soma or mental matter. **जुह्वति** Juhvati, offer as libation. **तस्याः आहुतेः** Tasyâḥ âhuteḥ, from that oblation. **वर्षः** Varṣaḥ, the rain: the soul is enveloped in rain, *i. e.* in a coating of astral matter.

2. The Devas (of the astral plane) offer in that fire (Vâsudeva, in the Astral world) the king Soma (the soul enveloped in Somic matter). From that oblation, (the soul) arises with an astral body (literally, arises rain).—346.

Note.—Thus in the second oblation the jîva gets another coating. The soul has now two sheaths—the mental and the astral: the two atoms now become active.

KHANDA SIXTH.

MANTRA 1.

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥ १ ॥

पृथिवी Prithivi, the earth: the Lord as Vast Expanse. Saṅkarṣaṇa. **संवत्सरः** Saṃvatsaraḥ, the year: the Perfect Enjoyer, **आकाशः** Âkâśaḥ, the either; the Perfect Light. **रात्रि** Râtri, the night: the giver of joy. **दिशः** Diśaḥ, the quarters: the Teacher of Supreme wisdom; **अवान्तरदिशः** Avântaradiśaḥ, the intermediate quarters, the Teacher of the Secondary wisdom.

1. O Gautama, that Vast Expanse (dwelling in the earth) is the (Lord Saṅkarṣaṇa indeed called the third) Agni. Of him the form which is the perfect enjoyer is the

Most High (Nârâyaṇa), the perfect light is the Terrible (Vâsudeva), the joy-giver is the Adorable (Saṅkarṣaṇa), the Teacher of Divine Wisdom is the Thriller (Pradyumna), the Teacher of Inferior wisdom is the Inspirer Aniruddha.—347.

Note.—The (Lord Saṅkarṣaṇa in) the earth is the Agni O Gautama, in the year itself is the Highest (Nârâyaṇa) in the ether is the Awe-inspiring (Vâsudeva), in the night is the Adorable (Saṅkarṣaṇa), in the quarters is the Thriller (Pradyumna), in the Intermediate quarters is the Inspirer (Aniruddha).—347.

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नꣳ संभवति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

वर्षं Varṣam, the soul enveloped in astral matter. **अन्नम्** Annam, food. The soul gets a physical body *i. e.* the etheric body.

2. The Devas (of the Physical plane) offer in that fire (Saṅkarṣaṇa) the Rain (the soul enveloped in astral matter). From that oblation (the soul) arises with an etheric body (lit. the food).—348.

Note.—In the third oblation, the soul enters the plants, &c., which are food of man.

KHANDA SEVENTH.

MANTRA 1.

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

पुरुषः Puruṣaḥ, the man, the Lord as giver of abundance. Pradyumna. **वाक्** Vak, speech, the word. **प्राणः** Prâṇaḥ, breath: the Life. **जिह्वा** Jihvâ, tongue, the Sacrificer. **चक्षुः** Chakṣuḥ, the eye: the All-seeing. **श्रोत्रं** Śrotram, the ear: the All-hearing.

1. O Gautama! that Super-abundance (dwelling in man), is (indeed the Lord Pradyumna called the fourth) Agni. Of him, the Word is the Most High (Nârâyaṇa), the Life is the Terrible (Vâsudeva), the Sacrificer is the Adorable (Saṅkarṣaṇa), the All-seeing is the Thriller (Pradyumna), and the All-hearing is the Inspirer (Aniruddha).—349.

Note.—The (Lord Pradyumna in) man is the Agni O Gautama, in the speech itself is the Highest (Nârâyaṇa), in the breath is the awe-inspiring (Vâsudeva), in the tongue is the adorable (Saṅkarṣaṇa), in the eye is the Thriller (Pradyumna), in the ear is the Inspirer (Aniruddha).

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः संभवति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

अन्नम् Annam, food; the soul dwelling in food. **रेतः** Retaḥ, seed: the sperm cell.

2. The Devas (of the body of man) offer in that fire (Pradyumna) the food. From that oblation (the soul) arises as seed.—350.

KHANDA EIGHTH.

MANTRA 1.

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः १

योषा Yoṣâ, the woman: the Worshipped by all, the Served by all, the Loved one by all. **वाव** Vâva, verily. **उपस्थ** Upastha, the Most Proximate, being in the heart of all. **उपमन्त्रयते** Upamantrayate, persuades, coaxes. The Lord is the great conciliator. **योनि** Yoni, womb, the union. The Lord is the great uniting Force. **अन्तः करोति** Antaḥ karoti, draws in. The Lord draws everyone within Himself in the Great Latency. **अभिनन्दाः** Abhinandâḥ, joys: The Lord is the Great Joy.

1. O Gautama! that Beloved (dwelling in woman) is (indeed the Lord Aniruddha called the fifth) Agni. Of Him the Nearest is the Most High (Nârâyaṇa), the Conciliator is the Terrible (Vâsudeva), the Uniter is the Adorable (Saṅkarṣaṇa), the Absorber is the Thriller (Pradyumna) and the Joy-maker is the Inspirer (Aniruddha).—351.

MANTRA 1.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः संभवति ॥ २ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

2. On that Agni, the devas (in the body of Man) offer seed. From that oblation rises the germ (the etherial man is now coated with a physical body).—352.

Note.—Thus Man called Śraddhâ or water of faith, in the fifth oblation becomes Man *i. e.*, endowed with a physical body. The sacrificers are Devas here. They are the true hotâs here. The first oblation is made to the Lord as He is in Heaven, the second to the Lord as He is in the Intermediate Region, the third to the Lord as He is in the Higher Regions of the earth, the fourth to the Lord as He is in Man, and the fifth to the Lord as He is in Woman.

KHANDA NINTH.

MANTRA 1.

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाथ जायते ॥ १ ॥

इति तु Iti tu, thus. **पंचम्याम् आहुतौ** Pañchamyâm âhutau, in the fifth oblation. **आपः** Apaḥ, the waters, the permanent atoms that go with the Jîva when he throws off his bodies at death. **पुरुषवचसः** Puruṣa-vachasaḥ, man-styled, called man. **भवन्ति** Bhavanti, become. **इति** Iti, thus. **सः** Saḥ, that Jîva. **उल्बावृतः** Ulbâ vṛitaḥ, covered by the placenta. **गर्भः** Garbhaḥ the germ, the fœtus. **Daśa**, ten. **वा** Vâ, or. **मासान्** Mâsân, months. **अन्तः** Antaḥ, within the womb. **शयित्वा** Śayitvâ, having slept, dwelt, lain. **यावद् वा** Yâvad Vâ, or so long as *i. e.* ten or more or less months as are necessary. **अथ** Atha, then. **जायते** Jâyate, is born.

1. For this reason is the Water in the fifth oblation called Man. That jîva, covered by placenta and dwelling in the womb for ten months or as long as necessary, is then born.—353.

MANTRA 2.

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः संभूतो भवति ॥ २ ॥

इति नवमः खण्डः । ९ ॥

स Sa, he. **जातः** Jâtaḥ, being born. **यावत् आयुषम्** Yâvat Ayuṣam, so long as is his life-period: the allotted span of life. **जीवति** Jîvati, lives. **तं** Tam, him. **प्रेतं** Pretam, departing one; dead ghost. **दिष्टम्** Diṣtam, like, in the same manner. **इतः** Itaḥ, from this world, **अग्नये** Agnaye, to the Fire. **एव** Eva, even. **हरन्ति** Haranti, carry. The Devas carry. **यतः** Yataḥ, from where, *i. e.*, from

the Fire of Heaven, of astral plane, and of other. एव Eva, even. इतः Itaḥ, to this place: *i. e.*, physical plane. यतः Yataḥ, to where, *i. e.*, to the Fire in Man and Woman. संभूतः Sambhûtaḥ, born, spring. भवति Bhavati, becomes.

2. When born, he lives his allotted span of life. When dead, these very Devas carry him up, to the particular Agni, in the same manner (as they had brought him down from it)—(to that Fire) from whom (they brought him) to this plane, where he took birth.—354.

Note.—Going back is in the reverse order—men and women take the physical corpse to the physical fire; etherial corpse is taken to the etherial fire (Saṅkarṣaṇa) by the ether Devas where the etherial corpse is consumed and the astral set free; the astral corpse is taken to the astral Fire Vâsudeva who disintegrates the astral body and sets free the mental, the Mental Devas carry the mental corpse to the Mental Fire Nârâyaṇa who disintegrates the mental body.

TENTH KHANDA.

MANTRA 1 & 2.

तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चि - षमभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्ष डुदङ्डेति मासाꣳस्तान् ॥ १ ॥

मासेभ्यः संवत्सरꣳसंवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो मानवः स एनान्ब्रह्म गमयत्येष देवयानःपन्था इति २

Now an answer is being given to the first and third questions. तत् Tat, therefore; because the performance of all Kâmya Karmas (self-regarding acts), lead to repeated births and deaths: one should become disgusted with such Karmas. ये Ye, who (have become indifferent, Virakta). इत्थं Ittham, thus, this secret of the Five Fires, and the Jîvas being born through them. The five aspects of the Lord. विदुः Viduḥ, know. ये Ye, who. च Cha, and. इमे Ime, these. अरण्ये Araṇye, in the forest, in a pleasant spot. श्रद्धा Śraddhâ, faith. तपः Tapas, austerities *i. e.*, nivritti Karmas. इति Iti, thus. उपासते Upâsate, follow, practise: namely those who are great in wisdom and those who are great in unselfish works (tapas and Śraddha). ते Te, they. अर्चिषम् Archiṣam, to light. अभिसंभवन्ति Abhisaṁbhavanti, go: attain. अर्चिषः Archiṣaḥ, from light. The rest of the words up to the end of mantra 2, ending with Devayânaḥ panthâḥ are the same as in Adhyâya Fourth, Khaṇḍa Fifteenth, mantra 5.

1 & 2. Those who know this thus, and those who perform works of faith and hardship (altruistically) in some

secluded pleasant place go (after death) to light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is the person the servant of God (Manu), he leads them to Brahman. This is the path of the Devas.—355, 356.

MANTRA 3.

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासाꣳस्तान्नैते संवत्सरमभिप्राप्नुवान्ति ॥ ३ ॥

अथ Atha, now. **ये** Ye, who. **इमे** Ime, these. (Kâmya-doers). **ग्रामे** Grâme, in a village. **इष्टापूर्ते** Iṣṭâ-pûrte, sacrifices and works of public utility (such as digging of tanks). **दत्तं** Dattam, alms. **इति** Iti, and the rest, *e. g.*, Śrâddha, &c. **उपासते** Upâsate, practise. **ते** Te, they. **धूमम्** Dhûmam, smoke, the region of the Deva of smoke. **अभिसंभवन्ति** Abhisambhavanti, go to, reach. **धूमाद्** Dhumâd, from smoke. **रात्रिम्** Râtrim, to the deva presiding over night. **रात्रेः** Râtreḥ, from night. **अपरपक्षम्** Aparapakṣam, to the deity of dark fortnight. Aparapakṣât, from the dark half of the moon. **यान्** Yân, to those. **षड्** Ṣaṭ, six. **मासान्** Months. **दक्षिणैति** Dakṣiṇaiti, goes to the south. **तान्** Tan, them. **न** Na, not. **एते** Ete, these. **संवत्सरम्** Saṁvatsaram, year. **अभिप्राप्नुवन्ति** Abhiprâpnuvanti, reach.

3. But they who live in a village, and practise sacrifices, works of public utility, alms, &c., they go to the lord of smoke, from the smoke-lord to the night-lord, from the night-lord to the lord of the dark-fortnight, from the lord of the dark-fortnight to the lord of the six months when the sun moves southerly. But they do not reach the year-lord.—357.

MANTRA 4.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

मासेभ्यः Mâsebhyaḥ, from the months. **पितृलोकं** Pitṛilokam, to the world of the Pitṛis. **पितृलोकात्** Pitṛilokât, from the world of the Pitṛis. **आकाशम्** Âkâśam, to ether, the world of Vinâyaka. **आकाशात्** Âkâśât, from the world of

Vinâyaka. चन्द्रमसम् Chandramasam, the moon. एष Eṣa, that. सोमः Somaḥ, the Soma. राजा Râjâ, the king: the sparkling. तत् Tat, that moon: or Soma-juice. देवानाम् Devânâm, of the devas. तं Tam, that moon or elixir. देवाः Devâḥ, the Devas. भक्षयन्ति Bhakṣayanti, eat.

4. From the Lord of the southern months, he goes to the world of the Pitṛis, from the world of the Pitṛis to the world of Vinâyaka (the lord of fourth dimension), from Vinâyaka to the moon. That moon is verily the sparkling Soma (elixir). That is the food of the Devas: the Devas eat that.—358.

Note.—The Moon world is the place where the Devas drink the ambrosia, and the Soul that reaches the Lunar World drinks Soma in the company of the gods.

MANTRA 5.

तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति ॥ ५ ॥

तस्मिन् Tasmin, in that Lunar Plane. यावत् Yâvat, so long as: till. संपातम् Sampâtam, the consumption of good works. उषित्वा Uṣitvâ, dwelling. अथ Atha, then. एतम् Etam, that. एव Eva, very. अध्वानम् Adhvânam, path, way. पुनरावर्तन्ते Punarâvartante, return again. यथा Yathâ, by what. इतम् Itam, went (to the moon.) आकाशम् Âkâśam, to ether, Âkâśâd from ether. वायुम् Vâyum, to the air. वायुः भूत्वा Vâyuḥ Bhûtvâ, becoming air, *i. e.*, dwelling in air. धूमो भवति Dhûmaḥ Bhavati, becomes smoke, *i. e.*, dwells in smoke. धूमः भूत्वा Dhûmaḥ Bhûtvâ, becoming smoke. अभ्रम् भवति Abhram Bhavati, becomes cloud, *i. e.*, dwells in cloud.

5. Having dwelt there, till the finish, they return again by that very way by which they had gone up. (Or from the moon) to the Vinâyakaloka from the Vinâyakaloka to the world of Vâyu, from the Vâyu-loka to the world of smoke, from the smoke world, they enter the mist.—359.

Note.—The return from the Moon is either by the same path by which one had ascended. Or by a different path altogether. The alternative path is mentioned in order to produce disgust with the Moon-World. It is not like the Svarga, from which the descent is by the same path as the ascent. This alternative path of descent from the moon is beset with difficulties, as will appear later on; and so Moon ought not to be the goal of any wise person. The Kâmya Karmas must be renounced, and all one's works must be altruistic—duty performed for duty's sake, and performed well.

MANTRA 6.

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहि-यवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्नि-ष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिंचति तद्भूय एव भवति ६॥

अभ्रम् भूत्वा Abhram bhûtvâ, become a mist. मेघः भवति Meghaḥ bhavati, becomes a cloud, *i.e.*, dwells in the cloud. मेघः भूत्वा Meghaḥ Bhûtvâ, after dwelling in the cloud. प्रवर्षति Pravarṣati, he rains down, that is enters into the falling rain. ते Te, they, the performers of kâmya works. इह Iha, here, on this earth. व्रीहियवाः Brîhi yavâḥ, rice and barley. ओषधि-वनस्पतयः Oṣadhi vanaspatayaḥ, herbs and tress. तिल माषाः Tila mâṣâḥ, sesamum and beans. जायन्ते Jâyante are born. ततः Tataḥ, from that. वै Vai, verily. खलु Khalu, verily. दुर्निष्प्रपतनम् Durniṣprapatanam, difficult escape: always fall into lower depths, constantly falling. यः यः Yaḥ Yaḥ, whatever male. हि Hi, indeed. अन्नम् Food. अत्ति Atti, eats. यः Yaḥ, who. रेतः Retaḥ, seed. सिंचति Siñchati, sprinkles. तद् Tat, that. भूयः Bhûyaḥ, again. एव Eva, even. भवति Bhavati, enters: becomes.

6. Having been in the mist, he enters the cloud, having been in the cloud, he enters the rain (and falls down). Then he is born as a rice or barley, herbs or trees, sesamum or beans, &c. From this point there is constant (tantalising) rise and fall. For whoever eats the food and begets offspring, (the jîva) is there in that food and that seed.—360.

Note:—The jîva does not *become* rice or barley, &c., but is a co-tenant with the jîvas of rice &c. It is an unconscious dwelling in rice &c.

MANTRA 7.

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनि-मापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ॥ ७ ॥

तद् Tat, that, among these. ये Ye, who. इह Iha, here. रमणीयचरणाः Ramaṇîya charaṇâḥ, good conduct, whose conduct had been good on earth, whose physical *acts* had been good. अभ्याशः Abhyâśaḥ, quickly on finishing their time. ह Ha, verily. यद् Yat, what. ते Te, they. रमणीयां योनिम् Ramaṇiyâm yonim, good birth. आपद्येरन् Âpadyeran, attain. ब्राह्मणयोनिम् Brâhmaṇa, yonim, the birth of a Brâhmaṇa, क्षत्रिययोनिम् The birth of a Kṣatriya. वा Vâ, or. वैश्ययोनिम् The birth of a Vaiśya. अथ Atha, but. ये Ye, who. इह Iha, here. कपूयचरणाः Kapûya charaṇâḥ, of evil conduct. Kapuyâm yonim, on evil birth. श्व Śva yonim, a dog. सूकर Sûkara yonim, a hog. चंडाल Chaṇḍâla yonim, a Chaṇḍâla.

7. Of these, whose conduct here has been good, will quickly attain some good birth, the birth of a Brâhmaṇa, or a Kṣatriya, or a Vaiśya. But those whose conduct here has been evil, will quickly attain an evil birth, the birth of a dog, or a hog or a Chaṇḍâla.—361.

Note.—This shows the necessity of rebirth on a physical globe (generally on this very earth). Emotional and intellectual acts, good or bad are expiated in the invisible worlds, the Svarga or the Moon worlds. The acts done physically on the earth must be expiated on this plane. Moreover the period of rebirth is not delayed *ad infinitum*. The jîva must be reborn within one year from its fall from heaven or any other higher world. Hence the Śruti use the word "quickly"—the rebirth may be delayed, but never for a period longer than a year from the downward fall.

MANTRA 8.

अथैतयोः पथोर्न कतरेण चन तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येततृतीयꣳ स्थानं तेनासौ लोको न संपूर्यते तस्माज्जुगप्सेत तदेष श्लोकः ॥ ८ ॥

अथ Atha, now. **एतयोः पथोः** Etayoḥ pathoḥ, of these two paths—the path of knowledge (vidyâ) and the path of karma. **न** Na, not. **एकतरेण** Ekatareṇa, by any one (of the two). **च** Cha, and. **तानि इमानि** Tâni imâni, those these. **क्षुद्र-मिश्राणि** Kṣudra-miśrâṇi, small mixed; men of small deeds mixed with pleasure and pain: the majority of men who never rise to any height of action or wisdom, the lukewarm. **असकृत् आवर्तीनि** Asakṛit âvartîni, continually returning. **भूतानि** Bhûtâni, beings. **भवन्ति** Bhavanti, are. **जायस्व म्रियस्व इति** Jâyasva mriyasva iti (of whom it is said) "be born and die." Who are born quickly and die quickly—between whose death and rebirth there is no interlude of heaven world. **एतत्** Etat, this (neither svarga loka nor chandra lokas). **तृतीयं** Tritiyam, third. **स्थानम्** Sthânam, place. **तेन** Tena, therefore. **असौ** Asau, that. **लोकः** Lokaḥ, world. **न** Na, not. **संपूर्यते** Sampûryate, becomes full. **तस्माज् जुगुप्सेत** Tasmât, therefore. Jugupseta, let him despise it. This answers the question why the next world does not become full, for some do not go there at all, others come back from it. The whole object of this description is to teach Vairâgya—tasmât jugupseta—let one learn to despise this low living, but have high aspirations and perform altruistic deeds.

8. On neither of these two ways those men of small (hearts) and mixed deeds go: who are returning continually (to rebirth) and of whom it is said, "Live and die." Theirs is the third place. Therefore that world never becomes full. So let him despise (such rebirth).—362.

MANTRA 9.

स्तेनो हिरण्यस्य सुरां पिबꣳश्च गुरोस्तल्पमावसन्ब्रह्महा चैते पतन्ति चत्वारः पञ्चमश्चाचरꣳस्तैरिति ॥ ९ ॥

तत् Tat, on this subject: *i.e.*, on the point that the knower of this Pañchâṅga vidyâ is never tainted by the evil of bad company. They may mix with the greatest sinners and will not be defiled. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse. स्तेनः Stenaḥ, a thief. हिरण्यस्य Hiraṇyasya, of gold. सुराम् पिबन् च Surâm piban cha, and drinking spirits. गुरोः तल्पम् आवसन् Guroḥ talpam âvasan, dishonoring the bed of his teacher. ब्रह्महा Brahmahâ, who kills a knower of Brahman. एते Ete, these. पतन्ति Patanti, fall. चत्वारः Chatvâraḥ, four. पंचमः Pañchamaḥ, the fifth. आचरन् Âcharan, associating. तु Tu, but. तैः Taiḥ, with these. Iti, thus.

9. On this is the following stanza:—"The stealer of gold, the drinker of spirits, the violater of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and as a fifth he who associates with them."—363.

MANTRA 10.

अथ ह य चेतानेवं पञ्चाग्नीन्वेद न स ह तैरप्याचरन्पाप्मना लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद १०

इति दशमः खण्डः ॥ १० ॥

अथ Atha, but. ह Ha, verily. यः Yaḥ, who. एतान् Etân, these. एवं Evam, thus. पंचाग्नीन् Pañchâgnîn, the five Fires. वेद Veda, knows. न Na, not. (स Sa, he. ह Ha, indeed) or सह Saha, with. तैः Taiḥ, with these (four kinds of evil-doers). अपि Api, also, even. आचरन् Âchran, associating. पाप्मना Pâpamanâ, with evil or sin. लिप्यते Lipyate, defiled. शुद्धः Śuddhaḥ, pure outside. पूतः Pûtaḥ, clean within: or pure himself, or purifying others. पुण्यलोकः Puṇya lokaḥ (a dweller of) the world of the pious. भवति Bhavati, becomes. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows.

10. But he who thus knows (the Five Divine Aspects called) the Five Fires, is not tainted with sin even though associates with those (sinners). (On the contrary,) being (himself) pure, he purifies (them); and obtains the world of the pious: he who knows thus, yea, he who knows thus.—364.

MADHVA'S COMMENTARY.

In the previous Khaṇḍas, has been thus taught the Prâṇa Vidya appertaining to the apara Brahman. Now will be taught the doctrine of Five Fires, appertaining to the Para Brahman, in order that men may acquire vairâgya or indifference. The two paths—the Devayâna and the Pitṛiyâna, will also be now described in these six Khaṇḍas (from Khaṇḍa three to Khaṇḍa ten). The five Agnis are not Svarga, &c., but the Lord Himself in His five aspects. If the Five Fires meant svarga, astral, &c., then this doctrine would also be a teaching about the phenomenal, and not a Brahmavidyâ. But the Upaniṣad says that it is a Brahmo vidyâ for the knower of it goes to Devayâna from which there is no return (see Khaṇḍa tenth ye ittham viduḥ, &c.) and so Agnis here cannot mean Svarga, &c. This Pañchâṅg Vidyâ relates to the Supreme Lord and this the Commentator proves by quoting the well-known Sâma-Saṃhitâ.

It is thus written in the Sâma Saṃhitâ :—" The words Dyu, Parjanya, Varṣâ, Puruṣa and Yoṣâ are the five forms of the Lord, namely Nârâyaṇa, Vâsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha respectively. These are called the Five Agnis. The word Agni is derived from √ad to eat, or from √aga+ni the mover of the immobile, or from √a+gani never moving. (It thus means : 1. The Eater or Destroyer. 2. The Mover of all immoveables. 3. The Never Moving.)

Thus (1) अद्+नि=अग्+नि=अग्नि the eater. (2) अग (that which by itself is immobile) +नि=अग्नि the Mover of the Immobile. (3) अ (not) +गम्+ ड+नि=अ+ग्+नि=अग्नि Unmoving.

Every Agni has samit, dhûma, archis, aṅgâra and viṣphuliṅga—namely fuel, smoke, flame, live-coal, and spark. But as Agni does not mean here the physical fire, but God ; so these words samit, &c., do not mean fuel, &c., but are the names of the five manifestations of the deity—namely Nârâyaṇa, Vâsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

Viṣṇu is called Samit, because He is super-excellent. (Sam=super, it=edha=excellent). He is called dhûma because He causes all evil-doers to tremble. (dhû=to tremble). He is called archis, because He is the most adored. (Aram=most, chita=adored). He is called aṅgâra because He delights in the bodies of all jîvas. (Aṅga=limb or body. Rati=delight or because He takes delight in his own body). He is called viṣphulinga because he flashes on the wise in diverse ways (vi=diverse, sphuraṇa=flashing on the mind).

Thus samit—which by the bye is the same word etymologically as the English word Summit—means the Highest or the Most High ; dhûma=the Awe-inspiring, the Terrible ; archis=the Ever Adored ; Aṅgâra=the Thriller ; viṣphulinga=the Inspirer.

Moreover Lord Viṣṇu has again five forms, as Nârâyaṇa, (Vâsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha).

Every Agni has five forms. Thus the five forms of the first agni are called âditya, raśmi, ahar, chandra and nakṣatra, generally meaning the sun, the rays, the day, the moon and the stars. But as forms of the Lord, these words have different meanings here.

He is called Âditya because He takes up or attracts every thing (such as the lives of men &c). He is called raśmi because He is joy and delight (ra=delight, śa=joy or wisdom) He is called ahar because ignorance cannot overpower Him. (A=not. Ha=to kill or overpower, from √han to kill). He is called chandra because He is supreme happiness (√chand=to gladden). He is called nakṣatra, because He has no ruler above Him. (Na=not, Kṣatra=protector, ruler).

Thus âditya=the Attractor; raśmi=the delight-giver ahar=the untouched by Evil, the Ever-wise Omniscience. Chandra=the joyful, nakṣatra=Omnipotent. Thus these five words denote the five Primary attributes of God, namely All-beautiful (attractor), all compassionate (because giver of joy), Omniscient, All-Bliss, and Omnipotent.

Similarly the words vâyu, abhra, vidyut, aśani, hrâduni are used with regard to the second Agni. They generally mean air, cloud, lightning, thunderbolt and thundering. But here they describe the five attributes of God.

Viṣṇu is called vâyu because He is essentially wisdom and life. (Vâ=wisdom âyus=life). He is called abhra because He is the support of waters. (Ap=water, bharaṇa=support). He is called vidyut because He enlightens all. (Vidyotana=enlighten, illuminating). He is called aśani because He eats up all. (Aśana=to eat) He is called hrâduni because He is always cheerful.

Thus Vâyu=Wisdom and Life, abhra=support of waters, vidyut=the illuminator, aśani=the Eater, hrâduni=the ever-happy.

With regard to the third Agni, similarly five words are used, namely samvatsara, âkâśa, râtri, dik, and avântara dik, ordinarily meaning, the year, the ether, the night, the quarters and the intermediate quarters. But as appellations of God they have different meanings.

He is called Samvatsara because He causes delight to all children, or because He enjoys and dwells in all. (Sam=all, Vasa=dwell, Ra=enjoy: or Sam=all, Vatsa=Calf or child, Ra=delight). He is celled Âkâśa because He illumines all (Â=fully, Kâśa=illumining). He is called Râtri because He gives delight. (Ram=delight, trâti=dadâti=gives). He is called diś, because He teaches the supreme truth (diś=to teach). He is avântara-diś, because He teaches the secondary truths.

Thus samvatsara=the perfect enjoyer in all, âkâśa=the perfect delight, râtri=the giver of joy, Diś=the Teacher of the highest truth. Avântara-Diś=the Teacher of the lower truth.

Similarly with regard to the fourth Agni the five words used are vâk, prâṇa, jihvâ, chakṣu, and śrotra, ordinarily meaning the speech, the breath, the tongue, the eye and the ear. But when applied to the Lord they have different meanings.

He is called vâk because He is the Word, He is called prâṇa., because He is the Life and Leader (prâṇa=to lead forward). He is called Chakṣu because He is All-seeing, He is called Śrotra because He

hears all, He is called Jihvâ because all oblations (*homa*) are offered to him or because He is the Great Sacrificer.

Thus vâk=the Word, Prâṇa=the Guide, Chakṣu=the All-seeing, Śrotra=the All-hearing, Jihvâ=the offering, the sacrifice. Similarly the words mentioned in the fifth Agni have different meanings.

He is called Upastha, because He is near to all. (Upastha=standing near because He is in the heart of all jîvas). He is said to persuade, because He is the great Conciliator. He is called Yoni because He unites (Yuj=to unite) all. He is called Antakṛit because He draws every one within himself at Pralaya. He is called Nandana because He is delight.

Five things are mentioned as five Agnis: namely Asau Lokah, Parjanya, Prithivî, Puruṣa and Yoṣâ, ordinarily meaning that World (Heaven), the Rain-god, the Earth, the Man and the Woman. But here they are names of God.

The Lord Keśava called Asau Lokaḥ because He is in Prâṇa (asu=Prâṇa and asau is locative singular of asu), and because He is illuminer (loka=to illumine). He is called Parjanya because He is the Creator of the Great (jan=to produce, param=great). He is called Pṛithivî because He is vast (pratha=vast, expanse). He is called Puruṣa because He is abundance, and from Him is all abundance (puru=abundance). He is called Joṣâ because He is served or worshipped by all. (Joṣya=served, loved or worshipped). Thus it is in the Sâma Saṃhitâ.

In khaṇḍa tenth, mantra six, is described the descent of the soul from higher planes. It is said there: "Having become a mist He becomes a cloud, having become cloud, He rains down." Apparently it would mean that the soul had become a cloud, a mist &c. The Commentator corrects this misconception.

The phrases like "He becomes smoke," "He becomes a cloud" mean that the soul (jîva) dwells in smoke, dwells in the cloud, &c. (He moves when the smoke, or cloud, &c., moves, He remains stationary when his habitat is stationary. It does not mean that He becomes identical with Smoke-god or Cloud-god, or Smoke-matter or Cloud-matter). Because the wise alone attain the status of becoming the presiding deity of smoke, cloud &c. (The Mukta Jîva alone becomes an Adhikârî Puruṣa—a cosmic agent, a ruler of the cloud or of rain, &c., and not ordinary pious men).

The word Parjanya has been explained in the above quotation as the Pro-creator. The Commentator now explains in his own words, how Parjanya means etymologically the Great Father.

The word Parjanya means the Creator (janya) of the Great (namely of the four-faced Brahmâ, hence He is called the Great Father.

The Lord Hari in His five-times five forms dwells in the Sun &c. The heaven and the rest get their names of dyu, &c., because the Lord by dwelling therein gives His name to it.

(The Lord, for example, is called dyu "the Shining One." The heaven is called dyu, because the Lord Dyu dwells there. Thus the twenty-five objects mentioned in this Pañchâgni Vidyâ, are named *after* the Lord, and not that the Lord is named *after* them. These words are not primarily the names of objects, but names of God; in other words as ruḍhi words they are God-names. Secondarily they are names of objects).

ELEVENTH KHANDA.

MANTRA 1.

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते ह्यैते महाशाला महाश्रोत्रियाः समेत्य मीमाꣳसांचक्रुः को नु आत्मा किं ब्रह्मेति १

प्राचीनशालः औपमन्यवः Prâchînaśâlaḥ, aupamanyavaḥ, Prâchinaśâla son of Upamanyu. **सत्ययज्ञः पौलुषिः** Satyayajñaḥ Pauluṣiḥ, Satyayajña son of Puluṣa. **इन्द्रद्युम्नः भाल्लवेयः** Indradyumnaḥ Bhâllaveyaḥ, Indradyumna son of Bhallava. **जनः शार्कराक्ष्यः** Janaḥ Śârkarâkṣyaḥ, Jana son of Śârkarâkṣa. **बुडिलः आश्वतराश्विः** Buḍilaḥ Âśvatarâśviḥ, Buḍila son of Aśvatarâśva. **ते** Te, they. **ह** Ha, verily. **एते** Ete, these. **महाशालाः** Mahâśâlâḥ, performers of annual sacrifices fully. Those who perform fully sacrifices every year. **महाश्रोत्रियाः** Mahâśrotriyâḥ, knowers of complete Vedas and their meanings. **समेत्य** Sametya, coming together: having met. **मीमांसांचक्रुः** Mîmâṁsâṁ chakruḥ, held a dicussion. **कः** Kaḥ, who, what marks has he. **नः** Naḥ, our. **आत्मा** Âtmâ, the Âtman, the Lord called Vaiśvânara, who is adored by us. **किं** Kiṁ, what. **ब्रह्म** Brahma, Brahman.

1. Prâchînaśâla son of Upamanyu, Satyayajña son of Puluṣa, Indradyumna son of Bhallava, Jana son of Śârkarâkṣa, and Buḍila son of Aśvatarâśva, these five great sacrificers and great scholars met once together and held a discussion as to who is our Self (the Lord to be worshipped) and what is Brahman.—366.

MANTRA 2.

ते ह संपादयाꣳचक्रुरुद्दालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वानरमध्येति तꣳ हन्ताभ्यागच्छामेति तꣳ हाभ्याजग्मुः ॥ २ ॥

ते Te, they. **ह** Ha indeed. **संपादयांचक्रुः** Sampâdayâṁ chakruḥ reflected, came to the conclusion. Not having come to any decision by discussing among themselves, they concluded to go to Uddâlaka to settle their dispute. They

thus expressed their this decision :—उद्दालकः आरुणिः Uddâlakaḥ Âruṇiḥ, Uddâlaka-son of Aruṇa. भगवन्तः Bhagavantaḥ, O Sirs. अयम् Ayam, this. संप्रति Saṁprati, at present. इमम् Imam, this. आत्मानम् वैश्वानरम्, The Lord called Vaiśvânara. अध्येति Adhyeti, knows most. तं Taṁ, him. हन्त Hanta, well. अभ्यागच्छामः Abhyâgachchhâmaḥ, we may go. तं Taṁ, him. ह Ha, so. अभ्याजग्मुः Abhyâjagmûḥ, they went.

2. They decided (to go to Uddâlaka, saying) : "Sirs there is that Uddâlaka son of Aruṇa, who at present knows best this Âtman called Vaiśvânara. Well, let us go to him." So they went to him.—366.

MANATRA 3.

स ह संपादयांचकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानीति ॥ ३ ॥

स Sa, he, Uddâlaka. ह Ha, then. संपादयांचकार Saṁpâdayâm, Chakâra, (knowing the object for which they had come) decided (that the fit teacher of those is some one else). प्रक्ष्यन्ति Prakṣyanti, will examine. मां Mâṁ, me. इमे these. Mahâśâlâḥ mahâśrotriyâḥ, the great sacrificers, the great scholars. तेभ्यः Tebhyaḥ, to them. न Na, not. सर्वं Sarvaṁ, all. प्रतिपत्स्ये Pratipatsye, I shall tell. हन्त Hanta, well. अहम् Aham, I. अन्यम् Anyam, another. अभ्यनुशासानि Abhyanuśasâni, let me recommend as teacher.

3. But he decided: "Those great sacrificers and scholars will put questions to me and I can not tell them all : therefore let me recommend another teacher to them."—367.

Note.—Query. Was Uddâlaka unable to answer their questions, or was he under some pledge not to reveal the answer? The first view is more likely.

MANTRA 4.

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वानरमध्येति तꣳहन्ताभ्यागच्छामेति तꣳहाभ्याजग्मुः ॥ ४ ॥

तान् Tân, to them. ह Ha, indeed. उवाच Uvâcha, he said. भगवन्तः Bhagavantaḥ, O sirs. अश्वपतिः कैकेयः Aśvapati king of Kekaya country. Samprati, at present. Imam this. Âtmânam Vaiśvânaram the Lord called Vaiśvânara. Adhyeti, knows best. Tam, him. Ha, well. Abhyâgachchhâmaḥ, let us go. Iti, thus. Tam, him. Ha, indeed, then. अभि-आ-जग्मुः Abhy-â-jagmuḥ, they went.

4. He said to them : "Sirs, Aśvapati king of Kekaya knows at present best this Âtman called Vaiśvânara. Well let us go to him." They went to him.—368.

MANTRA 5.

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार स ह प्रातः संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नाना-हिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽ हमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त इति ॥ ५ ॥

तेभ्यः Tebhyaḥ, to them. ह Ha. प्राप्तेभ्यः (to them) who had arrived. पृथक् Pṛithak, separately, to each. अर्हाणि Arhâṇi, honors. कारयांचकार Kârayâṁ chakâra, caused to be shown or made. स Sa, he. ह Ha. प्रातः Prâtaḥ, in the morning. संजिहानः Sañjihânaḥ, on rising, on leaving the bed. उवाच Uvâcha, said. न Na, not. मे Me, my. स्तेनः Stenaḥ, thief. जनपदे Janapade, in kingdom न Na, not. कदर्यः Kadaryaḥ, a miser. न Na, not. मद्यपः Madyapaḥ, drunkard. न Na, not. अनाहिताग्निः Anâhitâgniḥ, without fire-sacrificial altar. न Na, not. अविद्वान् Avidvân, ignorant. न Na, not. स्वैरी Svairî, adulterer. स्वैरिणी Svairiṇî, an adulteress. कुतः Kutaḥ, how. (When there is no adulterer, where can be the adulteress). यक्ष्यमाणः Yakṣyamâṇaḥ, going to perform a sacrifice. वै Vai, verily. भगवन्तः Bhagavantaḥ, O sirs. अहम् Aham, I. अस्मि Asmi, I am. यावत् Yâvat, as much. एकैकस्मै Ekaikasmai, to each one. ऋत्विजे Ṛitvije, to priest. धनं Dhanam, wealth. दास्यामि Dâsyâmi, I shall give. तावत् Tâvat, so much. भगवद्भ्यः Bhagavadbhyaḥ, to you sirs. दास्यामि, I shall give. वसन्तु Vasantu, dwell please, stay. भगवन्तः Sirs. इति Iti, thus.

5. When they arrived, the King caused proper honors to be paid to each of them separately. In the morning, after leaving his bed, he said to them: "(What makes you come here? Are you troubled by bad men? But there are no such people in this land). In my Kingdom there is no thief, no miser, no drunkard, no irreligious nor illiterate person, no adulterer, much less an adulteress. (But if you have come to get wealth, then stay for) I am going to perform a sacrifice, Sirs; and I shall give you, Sirs, as much wealth as I give to each Ṛitvij priest. So stay here please." —369.

MANTRA 6.

ते होचुर्योन हैवार्थेन पुरुषश्चरेत्तꣳहैव वदेदात्मानमेवेमं वैश्वा-नरꣳ संप्रत्यध्येषि तमेव नो ब्रूहीति ॥ ५ ॥

ते Te, they. ह Ha. ऊचुः Uchuḥ, said. येन ह एव अर्थेन Yena ha eva arthena, by what object, accomplished through what object, such as wisdom &c. पुरुषः Puruṣaḥ, a man. चरेत् Charet, may go, may attain to release &c. तं Taṁ, that. एव Eva, indeed. वदेत् May say: your honor may say. आत्मानम् एव इमं वैश्वानरं Âtmânam, eva imam Vaiśvânaram, that Vaiśvânara Self, even. संप्रति Samprati, at present. अधीषि Adhyeṣi, thou knowest best. तं Taṁ, that. एव Eva, alone. Naḥ, to us. ब्रूहि Brûhi, tell. इति Iti, thus.

6. They replied: "May (your honor) tell (us) through what means a man may attain (release)? You know at present the Supreme Self Vaiśvânara. Tell us that."—370.

Note.—Or the mantra may be translated: "Every man ought to say for what purpose he comes. You know at present that Vaiśvânara Self, tell us that."

MANTRA 7.

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच ॥ ७ ॥

इत्येकादशः खण्डः ॥ ११ ॥

तान् Tân, to them. ह Ha. उवाच Uvâcha, he said. प्रातः Prâtaḥ, to-morrow. वः Vaḥ, to you. प्रतिवक्तास्मि Prativaktâsmi, I shall give answer. इति Iti, thus. ते Te, they. ह Ha. समित् पाणयः Samit pâṇayaḥ, with fuel in hand. पूर्वाह्णे Pûrvâhṇe, in the fore-noon. प्रतिचक्रमिरे Pratichakramire, they approached; went again. तान् Tân, to them. ह Ha. अनुपनीय Anupanîya, without making them undergo the ceremony of pupilage. एतत् Etat, this. उवाच Uvâcha, said.

7. He said to them: "I shall give you an answer to-morrow." They went again to him next morning, with sacrificial fuel in their hands. And he, without ceremony, said this to them.—371.

TWELFTH KHANDA.

MANTRA 1.

औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राजन्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥ १ ॥

औपमन्यव O Aupamanyava; कं Kaṁ, whom, under what name. त्वं Tvaṁ, thou. आत्मानम् Âtmânam, the Vaiśvânara Self. उपास्से Upâsse, thou worshippest. इति Iti, thus. दिवम् Divam, Heaven. एव Eva, only. भगवः Bhagavaḥ, sire. राजन् Râjan, O king. इति Iti, thus. ह Ha उवाच Uvâcha, he said. एष

Eṣaḥ, this. वै Vai, verily. सुतेजाः Sutejâḥ, Sutejas. Great Refulgence. आत्मा वैश्वानरः Âtmâ Vaiśvânara, the Vaiśvânara Self. अयम् Ayam, that. त्वम् Tvam, thou. आत्मानम् Âtmânam, Self. उपास्से Upâsse, thou worshippest. तस्मात् Tasmât, therefore. तव Tava, in thy family. सुतं Sutaṁ, son. प्रसुतं Prasutaṁ, grandson. आसुतं Âsutaṁ, great grand son. Or these words may mean every kind of Soma libation called by these names. कुले Kule, in the house, family. दृश्यते Dṛiśyate, is seen.

1. "Aupamanyava! Under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Dyu only (sportful), O holy King;" He said. "The Lord Vaiśvânara that thou worshippest is called Sutejas. Therefore in thy house there are seen sons, grandsons and greatgrandsons."—372.

Note.—The Lord under the name of Dyu the Sportful, upholds the heaven. Aupamanyava meditates on this particular aspect of the Lord only. He worships the Father in Heaven only: therefore his conception of God is incomplete. For Vaiśvânara means "pervading the whole humanity." The humanity functions on all the three planes, and not in heaven only. The worship of God, however imperfect, has its fruit, and so Aupamanyava has sons &c. But it has its drawbacks also. The next mantra mentions that.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अत्सि Atsi, thou eatest. अन्नम् Annam, food: *i.e.*, thou art healthy and can digest food. पश्यसि Paśyasi, thou seest. प्रियं Priyaṁ, pleasant things (like son &c.) अत्ति Atti, he eats. Annam, food. पश्यति Paśyati, he sees. प्रियम् Priyaṁ pleasant. भवति Bhavati, becomes. अस्य Asya, his. ब्रह्म-वर्चसम् Brahma-varchasam, Vedic glory. कुले Kule, in house. यः Yaḥ, who. एतम् Etam, this. एवम् Evam, thus. आत्मानम् वैश्वानरम् Âtmânam Vaiśvânaram, the Lord Vaiśvânara. विष्णु Viṣṇu. उपास्ते Upâste, meditates upon, worships. मूर्धा Mûrdhâ, head. तु Tu, but. एषः Eśaḥ, this. आत्मनः Âtmanaḥ, of the Self, of the Lord. इति ह उवाच Iti ha uvâcha, thus he said. मूर्धा Mûrdhâ, head. ते Te, thy. व्यपतिष्यत् Vyapatiṣyat, would have fallen. Thou wouldst have been humiliated in discussion. यत् Yat, if. मां Mâṁ, to me. न Na, not. आगमिष्यः Âgamiṣyaḥ, thou hadst come.

2. 'Therefore thou eatest food (*i.e.*, art healthy) and seest pleasant objects (prosperous). Whoever worships thus

that Lord Vaiśvânara becomes healthy, and prosperous and has Vedic glory in his house. But this (Dyu) is only the head of the Lord, and thus your head would have fallen (in a discussion) if you had not come to me.'—373.

Note.—Any eligible who worships Viṣṇu thus gets this reward. But this aspect called Dyu and Sutejas is only the head of the Lord called Vaiśvânara the Universal Man. No one should think this knowledge is enough; for otherwise he would be humiliated in a discussion.

THIRTEENTH KHANDA.

MANTRA 1.

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्य कं त्वमात्मान-मुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं कुले दृश्यते ॥ १ ॥

अथ Atha, then. **ह** Ha. **उवाच** Uvâch, he said. **सत्ययज्ञं पौलुषिं** To Satyayajña Pauluṣi. **प्राचीनयोग्य** Prâchînayogya, O thou elect from eternity. **कं त्वं आत्मानम् उपास्से** Kaṁtvaṁ âtmânam upâsse, under what name thou dost meditate on the Lord. **आदित्यम् एव** Âdityam eva, as the Attractor only, the Lord in the sun. **विश्वरूपः** Viśvarûpa, All-seeing. **बहु** Bahu, much.

1. Then he said to Satyayajña Pauluṣi: "O thou eternally elect! under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Âditya (the Lord in the sun and attracting all): O holy King!" He said, the Lord Vaiśvânara that thou worshippest is called Viśvarûpa the All-seeing. Therefore, in thy house is seen much and manifold wealth.—374.

MANTRA 2.

प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽत्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वा-नरमुपास्ते चक्षुष्ट्वेतदात्मन इति होवाचान्धोऽभविष्यद्यन्मां ना-गमिष्य इति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

प्रवृत्त: Pravṛittaḥ, en. अश्वतरीरथ: Aśvatarî rathaḥ, a car with two mules. दासी Dâsî, slaves. निष्क: Niṣkaḥ, jewels. तु Tu, but. चक्षु: Chakṣuḥ; eye. अन्ध: Andhaḥ, blind.

2. There are cars yoked with pairs of mules, slaves and jewels. Thou art, therefore, healthy and prosperous. Whoever worships thus that Lord Vaiśvânara, becomes healthy and is prosperous and has Vedic glory in his house. That, however, is but the eye of the Lord. You would have become blind, if you had not come to me.—375.

Fourteenth Khanda.

Mantra 1.

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्बलय आयन्ति पृथग्रथश्रेणयोऽनुयन्ति ॥ १ ॥

वैयाघ्रपद्य Vaiyâghrapadya! वायुम् Vâyum, the Lord in the Air: called Wisdom-Life (vâ=knowledge; âyus=life). पृथग्वर्त्मा Pṛithagvartmâ, having diverse course, for the Lord as Vâyu can perform that which Vâyu simply can never do. पृथक् Pṛithak, diverse. बलय: Balayaḥ, offerings. आयन्ति Âyanti, come. रथश्रेणय: Rathaśreṇayaḥ, rows of cars. अनुयन्ति Anuyanti, follow.

1. Then he said to Indradyumna Bhâllaveya: "OVaiyâghrapadya! Under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Vâyu (the Lord in Vâyu and called Knowledge-Life), O holy King!" He said: "The Lord which you meditate on is the Lord Vaiśvânara, called Pṛithagvartmâ (the unusual, the mysterious). Therefore offerings come to you in mysterious ways and rows of cars follow you.—376.

Mantra 2.

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इति होवाच प्राणस्त उदक्रमिष्यद्यन्मां नागमिष्य इति।२

इति चतुर्दशः खण्डः ॥ १४ ॥

प्राणः Prâṇaḥ, the life breath. उदक्रमिष्यत् Udakramiṣyat, would have gone out.

2. Therefore, thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvânara becomes healthy and prosperous: has Vedic glory in his house. That, however, is but the breath of the Lord, and your breath would have left you, if you had not come to me.—377.

Fifteenth Khanda.

Manrta 1.

अथ होवाच जनꣳ शार्कराक्ष्य कं त्वमात्मानमुपास्स इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥१॥

आकाशः Âkâśaḥ, the Lord in Âkâśa, and called also Âkâśa because He is all (a) luminous (Kâśa). बहुलः Bahulaḥ, much: full. प्रजया Prajayâ, with offspring. धनेन Dhanena, with wealth.

1. Then he said to Jana: "O Śârkarâkṣya! Under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Âkâśa (All-light and support of ether): O holy King." He said: "The Lord that thou worshippest is the Lord Vaiśvânara called Bahula (full). Therefore, you are full of offspring and wealth.—378.

Mantra 2.

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते संदोहस्त्वेष आत्मन इति होवाच संदोहस्ते व्यशीर्यद्यन्मां नागमिष इति ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

संदोहः Sandohaḥ, the trunk: the middle part of the body. व्यशीर्यत् Vyaśîryat, would have perished.

2. Therefore thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvânara, becomes healthy and prosperous and has Vedic glory in his house. That, however, is but the trunk of the Lord, and your trunk would have perished, if you had not come to me.—379.

Sixteenth Khanda.

Mantra 1.

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वꣳ रयिमान्पुष्टिमानसि॥ १॥

अपः Apaḥ, water: the All-pervading. रयिः Rayiḥ, wealth: the giver of delight (rati). रयिमान् Rayimân, possessing wealth. पुष्टिमान् Puṣtimân, flourishing.

1. Then he said to Buḍila Âśvataraśvi: "O Vaiyâghrapadya! Under what name dost thou worship the Lord Vaiśvânara?" He replied, "As Apas (the Lord pervading the water, and called Apas or All-pervading": O holy king!) He said "The Lord, that thou worshippest is the Lord Vaiśvânara called Rayi (the Delight-maker). Therefore thou art wealthy and flourishing."—380.

Mantra 2.

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते बस्तिस्त्वेष आत्मन इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वस्तिः Vastiḥ, bladder: the loins. भेत्स्यत् Bhetsyat, burst: broken.

2. Therefore thou art healthy and prosperous. Whoever, worships thus that Lord Vaiśvânara becomes healthy and prosperous, and has Vedic glory in his house. That however, is but the loins of the Lord: and your loins would have broken, if you had not come to me.—381.

Seventeenth Khanda.

Mantra 1.

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो

यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च ॥ १ ॥

पृथिवी Prithivî, earth. The Lord supporting the earth, and called Prithivî because all expansive or Vast. प्रतिष्ठा Pratiṣṭhâ, firm rest or support.

1. Then he said to Auddâlaka Âruni "O Gautama! Under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Pṛithivî (the Lord supporting the earth, and so-called because He is vast), O holy King." He said: "The Lord that thou worshippest, is the Lord Vaiśvânara called Pratiṣṭha (firm stay"). Therefore, thou standest firm with offspring and cattle.—382.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रिययत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पादौ Pâdau, two feet. व्यम्लास्येताम् Vyamlâsyetâm, would have broken: shrunk.

2. Therefore, thou art healthy and prosperous. Whoever, worships thus that Lord Vaiśvânara becomes healthy and prosperous, and has Vedic glory in his house. Those however, are but the feet of the Lord, and your feet would have given way, if you had not come to me.—383.

EIGHTEENTH KHANDA.

MANTRA 1.

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वाꣳसोऽन्नमात्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति ॥ १ ॥

तान् Tân, to them. ह Ha. उवाच Uvâcha, he said. एते Ete, these. वै Vai, indeed. खलु Khalu, verily. यूयं Yûyaṁ, you. पृथक् Pṛithak, separate, many. इव Iva, like, as if for there is in reality no difference in the various parts of Lord's body. इमम् Imam, this. आत्मानम् Âtmânam, Self, Lord. वैश्वानरम् Vaiśvânaram. विद्वांसः Vidvaṁsaḥ, ye knowing. अन्नम् Annam, food. अत्थ Attha, ye eat. But he who worships the Lord in His entirety has the following fruit. यः Yaḥ, who, the eligible. तु Tu, but. एतम् Etam, that Âtman. एवम् Evam, thus. प्रादेश Prâdeśa, a span: the size of the heart. मात्रम् Mâttram, measure. अभिविमानम् Abhivimânam, boundless, limitless, immeasureable: abhi=all round, vi=lost, not having: mânam=measure, whose all circumscribing limits are gone. In other words, all-pervading. आत्मानम् वैश्वानरं Âtmânam Vaiśvânaram, the Lord of Universal Humanity. उपास्ते Upaste. meditates, worships. स Sa, he. सर्वेषु लोकेषु Sarveṣu lokeṣu, in all worlds. सर्वेषु भूतेषु Sarveṣu bhûteṣu, in all beings. सर्वेषु आत्मसु Sarveṣu Âtmaṣu, in all Selfs. अन्नम् अत्ति Annam atti, eats food.

1. Then he said to all six of them:—"Now you verily, knowing this Vaiśvânara Lord as if many, eat your food (*i. e.*, have got your small reward). But he who worships this Lord Vaiśvânara as of the size of the heart and at the same time limitless, he eats food in all worlds, in all beings, and in all Selfs.—384.

Note.—Man can worship the Lord best in his heart, while Devas worship Him as Limitless. The reward above mentioned is more appropriate for Devas than Men. But Men may rise to the rank of Devas.

MANTRA 2.

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

तस्य Tasya, His. ह Ha. वै Vai, verily. एतस्य Etasya, of this. आत्मनः Âtmânaḥ, of the Self. वैश्वानरस्य Vaiśvânarasya, of Vaiśvânara. मूर्धा Mûrdhâ, head. एव Eva, even. सुतेजा Sutejas. चक्षुः Chakṣuḥ, eye. विश्वरूपः Viśvarûpa. प्राणः Prâṇaḥ, Life breath. पृथग्वर्त्मा Pṛithagvartmân. संदेहः Sandohaḥ, the trunk. बहुलः Bahulaḥ. वस्तिः Vastiḥ, bladder, loins. एव Eva, even. रयिः Rayiḥ, rayi. पृथिवी Pṛithivî, the earth. एव Eva, even. पादौ, Pâdau, two feet. उरः Uraḥ, the chest. Eva even. वेदिः Vediḥ, the altar. लोमानि Lomâni, the hairs. बर्हिः Barhiḥ, the grass. हृदयं Hṛidyaṁ, the heart. गार्हपत्यम् the Gârhapatyam, fire. मनः Manaḥ, the mind. अन्वाहार्यपचनः the Ânvâhârya, fire. आस्यं Âsyam, the mouth. आहवनीयः the Âhavanîya, fire,

2. Verily of that Lord Vaiśvânara, the head is the Good Energy (of thought), the eye is All-seeing, the breath is All-moving, the trunk is the Space containing All, the bladder is the Rayi (matter in the astral), the feet, the earth; the chest, the altar; the hairs, the grass; the heart the Garpatya fire, the mind the Anvâhârya-fire and the mouth the Âhavanîya-fire.—385.

Note.—As the Śruti is now going to teach the Fire-offering or *homa*, so the latter part of this mantra shows what parts of the Lord Vaiśvânara correspond to various sacrificial things. The Devas of *homa* preside over various parts of it—such as the fire-altar the sacred grass, and the three fires Gârhapatya, Anvâhârya and Âhavanîya. These Devas reside respectively in the chest, the hairs, the heart, the mind and the mouth of the Lord.

NINETEENTH KHANDA.

MANTRA 1.

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयꣳस यां प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

तत् Tat, then, at the time of eating. **यत्** Yat, what. **भक्तम्** Bhaktam, food. **प्रथमम्** Prathamam, first. **आगच्छेत्** Âgachchhet, may come (towards the mouth). **तत्** Tat, that. **होमीयम्** Homîyam, the homa material. **सः** Saḥ, he, the eater. **यां** Yâṁ, what. **आहुतिम्** Âhutim, oblation. **प्रथमां** Prathamâṁ, first. **जुहुयात्** Juhuyât, may offer. **तां जुहुयात्** Tâm Juhuyât, let him offer that. **प्राणाय स्वाहा इति** Prâṇâya Svâhâ iti, with the mantra "Svâhâ to Prâṇa." **प्राणः** Prâṇaḥ, the Prâṇa. **तृप्यति** Tripyati, is satisfied.

1. At the time of eating, the first morsel that is taken (should be considered as) a Homa material. The first oblation that he offers, let him do so with the mantra "Prâṇâya Svâhâ," Then Prâṇa is satisfied.—386.

MANTRA 2.

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किंच द्यौश्चादित्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

प्राणे Prâṇe, when the Prâṇa. तृप्यति Tṛipyati, being satisfied. चक्षुः Chakṣuḥ, the eye : another name of Prâṇa. तृप्यति Tripyati, is satisfied. चक्षुषि तृप्यति Chakṣusi Tripyati, when the eye is satisfied. आदित्यः Âditya, the sun, another name of Prâṇa. Tripyati, is satisfied. Âdityе tripyati, the sun being satisfied. द्यौः Dyauḥ, the heaven: The wife of Vâyu. दिवि तृप्यंताम् Divi Tripyantyâm, the wife of Vayu being satisfied. यत् किम् Yat kim, Brahmâ called Yat Kim. Yat =wisdom. Kim=Pleasure, intelligence and bliss. च Cha, and द्यौः च आदित्यः च Dyauḥ cha Âdityaḥ cha, the wife of Vâyu and the sun. अधितिष्ठतः Adhitiṣṭhataḥ, rule over (the eastern gate of the heart). तत् Tat, that (Brahmâ). तृप्यति Tṛipyati is satisfied. तस्य Tasya, His (Brahma's). तृप्तिं Tṛiptiṁ, satisfaction. अनु Anu, after, following. तृप्यति Tṛipyati, is satisfied (the sacrificer). प्रजया Prajayâ, with offspring. पशुभिः Paśubhiḥ, with cattle अन्नाद्येन Annâdyena, with health, with power to confer beatitude on another, magnanimity. तेजसा Tejasâ, energy, with brightness, with bliss. ब्रह्मवर्चसेन Brahmavarchasena, with Vedic glory.

2. When the Prâṇa is satisfied, the eye is satisfied, when the eye is satisfied, the Sun is satisfied, when the Sun is satisfied, the consort of Vâyu (Dyau) is satisfied, when the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss is satisfied. The Dyau (consort of Vâyu) and the Sun rule (the Eastern gate). When He the Lord is satisfied, then follows the satisfaction of the sacrificer with his offspring, and cattle, and he gets health, and energy and intellectual splendour.—387.

Note.—Thus the Eastern gate-keepers are the Wife of Vâyu and the Sun—Dyau and Âditya. The three words Prâṇa, Eye and the Sun refer to one and the same entity. But Prâṇa is an aspect of Vâyu. So practically the Eastern gate-keeper is Vâyu and his wife, here called Dyau.

TWENTIETH KHANDA.

MANTRA 1.

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति व्यानस्तृप्यति ॥ १ ॥

अथ Atha, then. यां Yâṁ, what. The words are the same as in mantra 1 of the last Khaṇḍa, except that व्यान is substituted for प्राणः

1. Then when he offers the second oblation let him offer it saying : "Apanaya Svâhâ," The Apana is satisfied.—388.

MANTRA 2.

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दिशश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

व्याने तृप्यति Vyâne Tṛipyati, Vyâna beng satisfied. श्रोत्रम् Śrotram, the Ear. Tṛipyati, is satisfied. श्रोत्रे तृप्यति Śrotre Tṛipyati, the Ear being satisfied. चन्द्रमाः Chandramâḥ, the Moon. तृप्यति Tṛipyati, is satisfied. चन्द्रमसि तृप्यति Chandramasi Tṛipyati, the Moon being satisfied. दिशः Diśaḥ, the quarters : the spouse of Vâyu called Diśaḥ. तृप्यन्ति Tṛipyanti, are satisfied. दिक्षु तृप्यन्तीषु Dikṣu Tṛipyantîṣu, the quarters being satisfied. यत्किम् च Yat kim cha, the Lord of Wisdom and Bliss. दिशः च चन्द्रमाः च अधितिष्ठन्ति Diśaḥ cha chandramâḥ cha Adhitiṣṭhanti, the Quarters and the Moon rule over (the Southern door) तत् तृप्यति : Tat tṛipyati, He the Lord being satisfied. The rest as above.

2. When the Vyâna is satisfied, the Ear is satisfied, when the Ear is satisfied, the Moon is satisfied, when the Moon is satisfied, the consort of Vayu (Diś) is satisfied, when the the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss (Vâyu) is satisfied. The (Diś) consort of Vâyu and the Moon rule (the Southern gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, and he gets magnanimity, bliss and Vedic splendour.—389.

Note.—The Southern gate-keepers are the Wife of Vâyu and the Moon. But Vyâna. Ear and Moon are identical, being the same as Vyâna, and Vyâna is an aspect of Vâyu, Thus the Southern gate-keeper is also Vâyu along with his consort, here called Diśaḥ.

TWENTY-FIRST KHANDA.

MANTRA 1.

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृप्यति ॥ १ ॥

तृतीयां Tṛityâm, in the third. अपानाय स्वाहा Svâhâ to Apâna.

1. Then when he offers the third oblation let him offer it saying "Apânâya Svâhâ." The Apâna is satisfied.—390.

MANTRA 2.

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

वाक् Vâk, speech. **अग्निः** Agniḥ, fire. **पृथिवी** Prithivî, the earth : Śrî, the consort of Vâyu. Prithivî cha agniḥ cha adhitiṣṭhaḥ the Earth and Fire rule (the Western-gate).

2. When the Apâna is satisfied, the Speech is satisfied, when the Speech is satisfied, the Fire is satisfied, when the Fire is satisfied, the Pṛithivî is satisfied, when the Pṛithivî is satisfied, the Lord of Wisdom and Bliss (is satisfied). Pṛithivî and Fire rule (the Southern gate). When that Lord is satisfied then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour.—391.

Note.—The Western gate-keepers are the Fire and the consort of Vâyu. But Apâna, Agni and Vâk are identical. And Apâna himself is an aspect of Vâyu. Thus the Western gate-keeper is also Vâyu along with his consort, here called Pṛithivî. I am however, doubtful about this. Śrî identified with Pṛithivî, may be the Śrî (wife of Viṣṇu). The Western gate-keepers would be Apâna and Śrî. Out of the five gates, the consort of Vâyu is certainly in the three—East, South and North. The doubt is about the Western and the Central gates—where Śrî and Lakṣmî are introduced.

TWENTY-SECOND KHANDA.

MANTRA 1.

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समानस्तृप्यति ॥ १ ॥

चतुर्थीम् Chaturthîm, fourth. **समानाय स्वाहा** Svâhâ, to Samâna.

1. Then when he offers the fourth oblation, let him offer it saying "Samânâya Svâhâ." Thus the Samâna is satisfied.—392.

MANTRA 2.

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किंच विद्युच्च पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

समाने Samâne, the Samâna being satisfied. **मनः** Manaḥ, the mind. **पर्जन्यः** Parjanyaḥ, Indra. **विद्युत्** Vidyut, the lightning: the consort of Vâyu.

2. When the Samâna is satisfied, the mind is satisfied, when the mind is satisfied, Indra is satisfied, when Indra is satisfied, Vîdyut (the consort of Vâyu) is satisfied, when the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss is satisfied. Vidyut (the consort of Vâyu) and Indra rule the Northern gate. When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour.—393.

Note.—The Northern gate-keepers are Indra and the consort of Vâyu. But Samâna, Manaḥ and Indra are identical: and Samâna itself is a form of Vâyu. Thus the Northern gate-keeper is also Vâyu along with his consort, here called Vidyut.

TWENTY-THIRD KHANDA.

MANTRA 1.

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृप्यति ॥ १ ॥

पंचमीम् Pañchamîm, the fifth. **उदानाय स्वाहा** Udânâya Svâhâ, Svâhâ to Udâna.

1. Then when he offers the fifth oblation let him offer it saying "Udânâya Svâhâ." Then the Udâna is satisfied.—394.

MANTRA 2.

उदाने तृप्यति त्वक्तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किंच वायुश्चाकाशश्चाधितिष्ठतस्ततृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

वायुः Vâyuḥ, Vâyu. **आकाशः** the Âkâśâ, the wife of Vâyu.

2. When the Udâna is satisfied, the Vâyu is satisfied, when the Vâyu is satisfied, the Âkâsa is satisfied, when the Âkâsa is satisfied, the Lord of Wisdom and Bliss is satisfied. The Vâyu and ÂKÂŚA rule (the Central or Upper gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with energy and intellectual splendour.--395.

Note.—Vâyu and Akâśa are not different but one and the same--identical. In the Devasuṣi Vidya (III 13-5) Udâna, Vâyu and Âkâśa are taught as identical. In conformity with that passage, Vâyu and Âkâśa and Udâna are taken here also as identical. But in the phrase "Vâyu and Âkâśa rule the Upper gate"-- Âkâśa is to be explained as separate from Vâyu. This Âkâśa is Vâyu--Lakṣmi, and therefore different from that Âkâśa which is identical with Vâyu.

The Central gate-keepers are similarly Udâna and Vâyu's consort. For Udâna, Vâyu and Àkâśa are identical. But Udâna himself is an aspect of Vâyu. Thus the Central gate-keeper is also Vâyu along with his consort here called Âkâśa. I am doubtful here also. Does Âkâśa mean here the consort of Vâyu, or Lakṣmi the wife of Viṣṇu. I am inclined to the latter view.

TWENTY-FOURTH KHANDA.

MANTRA 1.

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि जुहुयात्तादृक्तत्स्यात् ॥ १ ॥

स Sa, he. **यः** Yaḥ, who. **इदम्** Idam, this, Vaiśvânara. **अविद्वान्** Avidvân, not knowing. **अग्निहोत्रम्** Agnihotram, Agnihotra, prâṇa offering. **जुहोति** Juhoti, offers oblation. **यथा** Yathâ, as. **अङ्गारान्** Aṅgârân, live coals. **अपोह्य** Apohya, removing. **भस्मनि** Bhasmani, in ashes: on dead ashes. **जुहुयात्** Juhuyât, may offer oblation. **तादृक्** Tâdṛik, so, like that. **तत्** Tat, that. **स्यात्** Syât, may be, will be,

1. He who, not knowing this Lord Vaiśvânara offers an Agnihotra, he is like unto that person who removing the live coals, offers libations on dead ashes.—396.

MANTRA 2.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति ॥ २ ॥

अथ Atha, but. **यः** Yaḥ, who. **एतद्** Etad, that Lord, that form of Vaiśvânara. **एवम्** Evam, thus **विद्वान्** Vidvân, knowing. **अग्निहोत्रम् जुहोति** Agnihotram juhoti, offers an Agnihotra. **तस्य** Tasya, his, of him. **सर्वेषु** Sarveṣu, in all. **लोकेषु** Lokeṣu, in worlds. **सर्वेषु** Sarveṣu, in all. **भूतेषु** Bhûteṣu, in beings. **सर्वेषु** Sarveṣu, in all. **आत्मसु** Âtmasu, in Selfs. **हुतम्** Hutam, offered. **भवति** Bhavati, becomes.

2. But he who knowing that Lord, thus offers an Agnihotra, he offers in fact oblation to all the souls animating all bodies in all worlds.—397.

Note.—By offering Prâṇic oblation to the Vaiśvânara within himself, he in a way offers it to all egos.

MANTRA 3.

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवꣳहास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

तत् Tat, that **यथा** Yathâ, as. **इषीका** Iṣîkâ, the Iṣîkâ reed. **तूलम्** Tûlam, fibre, the upper part or point of the reed. **अग्नौ** Agnau, in fire. **प्रोतं** Protaṁ, thrown; entered. **प्रदूयेत** Pradûyeta, is burnt, turned to ashes. **एवं** Evaṁ, thus. **ह** Ha, indeed. **अस्य** Asya, his. **सर्वे** Sarve, all. **पाप्मानः** Pâpmânaḥ, sins. **प्रदूयन्ते** Pradûyante, are burnt. **यः** Yaḥ, who. **एतद्** Etad, that. **एवम्** Evam, thus. **विद्वान्** Vidvân, knowing. **अग्निहोत्रम् जुहोति** Agnihotram juhoti, offers an Agnihotra.

3. As the tuft of the Iṣîkâ reed entering into the fire is (quickly) reduced to ashes, thus indeed are burnt all his sins, who knowing the Lord, thus offers an Agnihotra.—398.

MANTRA 4.

तस्मादु हैवंविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतꣳस्यादिति तदेष श्लोकः ॥ ४ ॥

तस्मात् Tasmât, therefore. **उ** U. **ह** Ha. **एवंवित्** Evaṁvit, who knows thus. **यद्यपि** Yadyapi, if even. **चंडालाय** to a chaṇḍâla. **उच्छिष्टम्** Uchchhiṣṭam, the offals, the remaining food. **प्रयच्छेत्** Prayachchhed, were to give. **आत्मनि** Âtmani,

in the Self. ह Ha. एव Eva. अस्य Asya, his, of the chaṇḍâla. तत् Tat, that stale food. वैश्वानरे In the Vaiśvânara. हुतं Hutaṁ, offered. स्यात् Syât, will be.

4. Therefore indeed, if such a knower gives what is left of his food to a chaṇḍâla even, it would be offered in the Vaiśvânara Self of the Chaṇḍâla.—399.

Note.—The food once consecrated by being offered to the Lord, by a person who knows the Prâṇa-Agnihotra retains its purity even when eaten by an ignorant savage. The Lord, who is in the chaṇḍâla even, is satisfied by that food; and such food produces spiritual results in the body of the chaṇḍâla.

MANTRA 5.

यथेह क्षुधिता बाला मातरं पर्युपासत एवꣳ सर्वाणि भूतान्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥ इति पञ्चमः प्रपाठकः ।
षष्ठोऽध्यायः ॥ ६ ॥

तद् Tat, that, on this point. एष Eṣa, this. श्लोकः Ślokaḥ, stanza. यथा Yathâ, as. इह Iha, here. क्षुधिताः Kṣudhitâḥ, hungry. बालाः Bâlâḥ, children. मातरम् Mâtaram, to mother. पर्युपासते Paryupâsate, surround, entreat. एवं Evam, thus. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. अग्निहोत्रं Agnihotra. उपासते Upâsate, sit round: have recourse.

5. On this is the following Stanza:—As here the hungry infants cluster round their mother, so do all beings have recourse to Agnihotra.—400.

Note.—Thus any ritualistic worship, like Agnihotra, in order to be efficacious must be performed with knowledge: otherwise it is waste of energy and time—pouring ghee on ashes and not on fire. It is the Lord in His Five-fold aspects working on the five planes of the universe—both as Inter-cosmic Ruler and the Inter-âtmic Guide—who must be the only object of worship: under whatever name He may be worshipped. As children entreat their mother for food, so must we beg our daily bread from the Lord Vaiśvânara—the Humanity.

MADHVA'S COMMENTARY.

Thus in the previous Khaṇḍas there has been described the knowledge of the Five Fires as referring to Brahman the Supreme. The same subject is taught in the subsequent khaṇḍas also, but under the name of Vaiśvânara Vidyâ.

The word Mahâśâla (XI. I) does not mean a lord of a big house; nor does the word Mâhaśrotriya (XI. I) mean one who can recite the Vedas. Their true meaning is thus given. It is thus written in the Vaiśvânara Vidyâ:—

"He who performs fully a great sacrifice every year is called Mahâśâla; while he is styled Mahâśrotriya who fully knows the Vedas and their meaning.

The names like Dyu, Sutejâs, &c., are applied to Vaiṣvânara. They do not mean heaven, &c., but are epithets of God, called here Vaiṣvânara. Aupomanyava said he worships, Dyu: to which the king said this is Vaiṣvânara Sutejâs. These two words Dyu and Sutejâs (XII. I) are explained now.

"The Lord is called Dyu because He is sportful ($\sqrt{}$divu to play), and because He is the support of heaven (dyu=heaven), He is called Sutejâs because He is extremely refulgent, or full of great energy (tejas=heat). The head of Viṣṇu is the support of heaven—(*i.e.*, the heaven is contained in the head of the Lord).

In khaṇḍa 13, Satyajajña says, he worships, Âditya: to which the king replies, this is Viśvarûpa form. These two words Âditya and Viśvarûpa are now explained.

"The eyes of Viṣṇu are called Viśva rûpa because they see fully all forms (Viśva=all, rûpa=forms: nothing is concealed from the sight of the Lord). The Lord is called Âditya because He takes up all lives, (âdâna=attracts, seizes), and because He is the refuge of the sun (Âditya=sun) for ever.

Indradyumna says, he worships Vâyu. To which the king replies: he is Prithagvartmân. These two words (XIV. I) are now explained.

"The breath (Prâṇa) of Hari accomplishes that which can never be attained by the breath of Vâyu &c., hence He is called Prithagvartmâ —of the diverse course, (for the course of divine life is different from all other lives, and accomplishes that which nothing else can achieve). He is called Vâyu, because He is Intelligence and Life (vâ=wisdom, âyus=life): and because Vâyu is ever refuged in Hari and (made capable through Him to accomplish that which he otherwise would not have been able to do: in other words, God is called Vâyu because He gives the power to Vâyu to perform all deed).

Jana Ṣârkarâkṣya says, he worships âkâśa. The king says that âkâśa is bahula. These two words (XV. I) are now explained.

"The Lord is called Bahula because He is full (bahu=all, full). He is named Âkâśa because the middle portion of the body of Viṣṇu, the Lord of Ramâ, is shining (kâsa=light).

Budila Aṣvataraṣvi says that he meditates on Apas. The king says, it is Rayî form of Lord. The two words (XVI. I) are now explained.

"The Lord is called Apas, because He is all-pervading (ap=to pervade). He is called Rayî because He causes delight (ra=joy). The middle portion (the trunk) and the bladder of the Lord contain the ether and the waters and hence He is called Âkâśa and Apas. He is called Pṛithivî because of His vastness (prathana=expanse). He is called Pratiṣṭhâ because He is the firm stay (pra=best, sthâ=support, stay). The Pṛithivî is so called because it rests in or within the two feet of the Lord Viṣṇu. (The earth is His foot stool).

Thus all the cosmos is contained within the body of the Lord—heaven in his head, the sun in His eyes, the ether in His lungs, the waters in His bladder, the earth in His feet—the five worlds in these five portions of His body. Says an objector: The Śruti says, tad Viṣnoḥ paramam padam, the foot of Viṣṇu is in heaven. How do you say that the earth is His foot? To this, the Commentator says:—

"The word pâda (foot) is sometimes used to denote the whole body (——a part taken for the whole). Therefore in the Vedic text tad Viṣṇoḥ the word padam denotes the head &c. (That is the whole body of Viṣṇu is spread in space: the heaven being in His head). See Mâṇḍukya Upaniṣad where the word pâda is used to denote the whole body of Vaiśvânara.

"The words Prâṇa, Chakṣuḥ, and Âditya (in XIX 2) refer to one and the same deity who is the door-keeper of the eastern gate of Viṣṇu: similarly Vyâna, Śrotra and Chandramâs (20-2) are the names of the deity who is the southern door-keeper of Viṣṇu; similarly Vâk, Apâna and Agni are the names of the westen door-keeper: so also Samâna, Indra and Mind are names of northern door-keeper. Udâna and Vâyu and Âkaśa are names of the deity who keeps the upper door of the citadel of Viṣṇu.

Note.—The five door-keepers mentioned in Adhyâya Third, Khaṇḍa Thirteenth are referred to in this Adhyâya, Khaṇḍas 19 to 23. Now in Adhyâya Third, the Prâṇa, Chakṣus and Âditya are applied to one and the same person, namely to the eastern gate-keeper; the same words used in V. 19 must therefore refer to the same gate-keeper. Similarly with the others. The Third Adhyâya merely mentions these gate keepers: here in the Fifth Adhyâya, oblation to these is taught. The following table will remind the readers as to the names of these gate-keepers:—

Directions.	Third Adhyâya.	Fifth Adhyâya.
East.—The sun ...	Called the Eye and Prâṇa also ...	... Dyau.
South.—The moon ...	Called the Ear and Vyâna also ...	... Diś.
West.—The Fire ...	Called the Speech, and Apâna also	... Pṛithivî.
North.—Indra ...	Called the Mind and Samâna also	... Vidyut.
Central—Vâyu ...	Called the Ojas and Udâna also.	

But in v. 23 it is said Vâyuś cha Âkâśaś cha adhitiṣṭhatah "Vâyu and Âkâśa rest." This shows that Vâyu and Âkâśâ are two entities and not one and the same. The Commentator removes this doubt.

"The Vâyu here is indwelt by Lakṣmî and so is different (from the Vâyu mentioned in the first part of this khaṇḍa).

In these khaṇḍas, 19 to 23 there occur the words Dyau, in conjunction with Âditya, Diś with Chandramâs, Pṛithivî with Agni, and Vidyut with Parjanya. To whom do these four words Dyu, Diś, Pṛithivî and Vidyut refer? The Commentator answers it by saying that three out of these four words mean the "wife of Vâyu" while Pṛithivî means Śrî.

"By the word Pṛithivî (XXI. 2) reference is made to Śrî only. The words Dyau and Diś—and Vidyut refer to Vayu's wife indeed,

Note.—The Śrî mentioned here is also the consort of Vâyu, and not the Highest (?).

It is said in these khaṇḍas (19 to 23) "if Âditya being satisfied, Dyu is satisfied &c." How the satisfaction of A can satisfy B? To this the Commentator answers.

"These gate-keepers (of the respective quarters and called Pṛithivî &c.) are all founded in the scatheless faultless Lord Nârâyaṇa—He is their support (and hence when they are satisfied the Lord is satisfied).

In these khaṇḍas (19 to 23) the words. यत् किम् occur, several times. They do not mean "whatever," but refer to the Lord.

"Viṣṇu is called yat, because his form is Intelligence (yâ=to go, to know): He is kim because he is essentially bliss. (ka=joy).

The five phrases 'tat tṛipyati'—'That (Lord) is satisfied'—are now explained; when these (gate-keepers) are satisfied, Hari is satisfied; for He is the Beloved of these.

The sacrificer gets not only reward in this world, but in mukti also he is happy.

"*Men* obtain the Lord Keśava through the grace of the Sun the gate-keeper of the east. (They enter the Divine Presence by the east). The Pitṛis reach him through the grace of the Moon by the Southern gate, the Gandharvas reach Him through the grace of Agni by the Western gate, the Ṛiṣis reach Him through the help of Indra by the Northern gate; the higher Suras like Śiva, &c., reach Him by the Central gate through the grace of Vâyu. It is not only the grace of the five gate-keepers which is necessary to obtain entrance into the Presence, but the grace of the Supreme is also necessary." Through the grace of Viṣṇu called Vaiśvânara, and by right knowledge is obtained always entrance to the Divine Presence."

Can all obtain this *full* knowledge of Vaiśvânara? To this, the Commentator answers.

"The Divine Suras are alone competent to get a complete and full knowledge of Vaiśvânara: (and they alone can fully meditate on Him) therefore they get the full fruit—the others (Men, Pitris, Gandharvas, and Ṛiṣhis) according to their competency." Thus it is in the Vaiśvânara-Vidyâ.

Note.—The doctrine of Vaiśvânara must refer to the Supreme Brahman and not to Fire called Vaiśvânara. In fact, Vaiśvânara here means the Supreme Lord.

The section (khaṇḍas 11 to 24) starts with the question "Who is our Âtman? Who is Brahman?" The answer to it is. "Vaiśvânara." (Therefore Vaiśvânara, must mean here, Brahman, and not Fire)."

(Similarly in the Mâṇḍukya Upaniṣad the term Vaiśvânara is applied to the Lord).

"This Âtman has four feet. The Eater of the gross, Vaiśvânara is the first foot." (M. Up. I.)

Similarly the Vedânta Sûtras also explain Vaiśvânara to mean Viṣṇu, in this passage (Vedânta Sûtras I. 2. 24.)

"Vaiśvânara is Brahman only on account of the common term being qualified by a distinguishing epithet."

Note.—The term Vaiśvânara applies both to Agni and Viṣṇu, but in this passage it denotes Viṣṇu only, because of the epithet Âtman applied to it.

Similarly in the Gitâ, the Lord says the same.

"I as Vaiśvânara, dwelling in the bodies of all men." (Gitâ XV 14).

From all these and other passages we conclude that Vaiśvânara means the Lord Viṣṇu.

So the Vaiśvânara Vidyâ is really Brahma-Vidyâ; and no inferior Vidyâ. See the Puruṣa Sûkta of the Rig Veda: where also Heaven is said to be the head of the Lord, and so on. The allegory of the Puruṣa Sûkta is reproduced in this Vaiśvânara Vidyâ of the Chhândogya Upaniṣad.

Says an objector:—

In khaṇḍa 23 mantra 2 it is said 'Vâyuś cha Âkâśaś cha adhitiṣṭhataḥ.' Here the verb is in the dual number, showing that Vâyu and Âkâśa are *two* different things. But in the same mantra, in a previous passage, Vayu and Âkaśa are said to mean one and the same thing. How do you explain this anomaly? To this the Commentator answers.

In the Deva-Suṣi-Vidyâ (Third Adhyâya 13 Khaṇḍa Mantra 5) we read: "He is Udâna, He the Vâyu, He the Âkâśa." This shows that Vâyu and Âkâśa are *identical*; and therefore in the previous passage (v. XXIII. 2) we have explained it so, in conformity with the former passage (XIII 5). But in the subsequent passage (Vâyus cha Âkâśaś cha adhitiṣṭhataḥ) Vâyu is separate from Âkâśa, for the same Vâyu when permeated (âviṣṭa) by Lakṣmî is called âkâśa.

Thus Vâyu is both Âkâśâ and not Âkâśa. The Laksmî—permeated Vâyu is Âkâśa; of the second passage the simple Vâyu is not so. In fact, the word Âkâśa has several meanings:—

The Vighneśa (Ganeṣa) is called Âkâśa, the Vâyu is called Âkâśa, Lakṣmî is called Âkâśa, and the Supreme Lord Hari is also called Âkâśa. Thus in the Śabda Nirṇaya.

Note.—Thus in mantra v. 23.2. Âkâśa is used in the first passage as identical with Vâyu, in the second as meaning Lakṣmî.

But it is said all the limbs of the body of the Lord are identical, there is no difference between them. The body of the Lord is a homogeneous substance with no differences in it. How is it then that different names like Sutejâs, &c., are given to the various limbs of the body of the Lord? To this the Commentator answers.

The various limbs of the body of the Lord of Lakṣmî (Hari) are named here as Sutejâs, Viśvarûpa, &c., (not because there is any difference between these) but because in the sight of ordinary people, they appear to be different. In reality there is no difference—all is one substance. (Ibid).

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SIXTH ADHYÂYA.

FIRST KHANDA.

MANTRA 1.

ॐ श्वेतकेतुर्हारुणेय आस तꣳ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्यास्मित्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति १

श्वेतकेतुः Śvetaketuḥ. ह Ha, Indeed, verily, once. आरुणेयः Âruṇeyaḥ, son of Âruṇâ or grandson of Aruna. आस Âsa, was. तम् ह Tam ha, to him, once. पिता Pitâ, father. उवाच Uvâcha, said. श्वेतकेतो Śvetaketo, Oh Śvetaketu. वस Vasa, dwell. ब्रह्मचर्यम् Brahmacharyam, as a student *i.e.*, living in the house of Gurû in order to study the vedas. न Na, not. वै Vai, verily. सोम्य Soma, O child. अस्मत् Asmat, in our. कुलीनः Kulînaḥ, belonging to one's family or race. अननूच्य Ananûchya, not without studying (the Vedas). ब्रह्मबन्धुः Bramha bandhuḥ, a Brâhmana by birth. He is a Brahmabandhu who has Brâhmana as or kinsman. इव Iva, like. भवति Bhavati, becomes, इति Iti, thus.

1. There lived once Śvetaketu Âruṇeya. To him his father said "Śvetaketu, go to the house of a teacher to study the Vedas; for there is none belonging to our family, O son, who has not studied (Vedas) and is merely like a kinsman of Brâhmaṇas.—401.

MANTRA 2.

स ह द्वादशवर्ष उपेत्य चतुर्विꣳशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय तꣳ ह पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्य ॥ २ ॥

स ह Sa ha, he, indeed. द्वादश-वर्ष Dvâdaśa-varṣaḥ, being twelve years old. उपेत्य Upetya, having arrived at the house of Gurû. चतुर्विंशति Chaturviṁśati, twenty-four. वर्षः Varṣaḥ, years. सर्वान् Sarvân, all. वेदान् Vedân, vedas. अधीत्य Adhîtya, having studied. महामनाः Mahâmanâḥ, self-conceited. अनूचानमानी Anûchânamânî, thinking I have nothing to study. स्तब्धः Stabdhaḥ, stern, arrogant. एयाय Eyâya, returned. तम् Tam, to him. ह Ha, verily. पिता Pitâ, father. उवाच Uvâcha, said. यत् Yat, that, when. नु Nu, now. सोम्य Somya, O child. इदम् Idam, this. महामनाः Mahâmanâḥ, self-conceited. अनूचानमानी Anûchânamânî, considering well-read. स्तब्धः Stabdhaḥ, arrogant. असि Asi, thou art. उत Uta, well. तम् Tam, that. आदेशम् Ādeśam, instruction. अप्राक्ष्यः Aprâkṣyaḥ, have you asked.

2. Having gone when twelve years old, he came back, when he was twenty-four years of age, having studied all the Vedas, greatly conceited, considering himself well-read, and arrogant. His father said to him; "Śvetaketu, since thou art so conceited, considering thyself well-read, and arrogant, didst thou ask for that instruction.—402.

MANTRA 3.

येनाश्रुतꣳ श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति ॥३॥

येन Yena, by which, by hearing which. **अश्रुतम्** Aśrutam, unheard, the devas and the karmas not learnt from any body **श्रुतम्** Śrutam is heard, becomes known. **भवति** Bhavati, does become. **अमतम्** Amatam, not thought of inconceivable. **मतम्** Matam, understood, conceivable. **अविज्ञातम्** Avijñâtam, not known, not meditated. **विज्ञातम्** Vijñâtam, meditated, known. **इति** It, thus. **कथम्** Katham, how, and what. **नु** Nu, now. **भगवः** Bhagavaḥ, O Sir. **स** Sa, that. **आदेश** Âdeśaḥ, teaching, instructions. **भवति** Bhavati, is **इति** Iti, thus.

3. By hearing about which we hear (learn about) that which was never heard before, by understanding which we understand what was never understood before, by meditating on which we know even that which was never known before. Śvetaketu replied "What is that instruction, Sir."—403.

MANTRA 4.

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातꣳ स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥४॥

यथा Yathâ, as. **सोम्य** Somya, O child, O son. **एकेन** Ekena, by one. **मृत्पिण्डेन** Mṛitpiṇḍena, by a clod of earth or clay. **सर्वम्** Sarvam, all. **मृन्मयम्** Mṛinmayam, made of earth, made of clay. **विज्ञातम्** Vijñâtam, known. **स्यात्** Syât, becomes. **वाचा** Vâchâ, by speech, by the organ of speech. **आरम्भणम्** Ârambhaṇam, utterance. **विकारः** Vikâraḥ, modification, change. **नामधेयम्** Nâmadheya, the name. **मृत्तिका** Mṛittikâ, (the word mṛitikâ). **इति** Iti, thus. **एव** Eva, alone. **सत्यम्** Satyam, true, eternal.

4. The father replied "My dear child, as by knowing one clod of clay, all that is made of clay is made known, (by its similarity to clay), so is that instruction: or as by knowing the true word Mṛittikâ all other words (like mitti,

mud, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—404.

MANTRA 5.

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातꣳस्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

यथा Yathâ, as. **सोम्य** Somya, O! child. **एकेन** Ekena, by one. **लोहमणिना** Lohamaṇinâ, by the best of metals, by gold. **सर्वम्** Sarvam, all. **लोहमयम्** Lohamayam, things made of metals (like pails, pots or ornaments). **विज्ञातम्** Vijñâtam, known. **स्यात्** Syât, becomes. **वाचा** Vâchâ, by speech, by the organ of speech. **आरम्भणम्** Ârambhaṇam, utterance. **विकार** Vikâraḥ, modification, change. **नामधेयम्** Nâmadheyam, the name. **लोहम्** Loham, metal: loha. **इति** Iti, thus. **एव** Eva, alone. **सत्यम्** Satyam, true, correct.

5. As my child, by knowing one nugget of gold (as gold or metal) all that is made of metal is made known (by its similarity), so is that instruction; or as by knowing the correct word Loha, (all other words like Lohâ, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—405.

MANTRA 6.

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातꣳ स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवꣳ सोम्य स आदेशो भवतीति ॥६॥

यथा Yathâ, as. **सोम्य** Somya O child. **एकेन** Ekena by one. **नखनिकृन्तनेन** Nakhanikṛintanena, nail scissors. **सर्वम्** Sarvam all, **काष्णायसम्** Kârṣṇâyasam, made of iron. **विज्ञातम्** Vijñâtam, known. **स्यात्** Syât becomes. **वाचा** Vâchâ, by speech, by the organ of speech. **आरम्भणम्** Ârambhaṇam, utterance. **विकारः** Vikâraḥ, modification, change. **नामधेयम्** Nâmadheyam, the name. **कृष्णायसम्** Kṛiṣṇâyasam, iron, (Kṛiṣṇâyasam). **इति** Iti, thus. **एव** Eva, alone. **सत्यम्** Satyam, true, correct. **एवम्** Evam, thus. **सोम्य** Somya, O child. **स** Sa, that. **आदेश** Âdeśaḥ, teaching, instruction. **भवति** Bhavati, is. **इति** Iti, thus.

6. And as, dear child, by knowing one pair of nail-scissors all that is made of black metal is known by its similarity with it, so is that instruction: or as by knowing the correct word Kârṣṇâyasam one knows all other words, which are corruptions of it owing to the difference of pronunciation, caused by the organ of speech.—406.

MANTRA 7.

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन् कथं मे नावक्ष्यन्निति भगवाꣳस्त्वेवमेतद्ब्रवीत्विति तथा सोम्येति होवाच ॥७॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. **वै** Vai, verily. **नूनम्** Nûnam, certainly. **भगवन्तः** Bhagavantaḥ, the venerable ones, my teachers. **ते** Te, they. **एतत्** Etat, this, which thou hast said. **अवेदिषु** Avediṣuḥ, knew. **यत्** Yat, if. **हि** Hi, certainly, because. **एतत्** Etat, this. **अवेदिष्यन्** Avediṣyaṅ, if they had known it. **कथम्** Katham, how, why. **मे** Me, to me. **न** Na, not. **अवक्ष्यन्** Avakṣyan, they should have told it. **इति** Iti, thus. **भगवान्** Bhagavân, Sir. **तु** Tu, but. **एव** Eva, even, alone. **मे** Me, to me. **तत्** Tat, that. **ब्रवीतु** Bravîtu, say. **इति** Iti, thus. **तथा** Tathâ, be it so. **सोम्य** Somya, O child. **इति** Iti, thus. **ह** Ha, verily. **उवाच** Uvâcha, he said.

7. The son said: "Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it to me? Do you, Sir, tell me that." 'Be it so,' said the father.—407.

MADHVA'S COMMENTARY.

In the previous books, have been taught the various kinds of meditations, which lead to Release and other inferior rewards, for persons who know the Lord who is the Best of all, the most compassionate and possessing all auspicious qualities and who is different from the Jîvas and the inanimate world-stuff. This sixth book establishes, by arguments, the great difference between the Lord and Souls and Matter. It removes the doubt as regards the difference (bheda) between God and man. Śvetaketu is taught this doctrine and through him the teaching is given to the whole world. The story states that Śvetaketu, when a boy, was sent by his father to learn Vedas. After studying for twelve years, Śvetake u returned home when he was twenty-four years of age. The text says "Śvetaketu returned to his father, when he was twenty-four, having then studied all the Vedas." The phrase in the original is "Sa Dvâdaśa Varṣa Upetya" which is generally translated as "when he was twelve years old, then he commenced his apprenticeship." But a Brâhman boy is to be initiated at an earlier age: and further Śvetaketu's father was remiss in his duties towards his son, in not initiating him earlier. To remove this misconception, the Commentator shows that the phrase "dvâdaśa-varṣa" is not to be taken as showing the age at which he was sent to Gurukula. Śvetaketu was sent to the Guru at the proper age of eight (or seven), and returned at the age of twenty-four. Out of the sixteen years passed with his Guru, Śvetaketu spent only twelve years in Vedic study. Therefore he is called the twelve-yeared Śvetaketu, because he spent only 12 years on the Vedas and the remaining years on something else.

Or he went to the Guru's house when he was twelve years old, though he was initiated at the proper age of eight, and passed his earlier years in reading with his father.

Thus it is written in the Vâkya Nirṇaya :—

"Śvetaketu is called in the Bhârata Dvâdaśa-Varṣa twelve-yeared, because he studied for twelve years only. It does not mean that Śvetaketu was apprenticed (Upanayana) at the age of twelve."

Note—Twelve years is the time necessary for mastering one Veda, and 48 years to master all the four. Śvetaketu however seems to have mastered all the Vedas in twelve years, and so got the epithet of "twelve-yeared." In other words he was a precocious youth; with all the conceit of a precocious person.

According to Saṅkara this sixth Adhyâya is but an expansion of what was taught in the previous ones. In Khaṇḍa. III 14. 1 it was taught Sarvam Khalvidam Brahma—all this is verily Brahman, then further on in VI 24. 2 it is said that when a man who knows Brahman takes his food the whole universe is satisfied, because the Âtmâ being one, the satisfaction of the Jñânî is the satisfaction of the whole world. Uddâlaka teaches the same doctrine to his son, by the three illustrations of a clod of clay, a nugget of gold (Lohamani) and a pair of nail-scissors. Uddâlaka, also teaches that all is Brahman. These four Mantras VI. 1. 3 to 6 are thus translated, according to Advaitins :—His father said to him, "Śvetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive, what cannot be perceived, by which we know what cannot be known?" "What is that instruction, Sir?" he asked. The father replied: "My dear, as by one clod of clay is known all that is made of clay, the difference being only a name, arising from speech but the truth being that all is clay; and as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold; and as, my dear, by one pair of nail-scissors all that is made of iron is known, the difference being only a name, arising from speech, but the truth being that all is iron, thus my dear, is that instruction!"

The Advaitins take this to be a text strongly in their favour. According to them, all the three illustrations have the same sense. Madhva shows that the three illustrations teach three kinds of similarity and difference; and this passage is far from teaching Advaita. The first illustration shows that as by knowing a clod of clay, every other object made of clay is known, *through similarity* so also here. By knowing that the Lord is existent and *real*, we know that this world is also real; for the law of similarity works here also. If Viṣṇu, the Creator is *real*, the world, His creation cannot be unreal.

As by knowing a clod of clay, through the very fact of this similarity alone, all objects made of clay are known, so from the similarity with the reality of Viṣṇu is known that the world is also real.

The world and the God are both equal so far as they are both real. But the Lord is infinitely superior to the world. The second illustration shows this superiority.

For when gold is known, then its superiority over iron is necessarily known. So when the Lord is known, His superiority over the world is necessarily known.

As by the knowledge of gold one knows that everything made of iron is inferior to it, so by knowing the Lord Viṣṇu, it is at once known that He is superior to the world.

The similarity here consists as between a superior and inferior; as gold is superior to iron, so the Lord is superior to the world.

The third illustration of a pair of scissors shows that sometimes by knowing a small quantity we can know, by the law of anology, the attributes of that in which that substance exists in a large quantity. As by knowing a small quantity of iron, one knows the larger mass of iron; so by knowing man, as having a small quantity of happiness, wisdom and sentiency and consciousness, one knows the Lord in whom these qualities exist in their infinity.

Since by knowing a thing, which is very small in quantity, one can know anology, the same substance when it is in very large quantity, as by knowing a pair of scissors made of iron, the attributes of iron existing in a large mass are also known (so from the knowledge of man, there is the knowledge of Viṣṇu).

But says one objector—This is not a fit illustration. Viṣṇu is vast, the world is small: to judge the big from the small is wrong. The Commentator says, "true: it is not always good to judge the great from the small. It is not always true that the knowledge of the small gives a complete knowledge of the large. But it is always true that the knowledge of the big includes the knowledge of small." Therefore he says:—

Since even by knowing a small thing, by anology we can know the big, as by knowing a pair of scissors made of iron we can know all iron; how much more must it be true that by knowing Brahman who is large and (All-Infinite) we can know this world which is so small.

In other words the knowing of the Lord includes knowing the world. He who knows the Lord, must *a fortiori* know the world. He who knows the whole, knows the part; he who knows the large, knows the small.

In fact by knowing Him who depends upon none, is similarly known that which depends upon him: as by the knowing the Sanskrit names mṛittikâ Ayas, &c., one comes to know all the corruptions from these words such as Mitti, Mud, &c. Thus it is in Sâmasaṁhitâ.

The Sanskrit names are eternal, and it being the universal language of man and gods, he who knows Sanskrit, has all the advantages and more, which a person knowing a particular dialect has. All non-sanskrit words are either corruptions of Sanskrit as 'cow' of 'go,' 'heart' of 'hṛid;' 'father' of 'Pitṛi' and so on. Or such words are conventional creations; but Sanskrit being the language of the whole world at one time, a person knowing Sanskrit would not require to learn the dialect of every province, in order to make himself understood. In ancient times, Sanskrit was the *esperanto* of the world, and all could understand it.

The word "Lohamani" in V. 1.5 means gold, as we find it so explained in the Śabda-Nirṇaya:—"The words Svarna, Loha Maṇi and Puraṭa all mean Gold."

The word Lohamani is a Yoga-ruḍhi word. It means etymologically "ths best (maṇi) of the metals (Loha)," therefore Gold.

The Commentator now shows how the explanation of this khaṇḍa, as given by Śaṅkara is wrong. The latter takes this khaṇḍa as taching that all vikâra or variety or modification is false. But if the Śruti meant to teach that all vikâra is false, then it would not have used the words eka, piṇḍa, and maṇi, for they are then not only redundant, but positively misleading:—And instead of saying "by knowing one clod of clay, all that is made of clay is known," it would have said:—"by knowing clay all that is made of clay is known," and instead of saying:—"by knowing *one* nugget of gold all that is made of gold is known," it would have said:—"by knowing gold all that is made of gold is known," and instead of saying:—"by knowing *one* pair of nail-scissors all that is made of iron is known," it would have said:—"by knowing iron, all that is made of iron is known."

Thus the word eka repeated thrice is useless. Similarly the word piṇḍa (clod) maṇi (nugget) and nakha-nikrintana (nail-scssiors) are also redundant. While the word sarva (all), thrice repeated, is misleading. For all things made of gold, or clay or iron are not modifications of one nugget of gold or of one cold of clay or of one pair of nail-scissors. Moreover the theory of advaita is that the world is superimposed on Brahman, as a snake is superimposed on rope. But this khaṇḍa does not show that all that is made of clay is superimposed on one clod of clay, &c. Therefore, the Commentator says:—

If the Śruti meant to teach modification (vikâra), the words eka, pinda and maṇi would be useless.

While according to our explanation the words eka (one) and sarva (all) are perfectly relevant, for they are necessary in order to teach similarity. We take this khaṇḍa to teach sâdṛśya [similarity, and not vikâra (modification)]. Thus the word piṇḍa is used to show the similarity of two things as far as the sattva-hood is concerned, both are real, and none false. The word maṇi is used to show pre-eminence of one over the other, for maṇi means pre-eminence. While a nail-scissors which is a very small thing shows the inferiority of the universe as compared with Brahman.

The Advaitins explain the next passage vâchârambhana, &c., thus:—"the vikâra (difference) is only a name, arising from speech, but the truth being that all is clay, gold, or iron." The Commentator shows the inconsistencies of this explanation:—

Moreover the word "iti" repeated thrice, as mṛittikâ iti, lohamani iti, kârṣṇâyasam iti, is useless; and similarly the word nâmadheya, used thrice. Had the Śruti meant to teach that the vikâra (modification or difference) was false, it would have said:—"the clay alone is true, the gold alone is true, the iron alone is true," and not the words nâmadheya and iti.

For then the meaning would be:"the difference is a matter of speech only, the clay is true; the difference is a matter of speech only, the gold is true; the difference is a matter of speech only, the iron is true." The words nâmadheya and iti would be useless. For according in Śaṅkara the word nâmhdeya means "a name only." Now a name only and the phrase "a matter of speech" vâchârambhanam have the same significance, and one or the other is redundant. The word 'iti' is a mark of quotation, and is

used to denote words and not substances, of which the words are names. Therefore the "mṛittikâ iti" cannot denote the substance clay but the word form mṛittakâ meaning clay. In fact, without using the word 'iti' the substance clay would have been denoted, by using merely the word mṛittikâ. Thus iti is useless according to Śaṅkara. But according to our explanation, the word 'iti' is not useless, for we explain that iti points to the word-form mṛittikâ, and say: "The word-form mṛittikâ is the true, namely, the correct word, while words like mud, miṭṭi, mâṭi, &c., are vernacular corruptions (vikâra) of it. Moreover there is no word in this khaṇḍa which shows that difference is 'false,' for the word false occurs nowhere in it. The word vâchârambhana cannot be taken to mean false. For neither technically, does nor etymologically this word mean false. Moreover as the phrase "he ate bread only," implies that he took nothing with his bread like condiments, &c., so it is a name only, would mean that there was no substance in it.

But there is no such word as "only" (mâtra) in the above sentence. It is not vâchârambhana mâtram, (so you cannot say it means by implication falsehood).

Thus the word vâchârambhana does not mean arising from speech, but utterance through the organ of speech. All corruptions of pure Sanscrit words are due to the defect of utterance, are the outcome of the difference of the organ of speech. Vâch means the organ of speech, *i. e.*, the larynx and ârambhana means utterance.

The word ârambhana does not mean arising, but it denotes an action. Thus vâchârambhana means "the change (vikâra) of pure words into dialects, is due to the utterance (ârambhaṇa) through different argans of speech." The word vikâra means the varieties (vi) of corruptions (kâra). The varieties of corruption of the pure word depend upon the varieties of the organs of speech. The word satyam qualifies nâmadheyam. Thus satyam nâmadheya means the original word is the true or the eternally existent. The meaning is that the Sanscrit words like mṛittikâ, &c, are eternally existent, but not their corruptions. The word satya means 'eternal,' because the wise know (ya) it as pervading (tatam) all time as a substance (sat) in other words, that whose substance exists through all time is 'true' or satyam. All other words, foreign or vernacular are either corruptions or mere conventions made my men. Since these words are conventional or symbolic only, therefore they are vikâra or modified forms of the originals.

Says an objector:—the word vikâra is masculine. how can it be construed with ârambhanam, a neuter noun? To this the Commentator says:—

The word vikâra, being a word which is *always* masculine, remains unchanged when construed with words of other genders. The phrase ârambhanam vikâraḥ is, as good as, the well-known phrase Vedaḥ pramâṇam. Moreover it is not correct to say that the words mâṭi, &c., are Vikâra of the original word mrittikâ. Strictly speaking no word is a Vikâra of another word, every word is vikâra of âkâśa. The whole khaṇḍa describing the pre-eminence of Sanscrit over non-sanscrit words,

really teaches the pre-eminence of the Lord over every thing else. The cosmogony taught in the next khaṇḍa is also for the sake of teaching the superiority of the Lord.

Second Khanda.

Mantra 1.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्धैक आहु-रसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥१॥

सत् Sat, the True, the Good, the Being, the Best, Nârâyaṇa. **एव** Eva, alone. **सोम्य** Somya, O Child. **इदम्** Idam, of this. **अग्रे** Agre, in the beginning. **आसीत्** Âsît, was. **एकम्** Ekam, one, homogeneous, not separated in members. **एव** Eva, alone. **अद्वितीयम्** Advitîyam, without a second, without an equal. **तत्** Tat, that. **ह** Ha, indeed. **एके** Eke, some. **आहुः** Âhuḥ, say. **असत्** Asat, the non-being, the void, the chaos. **एव** Eva, alone. **इदम्** Idam, of this. **अग्रे** Agre, in the beginning. **आसीत्** Âsît was. **एकम्** Ekam, one. **एव** Eva, alone. **अद्वितीयम्** Advitîyam, without a second, without an equal. **तस्मात्** Tasmât, from that. **असतः** Asataḥ, from the void. **सत्** Sat, the true, the plenum. **जायत** Jâyata, is born.

1. The Sat (Good) alone, O child! existed in the beginning (of this creation) one only, without an equal. About this others say, the Asat (Void) alone existed in the beginning of this creation, one only without a second, from that Void (Asat) was produced the Plenum (Sat).—408.

Note:—The word Sat may be translated as the True, the Good, the Plenum. The word Asat, refers to the theory of Śûnya Vâda which maintains that in the beginning was Nothing, was Void, from which came out everything.

Mantra 2.

कुतस्तु खलु सोम्यैवꣳ स्यादिति होवाच कथमसतः सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥२॥

कुतः Kutaḥ, how. **तु** Tu, but. **खलु** Khalu, certainly. **सोम्य** Somya, O Child. **एवम्** Evam, thus. **स्यात्** Syât, it can be. **इति** Iti, thus. **ह** Ha, indeed. **उवाच** Uvâcha, said. **कथम्** Katham, how. **असतः** Asataḥ, from the void. **सत्** Sat, the Plenum. **जायेत** Jâyeta, be born. **इति** Iti, thus. **सत्** Sat, true. **तु** Tu, but. **एव** Eva, alone, only. **सोम्य** Somya, O Child. **इदम्** Idam, of this. **अग्रे** Agre, in the beginning. **आसीत्** Âsît, was. **एकम्** Ekam, one. **एव** Eva, only. **अद्वितीयम्** Advitîyam, without an equal, without a second,

2. 'But, O child, how could it be thus,' said the father. 'How from the Void should be born the Plenum. Therefore, the Sat (the Good) alone existed, O child, in the beginning of this creation, one only, without an equal.—409.

MANTRA 3.

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्व च शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥

तत् Tat, that the Lord called Sat, Brahman. ऐक्षत Aikṣata, thought, cogitated. बहु Bahu, many, assuming many forms in order to control the universe. स्याम् Syâm, let me be. प्रजायेय Prajâyeya, let me create living-beings. इति Iti, thus. तत् Tat, here, then. तेजः Tejaḥ, fire, the Goddess Ramâ along with Fire, or light; of which she is the presiding deity. असृजत Asṛijata, He created. तत् Tat, that, Goddess Ramâ called Tejas and having the form of fire. तेजः Tejaḥ, Fire, Goddess Ramâ. ऐक्षत Aikṣata, thought, cogitated. बहु Bahu, many. स्याम् Syâm, may I be. प्रजायेय Prajâyeya, may I create. इति Iti, thus. तत् Tat, She, Goddess Ramâ. आपः Âpaḥ, water, the Prâṇa called waters and the presiding deity of water. असृजत Asṛijata, created. तस्मात् Tasmât, therefore. यत्र, Yatra, whereever. क्व Kva, whenever. च Cha, and. शोचति Śochati, is hot, is sorrowful, weeps. स्वेदते Svedate, perspires. वा Vâ, or. पुरुषः Puruṣaḥ, man. तेजसः Tejasaḥ, from fire. एव Eva, indeed, alone. तत् Tat, that. अधि Adhi, over, verily, another reading is हि hi 'indeed.' आपः Âpaḥ, waters. जायन्ते Jâyante, are produced.

3. He thought 'I shall assume many forms (in order to govern the world) and create beings.' He created Fire. The Goddess of Fire thought, 'I shall assume many forms and create beings.' She created the Waters (Vâyu). Therefore, whereever and whenever any body weeps or perspires, water comes out; for it is from fire that water is produced. —410.

MANTRA 4.

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ॥ ४ ॥

इति द्वितीयः खण्डः ॥ २ ॥

ताः Tâh, they. आपः Âpah, waters, Prâṇa. ऐक्षन्त Aikṣanta, thought. बह्व्यः Bahvyaḥ, many. स्याम Syâma, Let us be. प्रजायेमहि, Prajâyemahi, and create beings. इति Iti, thus. ताः Taḥ, they, Prâṇa called the Waters. अन्नम् Annam, food, the God Ṛudra, the presiding deity of food, the food here means the element earth. असृजन्त Asṛijanta, created. तस्मात् Tasmât, therefore यत्र Yatra, whereever. क्व Kva, whenever. च Cha, and. वर्षति Varṣati, it rains. तत् Tat, then, there. एव Eva, alone. भूयिष्ठं Bhûyiṣṭham, much. अन्नम् Annam, food. भवति Bhavati, is produced. अद्भ्यः Adbhyaḥ, from waters: from Vâyu. एव Eva, alone. तत् Tat, that. [हि hi verily.] अधि Adhi, over, after. अन्नाद्यम् Annâdyam, eatable food. जायते Jâyate, is produced.

4. The (God of) water thought 'may I multiply and create beings.' He created (Ṛudra the God of) Food (Earth). Therefore, whereever and whenever it rains, much food is produced; therefore from Water alone is produced all food fit for eating.—411.

Note:—Apparently this is a geological conception clothed in mythological language.

MADHVÂ'S COMMENTARY.

The creation of the world is now being taught, in order to establish the greatness of the Lord. The second khaṇḍa begins with the famous passage:—Sad eva somya idam agra âsit ekam eva advitîyam. This is the key-stone of the advaita edifice, and naturally Madhva takes pains to refute the wrong interpretation of the advaitins. Śaṅkara takes the three words ekam, eva and advitîyam, as negativing the three sorts of bhedas, namely the svagata, the sajâtîya, and the vijâtîya, bhedas. Thus in a tree, the difference that exists in it, between its branches, leaves, &c., is a svagata bheda or difference *inter se*. There is no such difference in Brahman. It is homogeneous. The difference that exists between one tree and another of a different class, such as between an apple and a mango tree is sajâtîya bheda or class difference. There is no class difference in Brahman. As is the difference between a tree and a stone, things belonging to different classes altogether and which is vijâtîya difference, or extreme difference, there is no such difference in Brahman. The word eka or one shows, that Brahman is the sole cause of the universe, and not like the clay which is the material cause of the pot, but whose efficient cause is the potter and the instrumental cause is potter's wheel, &c. Brahman is the material and the efficient cause as well. The word advitîyam shows that there is no other substance in existence than Brahman. It is the only substance that exists. This view of Śaṅkara is set aside by our Commentator:—

The words ekam eva advitîyam mean that the Lord is free from svagata bheda, *i. e.*, He is homogeneous; and is free from sajâtîya bheda, that is, He has no one equal to Him. He is one homogeneous substance and is peerless. As says the text:—"He is called ekam eva advitîyam, because He is devoid of any equal or superior, and because, He has no differences *inter se*, being a homogeneous mass. Such is the Eternal Brahman." This is in the Pravritta.

"The word 'eva' is used in order to exclude the theory of bhedâ-bheda (which teaches that Brahman has difference and is differenceless also.) The word 'advitîyam' shows that He is free from equality and superiority:—for there is no one equal to Him or superior to Him. (Had the word 'eva' not been used, then 'ekam advitîyam' would have meant one and peerless, which need not be homogeneous, as one pot, &c. For so far as the pot is concerned), it is one, but it has differences in its various parts. The bhedâ-bheda theory would have come in, but for the word eva. Therefore this Śruti sadeva, etc., says that the Lord Nârâyaṇa is 'ekam eva,' 'one only.' The word dvitîyam means 'equal.' This word is used in the sense of 'equal' in the Mahâbhâṣya.

The Mahâbhâṣya reference is:—asya gor dvitîyena bhâvyam iti ukte sadṛiśo gaur eva up âdiyate na aśvaḥna gardabhaḥ. This shows that divitîyam has the meaning of sadriśa or equal also.

'The word advitîyam, therefore, means without 'equal'. How can any one be superior to Him, when no one can even come up to Him. Thus this great text shows that the Lord is one and peerless. Thus it is in the Sâma Saṁhitâ.

Nor is the absence of vijâtîya bheda a well-known thing; (for no one has ever seen a thing which has not its contrary). Moreover there is no proof of the existence of such an absence of vijâtîya bheda. The word advitîya does not mean the absence of vijâtiya bheda. As says another text:—"When it is said the Lord is eka eva advitîya it means that there is no one equal to Him or greater than He." So also another text:—'The Lord is one, there is no one equal or greater to Him.'

If it be said there is nothing else than the Lord and all that exists is the Lord, and so there is no such thing as vijâtîya, and consequently the absence of vijâtîya bheda is the most natural thing in the world; then the whole context becomes absurd.

For the question put by Uddâlaka is what is that thing by knowing which the unknown becomes known. If there exists no other thing than Brahman, the knowledge of Brahman will give us the knowledge of nothing, and not of every thing; for nothing else exists. Therefore the Commentator says:—

If there exists no vijâtîya object, but all is Brahman, then the very question of Uddâlaka becomes purposeless, for he asks what is that by knowing which every thing else becomes known, by which we hear what cannot be heard, by which we perceive what cannot be perceived, &c. The very question takes for granted the existance of other things which are to be heard or perceived, &c. And since every thing is Brahman, the knowledge of any thing, (of a pot even) would be the knowledge of Brahman. Not only this, but ignorance would be as good as, nay the very acme of

knowledge ; for there being no vijâtîya difference, ignorance and knowledge is one and the same. Nor would remain there any such difference, as truth and falsehood ; for the recognition of such difference amounts to the giving up of the advaîta position ; and admission that vijâtîya bheda is not a fiction of the moralists but an absolute something.

Moreover the difference between truth and falsehood being a fiction, it follows that their identity is not a fiction, but a truth and a reality. The true and the false being thus identical, the phrases like these "this is truth; this is false" cease to have any meaning, so it is as much true to say that the Jîva and the Îśvara are identical as to say that they are different. In other words, the proposition that the Jîva and the Îśvara are different is also true. Your position, therefore, that the Brahman is the absolute reality and everything else is false becomes untenable.

Another absurdity of this position is that Brahman itself becomes false, for there being no difference between truth and falsehood, it is as much true to say that Brahman is ; as to say that it is not. Even if we admit that this Great Text ekem eva advitîyam declares that there is no bhedas in Brahman, whether svagata or sajâtîya or vijâtîya, we explain it in this way :—

This text prohibits sajâtîya and svagata bheda and that kind of vijâtîya bheda which asserts the existence of any vijâtîya object greater than Brahman. (In other words, Brahman is a homogeneous subtance, has no svagata bheda ; He is unique,—has no other substance of his class, has no sajâtîya bheda ; and lastly there is no one greater than Him, and thus He has no vijâtîya bheda also, in this sense only ; that is there is no vijâtîya object greater than He.

The Commentator now explains the whole khaṇḍa in the very words of a well-known book.

The Lord Nârâyaṇa Hari is called Sat ; because He is the best of all ; (the Good par exellence). He created (emitted) in the beginning (the chaste Goddess Śrî) the eternally existing Shining One called Tejas or Light. (She is the presiding deity of Fire or light). She is called tejas either because she resides in the All-pervading (ते in the all-pervading) and is Unborn (aja unborn ; te+aja). Or She is ealled tejas because the creation (ja) is by her, with the Lord (tata) as efficient cause. In other words She is called Tejas because Her creative form, called vidyâ, is born (ja) from the Lord Hari (ta.)

From Her is born even the Prâṇa called also Manu, and named also water or Apas. From Her also comes out the Lord Brahmâ, the presiding deity of the four-castes of Brâhmaṇas, &c.

In fact, the birth of Prâṇa and Brahmâ is simultaneous, and Prâṇa always in turn becomes Brahmâ, therefore, the birth of Prâṇa is said first. Moreover Prâṇa is more important of the two. Therefore His creation is mentioned first.

From Prâṇa is born the Lord Hara, who is called annam or Food.

These three Devatâs—Śrî, Prâṇa and Brahmâ, and Hara are called here by the names of three elements—light, water and earth, and they are the presiding deities of these. In fact, this Khaṇḍa teaches the creation of these three Devatâs and of these three elements as well.

That Shining One—Śrî dwells in light, and Prâṇa even dwells in the water, therefore from heat (tejas) comes out water, (as perspiration). The Lord Hara dwells in food, and so food comes out of water (as Hara comes out of Prâṇa). In fact, the earth is the food of this passage, for all food is but a form of earth.

THIRD KHANDA.

MANTRA 1.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं जीवजमुद्भिज्जामिति ॥ १ ॥

तेषाम् Teṣâm, of them. **खलु** Khalu, verily. **एषाम्** Eṣâm, of these., of the elements to be described later on. **भूतानाम्** Bhûtânâm, of the elements or beings. **त्रीणि** Trîṇi, three, the triad of Light, Water and Earth. **एव** Eva, only. **बीजानि** Bîjâni, seeds, sources, origins, causes. **भवन्ति** Bhavanti, are, there are. **अण्डजम्** Âṇḍajam, born of egg, oviparous, as birds, &c. **जीवजम्** Jîvajam, born of living being, viviparous as men. **उद्भिज्जम्** Udbhijjam, springing from the ground, bursting through the ground, sprouting as trees. **इति** Iti, thus.

1. Of these beings verily there are three sources only (namely the Fire, the Water and the Earth). All living-beings are produced either from an egg, or are viviparous, or are produced by fission.—412.

Note:—This Khaṇḍa describes the greatness of the Triad of Light, Water and Earth (Śrî, Vâyu and Rudra) as the sources of all other beings.

MANTRA 2.

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

स Sa, he. **इयम्** Iyam, this, the God called Sat. **देवता** Devatâ, the God. **ऐक्षत** Aikṣata, thought, after having produced the Divine Triad of Śrî, Vâyu and Rudra, along with their Elements Light, Water and Earth. **हन्त** Hanta, well. **अहम्** Aham, I. **इमाः** Imaḥ, these, (the Fire, the Water and the Earth created by me already). **तिस्रः** Tisraḥ, three. **देवताः** Devatâḥ, the Gods, Lakṣmî, Prâṇa, and Rudra. **अनेन** Aneṇa, through this. **जीवेन** Jîvena, by the living, by my aspect

called Jîva or Aniruddha. आत्मना Âtmanâ, by the self, as the Inner Guide. अनुप्रविश्य Anupraviśya, entering after, entering as the Inner Ruler. नामरूपे Nâmarûpe, the names and forms. व्याकरवाणि Vyâkaravâṇi, I shall evolve, I shall reveal or develop. इति Iti, thus.

2. That God thought "these three Devatâs are well-created; now I shall enter into them, with that aspect of mine called the Living Spirit (Jîva-âtman, Aniruddha) and shall develop name and form.—413."

MANTRA 3.

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥

तासाम् Tâsâm, of these Devatâs. त्रिवृतम् Trivṛitam, trinary, tripartite. त्रिवृतम् Trivṛitam, trinary, tripartite. That is He made the three deities enter into each other, thus Fire and Water entered into the Earth, Water and Earth entered into the Fire, Fire and Earth entered into the Water. एकैकाम् Eka-ekâm, each other. करवाणि Karavâṇi, may I do. इति Iti, thus सा Sa, that. इयम् Iyam, this. देवता Devatâ, God. इमाः Imâḥ, these. तिस्राः Tisraḥ, three. देवताः Devatâḥ, Gods. अनेन Anena, by this. एव Even, alone. जीवेन Jîvena, by the living. आत्मना Âtmanâ, by the spirit. अनुप्रविश्य Anupraviśya, having entered through them. नामरूपे Nâmarûpe, names and forms, like Indra, &c. व्याकरोत् Vyâkarot, developed.

3. Then that God said "I shall make these three tripartite, by making each of them enter into the other." Then that God having entered into these three Devatâs, with His Living Spirit, developed names and forms (like those of Indra, &c.)—414.

MANTRA 4.

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा नु खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तासाम् Tâsâm, of them. त्रिवृतम् Trivṛitam, tripartite. त्रिवृतम् Trivṛitam, tripartite. एकैकम् Eka-ekam, each other. अकरोत् Akarot, He made. यथा Yathâ, as. नु Nu, now. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imaḥ, these. तिस्राः Tisraḥ, three. देवताः Devatâḥ, Gods. त्रिवृत् Trivṛit, tripartite. त्रिवृत् Trivṛit, tripartite. एकैका Ekâ-ekâ, each. भवति Bhavati, becomes. तत् Tat, that. मे Me, from me. विजानीहि Vijânîhi, learn thou. इति Iti, thus.

4. He made each of them tripartite. Learn now from me, O child, how each of these is tripartite.—415.

MADHVA'S COMMENTARY.

Having created these, the Lord Keśava thought within himself "I shall create names and forms, by entering into Lakṣmî and the rest, with that form of mine which is called Jîva, and which is the name of Aniruddha aspect of mine. By entering into them I shall make them three-fold each." Thus thinking, he entered into them and created the names and forms of Indra and the rest, and again by making them enter into each other he formed Agni, Soma and Sûrya.

Note:—In this passage occurs the description of the three-foldness of all creation and in it occurs the phrase Jîva Âtmâ. This word Jîva Âtmâ is generally understood to mean the human soul or the individual soul; but here it has not that meaning. It means the Living Lord. By this tripartite Lakṣmî, &c., are made to evolve other Devatâs as Indra and the rest; who in their turn evolve Agni, Moon and Sûrya. The three Devatâs Lakṣmî, Vâyu and Rudra entered into each other and by their combination evolved Indra, &c. They entered also into the Fire, the Sun and the Moon and thus gave them a three-fold nature.

FOURTH KHANDA.

MANTRA 1.

यदग्ने रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ १ ॥

यत् Yat, what. **अग्नेः** Agneḥ, of fire. **रोहितम्** Rohitam, red. **रूपम्** Rûpam form, colour. **तेजसः** Tejasaḥ, of Tejas or Lakṣmî. **तत्** Tat, that. **रूपम्** Rûpam, colour. **यत्** Yat, what. **शुक्लम्** Śuklam, white. **तत्** Tat, That. **अपाम्** Apâm, of waters, of Vâyu. **यत्** Yat, what. **कृष्णम्** Kṛiṣṇam, Black. **तत्** Tat, that, **अन्नस्य** Annasya, of food: Rudra. **आपागात्** Apâgât, vanishes: the name Agni is not the primary name of the fire, but of the Lord who is the real Agni or Eater. **अग्नेः** Agneḥ, of fire. **अग्नित्वम्** Agnitvam, fieryness: the etymological application of the word Agni or Eater. **वाचा** Vâchâ, by speech, owing to the organ of speech. **आरम्भणम्** Ârambhaṇam, utterance. **विकारः** Vikâraḥ, modification conventional, such as the name Lakṣmî is the true name of the Goddess Lakṣmî but conventionally it is a name given to many women also. When a woman is called Lakṣmî, it is conventional use of the word and not the principle use of it. **नामधेयम्** Nâmadheyam, the name. **त्रीणि** Triṇi, three. **रूपाणि** Rûpâṇi, forms. **इति** Iti, thus. **एव** Eva, alone. **सत्यम्** Satyam, true.

Note:—The word Agni literally means the eater and is the Primary name of the Lord and of Lakṣmî. Secondarily it is applied to fire also, but with regard to fire, the word Agni is employed only in its conventional sense, just as the word Lakṣmi may

be the name of a woman. This conventional use is called Vikâra, a mere form of speech (Vâchârambhana). Primarily three forms namely the Tejas, Apas, and Annam are the true forms, to whom these words are really applicable.

1. The red color of fire is the color of Tejas (Lakṣmî), its white color is the color of Water (Vâyu), the black color of fire is the color of Earth (Rudra). Thus vanishes (the reason for the application of the word) Agni to fire. The fire is called Agni conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—416.

MANTRA 2.

यदादित्यस्य रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

यत् Yat, what. **आदित्यस्य** Âdityasya, of the sun. **रोहितम्** Rohitam, red. **रूपम्** Rûpam, color. **तेजसः** Tejasaḥ, of Lakṣmî. **तत्** Tat, that. **रूपम्** Rûpam, colour. **यत्** Yat, what. **शुक्लम्** Śuklam. white. **तत्** Tat that: **अपाम्** Apâm, waters: of Vâyu. **यत्** Yat, what. **कृष्णम्** Kṛiṣṇam, black. **तत्** Tat, that. **अन्नस्य** Annasya, of food: of Rudra. **अपागात्** Apâgât, vanishes, the name Âditya is not the primary name of the sun, but of the Lord who is the real Âditya, or seizer or attractor. **आदित्यात्** Âdityât, from the sun, the nature of being Âdityа. **आदित्यत्वम्** Âdityatvam, the nature of being the sun, the etymological application of the word Âditya or attractor. **वाचा** Vâchâ, by speech. **आरम्भणम्** Ârambhaṇam, utterance. **विकारः** Vikâraḥ, conventional use. **नामधेयम्** Nâmadheyam, the name. **त्रीणि** Trîṇi three. **रूपाणि** Rûpâṇi, forms. **इति** Iti, thus. **एव** Eva, alone. **सत्यम्** Satyam, true.

2. The red color of the sun is the color of Tejas (Lakṣmî), the white color of the sun is the color of Water (Vâyu), the black color of the sun is the color of Earth (Rudra). Thus vanishes (the reason for the application of the word) Âditya to the sun. The sun is called Âditya conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—417.

MANTRA 3.

यच्चन्द्रमसो रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

यत् Yat, what. **चद्रमसः** Chandramasaḥ, of the moon. **रोहितम्** Rohitam, red. **रूपम्** Rûpam, colour. **तेजसः** Tejasaḥ, of Lakṣmî. **तत्** Tat, that. **रूपम्** Rûpam, colour. **यत्** Yat, what. **शुक्लम्** Śuklam, white. **तत्** Tat, that **अपाम्** Apâm, waters: of Vâyu. **यत्** Yat, what. **कृष्णम्** Kṛiṣṇam, black. **तत्** Tat, that. **अन्नस्य** Annasya, of food. **अपागात्** Apâgât, vanished. **चन्द्रात्** Chandrât, from the moon. **चन्द्रत्वम्** Chandratvam, the reason of being called Chandra. **वाचा** Vâchâ, by speech. **आरम्भणम्** Ârambhaṇam, utterance. **विकारः** Vikâraḥ, conventional use. **नामधेयम्** Nâmadheyam, the name. **त्रीणि** Trîṇi, three. **रूपाणि** Rûpâṇi, forms. **इति** Iti, thus. **एव** Eva, alone. **सत्यम्** Satyam, true.

3. The red colour of the moon is the colour of Tejas (Lakṣmî); its white color is the color of Water (Vâyu), the black color of the moon is the colour of Earth (Rudra). Thus vanishes (the reason for the application of the word) Chandramas to the moon. The moon is called Chandramas conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name and with regard to them alone is the name always true.—418.

MANTRA 4.

यद्विद्युतो रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाद्विद्युता विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ४ ॥

यत् Yat, what. **विद्युतः** Vidyutaḥ, of the lightning. **रोहितम्** Rohitam, red. **रूपम्** Rûpam, color. **तेजसः** Tejasaḥ, of Tejas or Lakṣmî. **तत्** Tat, that. **रूपम्** Rûpam, form, color. **यत्** Yat, what. **शुक्लम्** Śuklam, white. **तत्** Tat, that. **अपाम्** Apâm, waters 'Vâyu.' **यत्** Yat, what. **कृष्णम्** Kṛiṣṇam, black. **तत्** Tat, that. **अन्नस्य** Annasya, of food. **अपागात्** Apâgât, vanished. **विद्युतः** Vidyutaḥ, from the light-ning. **विद्युत्त्वम्** Vidyuttvam, the reason of being called Vidyuta. **वाचा** Vâchâ, by speech. **आरम्भणम्** Ârambhaṇam, utterance. **विकारः** Vikâraḥ, conventional use. **नामधेयम्** Nâmadheyam, the name. **त्रीणि** Trîṇi, three. **रूपाणि** Rûpâṇi, colors, forms. **इति** Iti, thus. **एव** Eve, alone. **सत्यम्** Satyam, true.

1. The red colour of the lightning is the colour of Lakṣmî, the white of Vâyu, the black of Rudra. Thus vanishes (the reason for the application of the word) Vidyut to the Lightning. The lightning is called Vidyut conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—419.

MANTRA 5.

एतद्धस्म वै तद्विद्वाꣳस आहुः पूर्वे महाशाला महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदांचक्रुः ॥ ५ ॥

एतत् Etat, this. ह Ha, verily. स्म Sma, a mere particle. वै Vai, indeed. तद्विद्वांसः Tad-vidaṁsaḥ, the knowers of this. आहुः Âhuḥ, say. पूर्वे Pûrve, in former days. महाशालाः Mahâśâlâḥ, great performers of annual sacrifices. महाश्रोत्रियाः Mahâśrotriyâḥ, the great knowers of all the Vedas with their meaning. न Na, not. नः Naḥ, of us: amongst us. अद्य Adya, to-day. कश्चन Kaśchana, any one. अश्रुतम् Aśrutam, unheard. अमतम् Amatam, unconceived, not considered. अविज्ञातम् Avijñâtam, unknown. उदाहरिष्यन्ति Udâhariṣyanti, shall mention. इति Iti, thus. हि Hi, indeed. एभ्यः Ebhyaḥ, from them, from the learned men who had realized Brahman. विदांचक्रुः Vidâṁchakruḥ, they knew.

5. Verily knowing this, the great sacrificers and the great theologians of yore said "From this day, none of us can be said not to know anything of which we have not heard, nor considered, nor known." For of a truth, others in present times have learnt everything from these teachers of yore.—420.

MANTRA 6.

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्यदु शुक्लमिवाभूदित्यपाꣳ रूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदांचक्रुः ॥ ६ ॥

यद् उ Yat U, what verily. रोहितम् Rohitam, red. इव Iva, like, अभूत् Abhût, was. इति Iti, thus. तेजसः Tejasaḥ, of Tejas, of Lakṣmî. तत् Tat, that. रूपम् Rûpam, colour. इति Iti, thus. तत् Tat, that. विदांचक्रुः Vidâṁchakruḥ, they knew. यदु Yadu, what, verily. शुक्लम् Śuklam, white. इव Iva, like. अभूत् Abhût, was.

इति Iti, thus. अपाम् Apâm, of Vâyu, of Water. रूपम् Rûpam, color. इति Iti, thus. तत् Tat, that. विदांचक्रुः Vidâṁchakruḥ, they knew. यदु Yadu, what verily. कृष्णम् Kṛiṣṇam, black. इव Iva, like. अभूत् Abhût, was. इति Iti, thus. अन्नस्य Annasya, of Rudra: of Earth. रूपम् Rûpam, color. इति Iti, thus. तत् Tat, that. विदांचक्रुः Vidâṁchakruḥ, they knew.

6. Whatever appeared to them red they knew to be due to Lakṣmî, whatever appeared to them white they knew to be due to Vâyu; and whatever appeared to them dark they knew to be due to Rudra.—421.

MANTRA 7.

यद्वविज्ञातमिवाभूदित्येतासामेव देवतानाꣳ समास इति तद्विदांचक्रुर्यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

यद् Yat, what. उ U, verily. अविज्ञातम् Avijñâtam, unknown, inscrutable. इव Iva, like. अभूत् Abhût, was. इति Iti, thus. एतासाम् Etâsâm, of these. एव Eva, even, alone. देवतानाम् Devatânâm of the deities. समासः Samâsaḥ, combination. इति Iti, thus. तत् Tat, that विदांचक्रुः Vidâṁchakruḥ, they knew. यथा Yathâ, as. नु Nu, now. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imâḥ, these. तिस्रः Tisraḥ. three. देवताः Devatâḥ, deties. पुरुषम् Puruṣam, man. प्राप्य Prâpya, reaching. त्रिवृत् Trivṛit, three-fold, trîpartite. त्रिवृत् Tirvṛit, threefold, tripartite. एकैका Eka-ekâ, each one. भवति Bhavati, becomes. तत् Tat, that. मे Me, from me. विजानीहि Vijânîhi, learn thou. इति Iti, thus.

7. Whatever verily appeared to them inscrutable they took to be as some combination of these three deities. Now of a truth, learn from me, my child, how every deity becomes tripartite in its descent into man.—422.

MADHVA'S COMMENTARY.

Now that which is the red color (in whatever object it may be found) is a color which has its origin in the color of Śrî:—Whatever is white is produced from the color of Vâyu (Prâṇa); and know that the black is born from the colour of Śiva (Hara).

(Since Agni thus depends upon Śrî, Vâyu and Śiva) therefore that which is the all-devouring power of Agni, and which is why it is called Agni (ag+nih=agni) really belongs to this Triad of Śrî, &c. Therefore Agni has no fieriness in its own nature, but owes it all to them. Similarly all power of attraction (âdadâna) belongs primarily to this Triad,

who are the true Âditya (attractor) while the sun is âditya derivatively only. Similarly the power of giving joy (chand) belongs primarily to this Triad, who are the true Chandra or Gladners, the moon is called Chandra secondarily only. Similarly the power of enlightenment belongs principally to this Triad, who are the true Vidyut or Enlightners, the lightning is called Vidyut secondarily only. Thus this Triad has all names and all forms, all other objects are but reflections of these; therefore, these Agni, &c., also assume all forms and colors, red, white, &c., in turn. (In themselves Agni, &c., have no form of their own, nor any color.)

Now the Commentator explains the phrase vâchâ ârambhaṇam vikâraḥ namadheyam trîṇi rupâṇi eva satyam.

Therefore calling of one thing by the name belonging to another, as fire is called Agni, a name belonging to the Triad, is a matter of conventional speech only. Symbolically alone is such vikâra or secondary names employed, the eternal name is that which refers to the Triad.

As the names Lakṣmî, Vâyu, &c., primarily belong to the devatâs of the Triad, but secondarily apply to men and women also; and in the case of the latter the name being symbolical only is a mere matter of speech; the human names being secondary only and not primary; so all the names of the Vedas are primarily the names of these three deities. Therefore they are called satyam: for satya means the primary; the principal.

As the names and the forms of Indra and other devas are but the secondary names of these principal Deities: derived from the names of the Triad; and as these names principally belong to these Three; because Indra, &c., as they are subordinate to this Triad, and as the Triad is superior to them in power, &c., so the names of Śiva and his forms are the primary names of Vâyu, they are applied secondarily to Śiva; similarly the names of Vâyu and his forms are the primary names of Lakṣmî, and are secondarily applied to Vâyu. Similarly the names of Lakṣmî and her forms are the primary names of the Lord Hari, and His forms. Therefore He is alone the Lord of all, He is all forms, He is all.

He alone is all-name, because every name is His name; and so also He is alone the all-power because every power is His power. All the forms that belong to others are reflections of His forms. He is one only without a second—the peerless, and consequently, the best of all. He being the chief is called the Sat or Good; He is called the Satyam because He is good (Sat), He is all-pervading (Tati) and He has knowledge (Ya.)

Thus Satya is the name of the Lord Viṣṇu ; a tat tvam asi Śvetaketo thou art not that O Śvetaketu. Why art thou, therefore, so conceited and stern. The gods Indra and the others are higher than thou in wisdom and power, yea higher than they are the Triad Śrî, Prâṇa and Śiva : while the highest of all is the Lord Viṣṇu ; so never be conceited. Never think thyself the wisest or the greatest. Thus knowing the great power of Viṣṇu, let neither pride nor sternness enter thy heart ; for none can ever remain stern, who come to know the power of Viṣṇu : for the knowledge of Viṣṇu cannot be the cause of pride. Thus it is in the Sâma Saṁhitâ.

Fifth Khanda.

Mantra 1.

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥ १ ॥

अन्नम् Annam, food, the God Śiva in the food. अशितम् Aśitam, when eaten, when taken as one's support. त्रेधा Tredhâ, three fold. विधीयते Vidhîyate, becomes. तस्य Tasya, of his, of it. यः Yaḥ, what. स्थविष्ठः Sthaviṣṭhaḥ, Grossest. धातुः Dhâtuḥ, portion, humour. तत् Tat, that. पुरीषम् Purîṣam, excrement, feces. भवति Bhavati, is called. यः Yaḥ, what. मध्यमः Madhyamaḥ, middle. तत् Tat, that. मांसम् Mâṁsam, flesh. यः Yaḥ, what. अणिष्ठः Aṇiṣṭhaḥ, most fine, most subtle. तत् Tat, that. मनः Manaḥ, mind.

1. (Rudra, the deity of) food when eaten, *i.e.*, (nourishing man) becomes three fold; His grossest portion is called the excrement (because this aspect of Rudra dwells in it), His middle portion is called flesh, His subtlest portion is called mind.—423.

Note :—The Lord Śiva, when entering the body of man, through food, goes to support man in a three-fold way, first as directing the excretory functions, and expelling all noxious and useless particles from the body. This part of the food is called feces, and Rudra also gets this name because it presides over this function, similarly with his middle portion, he builds up the muscles of the body and is called flesh. With his highest part, he builds the mind of man and is called manas.

Mantra 2.

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

आपः Âpaḥ, Water, Vâyu. पीताः Pîtâḥ, when drunk. त्रेधा Tredhâ, three-fold. विधीयन्ते Vidhîyante, become, तासाम् Tâsâm, of his. यः Yaḥ, what. स्थविष्ठः

Sthaviṣṭhaḥ, grossest. धातुः Dhâtuḥ, portion. तत् Tat, that. मूत्रम् Mûtram, urine. भवति Bhavati, becomes. यः Yaḥ, what. मध्यमः Madhyamaḥ, middle. तत् Tat, that. लोहितम् Lohitam, blood. यः Yaḥ, what. अणिष्ठः Aniṣṭhaḥ, subtlest. स Sa, that. प्राणः Prâṇaḥ, life-breath.

2. (Vâyu the deity of) water when drunk (and going to nourish man) becomes three-fold. His grossest portion is in urine, the middle is in blood and the finest is in the breath of life.—424.

MANTRA 3.

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

तेजः Tejaḥ, Lakṣmî. अशितम् Aśitam, when supporting man. त्रेधा Tredhâ, three-fold. विधीयते Vidhîyate, becomes. तस्य Tasya, of her. यः Yaḥ, what. स्थविष्ठः Sthaviṣṭhaḥ, grossest. धातुः Dhâtuḥ, portion. तत् Tat, that. अस्थि Asthi, bone. भवति Bhavati, becomes. यः Yaḥ, what. मध्यमः Madhyamaḥ, middle. स Sa, that. मज्जा Majjâ, marrow. यः Yaḥ, what. अणिष्ठः Aṇiṣṭhaḥ, subtlest. स Sa, that. वाक् Vâk, speech.

3. (Lakṣmî the deity of) fire, when nourishing man becomes three-fold. Her grossest portion is in the bone, the middle is in marrow and the finest is in the speech of man.—425.

MANTRA 4.

अन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

अन्नमयम् Annamayam, made of food. Having principally Rudra the Lord of Anna as presiding deity. हि Hi, verily. सोम्य Somya, O child. मनः Manaḥ, mind. आपोमयः Âpomayaḥ, consisting of water. Having Vâyu the deity of water as its chief presiding deity. प्राणः Prâṇaḥ, the life-breath. तेजोमयी Tejomayî, consisting of fire. वाक् Vâk, speech. इति Iti, thus. भूयः Bhûyaḥ, again. एव Eva, indeed, even. मा Mâ, to me. भगवान् Bhagavân, venerable sir. विज्ञापयतु Vijñâpayatu, teach. इति Iti, thus. तथा Tathâ, be it so. सोम्य Somya, O, child. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, he said.

4. For truly, my child, mind has for its presiding deity Rudra the God of Food, the life-breath has its chief

Vâyu (the God of Water) and the speech has its chief (the Goddess of) Fire (namely Lakṣmî).

'Please sir, instruct me still more,' said the son. 'Be it so, my child,' replied the father.—426.

SIXTH KHANDA.

MANTRA 1.

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तत्सर्पिर्भवति ॥ १ ॥

दध्नः Dadhnaḥ, of curd. **सोम्य** Somya, O, child. **मथ्यमानस्य** Mathyamânasya, when churned. **यः** Yaḥ, what. **अणिमा** Aṇimâ, subtlest. **सः** Saḥ, that. **ऊर्ध्वः** Urdhvaḥ, upwards, **समुदीषति** Samudîṣati, rises. **तत्** Tat, that. **सर्पिः** Sarpiḥ, butter. **भवति** Bhavati, becomes.

1. My child, when curd is churned, its subtlest portion, which rises upwards, becomes butter.—427.

MANTRA 2.

एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तन्मनो भवति ॥ २ ॥

एवम् Evam, thus. **एव** Eva, indeed. **खलु** Khalu, verily, only. **सोम्य** Somya, O child. **अन्नस्य** Annasya, of food. **अश्यमानस्य** Aśyamânasya, of being eaten, of Śiva when nourishing man. **यः** Yaḥ, what. **अणिमा** Aṇimâ, subtle. **सः** Sa, that. **ऊर्ध्वः** Urdhvaḥ, upwards. **समुदीषति** Samudîṣati, rises. **तत्** Tat, that. **मनः** Manaḥ, mind. **भवति** Bhavati, becomes.

2. Thus, my child, verily, (Rudra when going to nourish man through) the food which is eaten causes (his) subtlest portion to rise up and enter into the mind.—428.

MANTRA 3.

अपाꣳ सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति स प्राणो भवति ॥ ३ ॥

अपाम् Apâm, of water: of Prâṇa. **सोम्य** Somya, my child. **पीयमानानाम्** Pîyamânânâm, when drunk: when nourishing man. **यः** Yaḥ, what. **अणिमा** Aṇimâ, subtle. **स** Sa, that. **ऊर्ध्वः** Urdhvaḥ, upwards. **समुदीषति** Samudîṣati, rises. **स** Sa, that. **प्राणः** Prâṇaḥ, breath of life. **भवति** Bhavati, becomes.

3. (Vâyu, the God of) waters when nourishing man, O child, causes his subtlest portion, to rise up, and enter into the breath of life.—429.

MANTRA 4.

तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग्भवति ॥ ४ ॥

तेजसः Tejasaḥ, of fire, of Lakṣmî. **सोम्य** Somya, O child. **अश्यमानस्य** Aśyamânasya, when eaten : when nourishing man. **यः** Yaḥ, what. **अणिमा** Aṇimâ, the subtlest. **स** Sa, what. **ऊर्ध्वः** Urdhvaḥ, upwards. **समुदीषति** Samudîṣati, rises. **सा** Sâ, that. **वाक्** Vâk, speech. **भवति** Bhavati, becomes.

4. (Lakṣmî the Goddess of) fire when nourishing man, O child, causes her subtlest portion to rise up and enter into the speech of man.—430.

MANTRA 5.

अन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ५ ॥

इति षष्ठः खण्डः ॥ ६ ॥

अन्नमयम् Annamayam, food as its chief. **हि** Hi, verily. **सोम्य** Somya, O child. **मनः** Manaḥ, mind. **आपोमयः** Âpomayaḥ, water as chief. **प्राणः** Prâṇaḥ, breath. **तेजोमयी** Tejomayî, fire as its chief. **वाक्** Vâk, speech, **इति** Iti, thus. **भूयः** Bhûyaḥ, Again. **एव** Eva, even. **मा** Mâ, to me. **भगवान्** Bhagavân, venerable sir. **विज्ञापयतु** Vijñâpayatu, instruct, teach. **इति** Iti, thus. **तथा** Tathâ, be it so. **सोम्य** Somya, O child. **इति** Iti, thus. **ह** Ha, indeed. **उवाच** Uvâcha, he said.

5. For truly my child mind has for its presiding deity Rudra the God of food, the life-breath has for its presiding deity Vâyu the God of water, and the speech has for its presiding deity Lakṣmî, the Goddess of fire.

"Please sir, instruct me still more," said the son. "Be it so, my child," replied the father.—431.

Note.—The words of this Mantra are exactly the same as those of VI. 5. 4.

The theory propounded in the Chhândogya Upaniṣad that a man if he fasts for 10 (ten) days, taking water only will loose all memory, and his mental activities will be lessened, because mind depends upon food, is true as a general rule but there are exceptions to it. Experiments have been made lately to prove that man can live without food for a very long period. And that during this period though there is physical weekness the general health is not impaired and mind is more active than usual. We give the following quotation from the *Review of Reviews* for the month of April, 1910.

Mr. Sinclair's personal experience.

Mr. Sinclair describes how a natural robust constitution was broken down by irregular eating. He never drank, smoked or used tea or coffee, and was a strict vegetarian. But overwork and carelessness both as to how and when he ate brought on dyspepsia, and he became liable to all manner of diseases. When at last he could not digest milk and cornflour mush, he decided to give the cure a trial. He thus records his experiences during the first four days :—

I am very hungry for the first day ; the unwholesome, ravening sort of hunger that all dyspeptics know. I had a little hunger the second morning, and thereafter, to my great astonishment no hunger whatever—no more interest in food than if I had never known the taste of it. Previous to the fast I had a headache every day for two or three weeks. It lasted through the first day and then disappeared never to return I felt very weak the second day, and a little on arising. I went out of doors and lay in the sun all day, reading, and the same for the third and fourth days in intense physical lassitude, but with great clearness of mind. After the fifth day I felt stronger, and walked a good deal, and I also began some writing. No phase of the experience surprised me more than the activity of my mind : I read and wrote more than I had dared to do for years before.

During the first four days I lost fifteen pounds in weight ; something which, I have since learned, was a sign of the extremely poor state of my tissues. Thereafter I lost only two pounds in eight days, an equally unusual phenomenon. I slept well throughout the fast. About the middle of each day I would feel weak, but a massage and cold shower would refresh me.

SEVENTH KHANDA.

MANTRA 1.

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः पिबापोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

षोडशकलः Ṣoḍaśakalaḥ, having sixteen parts. **सोम्य** Somya, O child. **पुरुषः** Puruṣaḥ, man. **पञ्चदश अहानि** Pañchadaśa-ahâni, fifteen days. **मा** Mâ, not. **अशीः** Aśiḥ, take food. **कामम्** Kâmam, as thou wishest, as much as you like. **अपः** Apaḥ, water. **पिब** Piba, drink thou. **आपोमयः** Âpomayaḥ, having water for his chief, **प्राणः** Prâṇaḥ, life. **न** Na, not. **पिबतः** Pibataḥ, drinking. **विच्छेत्स्यते** Vichhetsyate, will be cut off, will leave thee **इति** Iti, thus.

1. O child, man consists of sixteen parts. For fifteen days do not take any food, but drink as much water as thou likest ; for the breath of life is under the Lord of water ; and so long as thou drinkest water, thy life will not be cut off.—432.

MANTRA 2.

सह पञ्चदशाहानि नाशाथ हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजूꣳषि सामानीति स होवाच न वै मा प्रतिभान्ति भो इति ॥ २ ॥

सह Saha, he, Śvetaketu. पञ्चदश अहानि Pañchadaśa-ahâni, for fifteen days. न Na, not. आश Âśa, took food. अथ Atha, then. ह Ha, indeed. एनम् Enam, to him, to his father. उपससाद Upasasâda, approached. किम् Kim, what. ब्रवीमि Bravîmi, shall I speak, shall I recite. भोः Bhoh, O Sir. इति Iti, thus. ऋचः Richaḥ, the Ṛig Veda verses. सोम्य Somya, O' child. यजूंषि Yajûṁśi, the Yajur Veda verses. सामानि Sâmâni, the Sama Veda verses. इति Iti, thus. स Sa, he (Śvetaketu). ह Ha, indeed. उवाच Uvâcha, he said. न Na, not. वै Vai, verily. मां Ma, to me. प्रतिभान्ति Pratibhânti, occur to my memory. भोः Bhoh, oh, इति Iti, thus.

2. Śvetaketu did not take any food for fifteen days, and then he repaired to his father and said "What verses shall I recite?" The father said "repeat the Ṛik, the Yajus, or Sâman verses". He replied: "They do not occur to my memory, sir."—433.

MANTRA 3.

तꣳ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेवꣳ सोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

तम् Tam, to him. ह Ha, verily. उवाच Uvâch, he said. यथा Yathâ, as. सोम्य Somya, O child. महतः Mahataḥ, of a great. अभ्याहितस्य Abhyâhitasya, lighted fully. एकः Ekaḥ, one. अङ्गारः Aṅgâraḥ, burning coal. खद्योतमात्रः Khadyotamâtraḥ, merely like a fire-fly in size. परिशिष्टः Pariśiṣṭaḥ, which remains behind, is left behind. स्यात् Syat, may be. तेन Teyna, by that. ततः Tataḥ, than that. अपि Api, even. न Na, not. बहु Bahu, much. दहेत Daheta, may burn. एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee. षोडशानाम् Ṣoḍaśânâm, of the sixteen. कलानाम् Kalânâm, of the parts. एका Ekâ, one. कला Kalâ, part. अतिशिष्टा Atiśiṣṭâ, is left behind. स्यात् Syât, may be. तया Tayâ, by that. एतर्हि Etarhi, therefore. वेदान् Vedân, the Vedas. न Na, not. अनुभवसि Anubhavasi, thou rememberest. अशान Aśâna, eat thou. अथ Atha, then. मे Me, my. विज्ञास्यसि Vijñâsyasi, thou wilt understand, thou wilt learn from me. इति Iti, thus.

3. The father said to him; "As of a great lighted fire one burning coal, insignificant as the fire-fly in size, may be left, which would not burn much fuel, thus my dear son, one part only of the sixteen parts of you is left, and therefore with that one part you do not remember the Vedas. Go and eat, then thou wilt understand (remember) what thou didst learn from me."—434.

MANTRA 4.

स हाशाथ हैनमुपससाद तꣳ ह यत्किंच पप्रच्छ सर्वꣳह प्रतिपेदे ॥ ४ ॥

स Sa, he. ह Ha, indeed. आश Âśa, took food. अथ Atha, then. ह Ha, Indeed, Enam, to him. उपससाद Upasasâda, repaired, approached. तम् Tam, to him. ह Ha, indeed. यत्किञ्च Yatkiñcha, whatever. पप्रच्छ Paprachchha, asked. सर्वम् Sarvam, all. ह Ha, indeed. प्रतिपेदे Pratipede, replied, answered.

4. Then Śvetaketu took food and afterwards approached his father. And whatever his father asked him he gave replies to it appropriately.—435.

MANTRA 5.

तꣳ होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥ ५ ॥

तम् Tam, to him. ह Ha, verily. उवाच Uvâcha, said. यथा Yathâ, as. सोम्य Somya, O child. महतः Mahataḥ, of a great. अभ्याहितस्य Abhyâhitasya, of a fully-lighted fire. एकम् Ekam, one. अङ्गारम् Aṅgâram, burning coal. खद्योतमात्रम् Khadyota-mâtram, merely like a fire-fly in size. परिशिष्टम् Pariśiṣṭam, remained behind. तम् Tam, that. तृणैः Tṛiṇaiḥ, with straw, with grass. उपसमाधाय Upasamâdhâya, putting upon it. प्रज्वालयेत् Prajvâlayet, may be lighted. तेन Tena, by that. ततः Tataḥ, than that. अपि Api, even. बहु Bahu, much. दहेत् Dahet, may burn.

5. The father said to him "As, O child, of a great lighted fire one coal of the size of a fire-fly, if left, may be made to blaze up again, by putting grass upon it, and will thus burn more than this.—436.

MANTRA 6.

एवꣳ सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्साऽन्नेनोपसमाहिता प्राज्वालीत्तयैतर्हि वेदाननुभवस्यन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञाविति विजज्ञाविति ॥ ६ ॥

इति सप्तमः खण्डः ॥ ७ ॥

एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee. षोडशानाम् Ṣoḍaśânâm, of the sixteen. कलानाम् Kalânâm, of the parts. एका Ekâ, one. कला Kalâ, part. अतिशिष्टा Atiśiṣṭâ, remained behind. अभूत् Abhût, was. सा Sâ, that. अन्नेन Annena, with food. उपसमाहिता Upasamâhitâ, being placed upon it, invigorated. प्राज्वालीत् Prâjvâlît, lighted up again. तया Tayâ, by that. एतर्हि Etarhi, therefore. वेदान् Vedân, Vedas. अनुभवसि Anubhavasi, rememberest thou. अन्नमयम् Annamayam, food as its chief. हि Hi, verily. सोम्य Somya, O child. मनः Manaḥ, mind. आपोमयः Âpomayaḥ, water as its chief. प्राणः Prâṇaḥ, breath. तेजोमयी Tejomayî, fire as its chief. वाक् Vâk, speech. इति Iti, thus. इति Iti, thus. तत् Tat, that. ह Ha, verily. अस्य Asya, that: the genetive must be construed as accusative. विजज्ञौ Vijajñau, he understood. इति Iti, thus. विजज्ञौ Vijajñau, he understood. इति Iti, thus.

6. Thus O child, out of the sixteen parts one part was left to you. That part being invigorated by food, lighted up again. By it therefore, you now remember the Vedas. O child, mind has for its presiding deity Rudra, the God of Food, the life breath, has for its chief Vâyu the God of water, and speech has for its presiding deity Lakṣmî the Goddess of Fire.—437.

Note:—In some texts of the Upaniṣad the following verse is also found.

पञ्चेन्द्रियस्य पुरुषस्य यदेवस्यादनावृतम् ।
तदस्य प्रज्ञा स्रवति हृतेः पादादिवोदकम् ॥

पञ्चेन्द्रियस्य Pañchendriyasya, of the man consisting of five senses. पुरुषस्य Puruṣasya, of the man. यद् Yad, when. एव Eva, even. स्यात् Syât, becomes, may become. अनावृतम् Anâvṛitam, unprotected uncovered by food. तत् Tat, then. अस्य Asya, his. प्रज्ञा Prajñâ, intelligence. स्रवति Sravati, flows away. हृतेः Dṛiteḥ, from a leathern bag. पादात् Pâdât, from the foot. इव Iva, like. उदकम् Udakam, water.

When the mind of the man consisting of five senses is not supported by food; then his intelligence goes away as the water flows away from the mouth of a leathern bag.—438.

MADHVA'S COMMENTARY.

Says an objector:—

Still you cannot explain this subject, as if it all applied to the devas; for how will you explain the phrase 'the middle one became the flesh, &c.' Does the devatâ became flesh? And the words mâṁsam, &c., are well-known names of flesh, &c. This objection is thus answered:—

The words mâṁsa, etc., are the names of the devatâs. (The three devatâs called Lakṣmî, Vâyu, and Śiva are called also Mâṁsam, Lohita, and Majjâ, etc.). They are so called because by entering into the flesh, blood and marrow, these Devatâs regulate these organic parts and nourish man.

But how can you take the words food, water, etc., as meaning Devatâs when the Upaniṣad says "the food when eaten becomes flesh, the water when drunk becomes blood." It can only refer to physical food and water, and not to Devatâs, called Annam and Apas, etc. This objection is thus met :—

The word 'being eaten' means being used as support of life. (The Devas go to support the organism, so it is said the Devas are eaten, the Devas are drunk).

But if with every morsel of bread, we are chewing a Deva in that bread; and if with every gulp of water, we are swallowing a Deva, then the lives of the Devas must be most miserable. To this the Commentator replies :—

The Devas do not suffer any pain in this process of being eaten and drunk, etc., because of their lordliness and super-physical power. The Śruti further says these three Devatâs having entered the man become each tripartite.

This shows that the Devas enter as living-beings through food, etc., and within the body of the man they divide themselves into three parts. Had they suffered any injury, in the process of digestion and assimilation, they could not have regulated the manufacture of flesh, blood and marrow. The word Jîva has been explained, as meaning the Supreme Lord; to this an objector says :—Why do you explain Jîva in this unusual sense? It would be more appropriate to take the words food, water, etc., in their ordinary sense, and then say that this organised body remains insentient, so long as the Jîvâtmâ does not enter into it. To this the author replies :—

The term Jîva is the appellation of the Lord Aniruddha, as says the following Śruti : "—Prâṇasya prâṇaḥ, etc." He is the Life of life, the Air of the air, the Jîva of the jîva, Matter of matter. He, the Lord of the four-fold form." Says another text, "The support of Prâṇa is Hari alone and no one else. The ordinary transmigrating souls are called jîvas because they are born (jî=born) and because they transmigrate (va=to go)."

In other words the term jîva, when applied to souls, is a word derived from the roots jan and vâ. Jan gives jî with the affix ḍî, and vâ gives va, with the affix ka. The word jîva thus derived means the transmigrating soul.

Another reason, why the words jîvena âtmana in Mantra 2 of Khaṇḍa 3 cannot mean the ordinary jîvâtman, is this :—If the word jîva meant the ordinary transmigrating soul, then the passage under consideration would mean that one jîva entered into a body in which there was already another soul. The passage says :—The Tejas thought, &c., which shows that the Tejas, &c., are sentient beings, who can think, what was the

necessity of another jîva entering into this jîva, in order to develope name and form ? One jîva does not stand in the need of another jîva to develope name and form.

But the same reasoning would apply to the entrance of the Lord into the soul; what was the necessity of the Lord entering into the human soul in order to develope name and form? The answer to it is, that the jîvas by themselves have not the power to develope names and forms; in other words, the jîvas without the assistance of the Lord cannot bring about creation. As says the following text:—The Lord saw that the creative Powers lay dormant after the cosmic dissolution, (and though alive were unable to create), therefore he entered into these twenty-three creative hierarchies, called the tattvas.

The Lord simultaneously entered into the host of the twenty-three Tattvas, when He saw that their power to manifest creation was dormant and required stirring up. (The Bhâgavata Purâṇa).

The twenty-three creative hierarchies are:—The five devas of sensation, the five devas of action, the five devas presiding over objects of sensation, the five devas of elements, and the devas of Manas and Ahaṁkâra and Buddhi. But are not these 23 tattvas insentient objects? No. The text of our Upaniṣad shows that they are sentient beings: and the Bhâgavata Purâṇa also says the same:—

(The devas of the tattvas finding themselves unable to create thus prayed to the Lord):—"We are thine, O Eternal! Thou hast created us in order to further develope this universe, but we being a disorganised mass, cannot fulfil thy purpose, and cannot repay thy debt by creating. O! Unborn! make us capable to bring thee offering (in the shape of creation) in due time; organise us that we may eat food; and adoring Thee and us may the people of the world bring offering to Thee; and undisturbed may it eat food. Therefore O Deva! give us thy wisdom and power, that we may create." (Bhâgavata Purâṇa Book Third Ch. 5, verses 48-49). After this prayer of the Tattvas, the Bhâgavata goes on to say, that the Lord entered into the Tattvas.

The words jîva of Mantra 2 Khaṇḍa 3, has been explained by us as meaning the Lord. The same phrase jîvena âtmanâ occurs in Mantra one Khaṇḍa 11. There the word Jîva cannot but mean the Lord, and is inapplicable to transmigrating soul. That passage refers to the Jîva of the tree. According to Śaṅkara it is translated thus:—

"If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem, it would bleed but live. If he were to strike at its top, it would bleed, but live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing." Therefore our author says:—

The passage in 11th Khaṇḍa Mantra 1 shows that the word Jîva cannot refer to the transmigrating soul but to the Lord. For it says "drinking in its nourishment and rejoicing." Now who rejoices? Is it the body of the tree or the Jîva in the tree, that rejoices? The tree cannot rejoice, because it is insentient: therefore, the Jîva in the tree rejoices. Now it proves that the Jîva Âtman referred to in that Mantra, which pervades

the tree, must be the Lord; because the Jîva of the tree could not be pervaded by another Jîva. Therefore the word Jîva in this passage Mantra 2 Khaṇḍa 3 must mean the Lord. The word Jîva when applied to God, denotes that form of God which is Antaryâmin or the Inner Guide of all souls. This is the technical name of God as we find in the Tattvaviveka:—

"Jîva is the name given to the inner Dweller of the enjoyer of pleasure and pain (*i.e.*, the Dweller within the Soul). The same Lord dwelling outside and controlling the cosmic forces (Devatâs) is called Sat. He is the Lord, the Highest Spirit." Thus it is in the Tattva Viveka.

The word Agni is not the primary name of fire; primarily it is the name of God, secondarily it is applied to fire:

Note:—The word nâmadheya means 'a name,' the affix dheya has no specific force here. The word Vikâra means "not the primary," "the secondary meaning." An objector says:—"The text (VI-4.1) apâgâd agner agnitvam vâchârambhanam vikâro nâmadheyam trîṇi rûpâṇîtyeva satyam literally and grammatically means—'thus vanishes what we call fire, as a variety, being a name, arising from speech. What is true are the three colors.' Your explanation that the application of the name Agni to any one else than the Triad is a conventional use of speech, is wrong as there is no such phrase 'as any one else' in the text, nor it is right to explain trîṇi rûpâṇi by a genetive construction trayânâm rûpânâm." To this the Commentator answers:—

The sentence should be construed thus:—

Agni nâmâni trîṇi rûpâṇi iti nâmadheyam satyam ityâdi:

All the names of Agni are the primary names of the Triad; not only the word Agni, but its synonyms also are the primary names of the Triad, and secondarily of others. Similarly the word Âditya and its synonyms are primarily applied to the Triad, and are secondarily to the sun and others. The Smṛiti (Tattva Viveka) is therefore right in explaining trîṇi "by trayâṇam"; for the text cannot be explained without the use of a genetive word. For in paraphrasing it we have to use a word in the genetive case; thus Agnyâdi nâmâni teṣâm eva mukhyâni: where teṣâm is used.

Eighth Khanda.

Mantra 1.

उद्दालको ह्यारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीह्यीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनꣳ स्वपितीत्याचक्षते स्वꣳ ह्यपीतो भवति ॥ १ ॥

उद्दालकः Uddâlakaḥ, by name Uddâlaka. ह Ha, once. आरुणिः Âruṇiḥ, the son of Aruṇa. श्वेतकेतुम् Śvetaketum, to Śvetaketu. पुत्रम् Putram, son. उवाच

Uvâcha, said. स्वप्नान्तम् Svapnântam, the end of dream state, *i. e.*, the state called suṣupti: the nature of deep sleep. मे Me, from me. सोम्य Somya, O child. विजानीहि Vijânîhi, learn thou. इति Iti, thus. यत्र Yatra, at what time: when in deep sleep. एतत् Etat, this: another reading is ayam. पुरुषः Puruṣaḥ, man jîva. स्वपिति Savapiti, sleeps. नाम Nâma, then. सता Satâ, with the Sat, with the Lord Viṣṇu, with the Supreme Self. सोम्य Somya, O child. तदा Tadâ, then: in that state of deep sleep. सम्पन्नः Sampannaḥ, gone to, attain to, companionship. भवति, Bhavati, becomes. स्वम् Svam, the Lord called Sva or the Independent. अपि इतः Apîtaḥ, attained, reaching, entering unconsciously. The unconscious merging of an entity into a higher is called apîta. भवति Bhavati, becomes. तस्मात् Tasmât, from that, therefore. एनम् Enam, him. स्वपिति Svapiti, sleeping, इति Iti, thus. आचक्षते Âchakṣate, they say. The wise say. स्वम् Svam, the Independent Lord. हि Hi, because. अपि इतः Api-itaḥ attained, reached, entered. भवति Bhavati, becomes.

1. Uddâlaka Âruṇi said to his son Śvetaketu, "Learn from me the true nature of deep sleep (suṣupti). When a man sleeps, then he comes into the presence of the Sat (True and Good). He has reached the Independent called Sva. Therefore, they say, Svapiti, because he is gone to (his Lord) the Independent."—439.

Note.—This verse may be explained as applying to the state called Mukti or Release also. Then the word Svapnânta would mean the end of dream or the middle state called that of Jîvan-Mukti. When a Jîvan Mukta becomes fully Mukta, then he is said to have reached Sva or his Lord or his Master. In this state, he is in the company of the Sat or the True. The state of a Mukta reaching the Lord is called Svapiti.

MANTRA 2.

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनꣳ हि सोम्य मन इति ॥ २ ॥

स Sa, he. यथा Yathâ, as. शकुनिः Śakuniḥ, a kite, falcon, hawk, any bird. सूत्रेण Sûtreṇa, by a thread tied to the thumb of the hunter, by a thread tied to the hand of the bird-killer. प्रबद्धः Prabaddhaḥ, tied to. दिशम् दिशम् Diśam diśam, in every direction. पतित्वा Patitvâ, flying, falling. अन्यत्र Anyatra, anywhere (than the bondage). आयतनम् Âyatanam, rest, release from the string, place of rest. अलब्ध्वा Alabdhvâ, not finding. बन्धनम् Bandhanam, the bondage. एव Eva, even. उपश्रयते Upaśrayate, settles down, rest. एवम् Evam, thus. एव Eva, even. खलु Khalu, verily. सोम्य Somya, O child. तत् Tat, that. मनः Manaḥ, mind,

jîva the Thinker. दिशम् दिशम् Dîśam diśam, every direction. पतित्वा Patitvâ, falling, flying. अन्यत्र Anyatra, anywhere. आयतनम् Âyatanam, rest. अलब्ध्वा Alabdhvâ, not finding. प्राणम् Prâṇam, the Lord, the Life Breath, the Sat, the Supreme Self. एव Eva, even. उपश्रयते Upaśrayate, settles down upon. प्राणबन्धनम् Prâṇa-bandhanam, tied to Prâṇa, the Lord. हि Hi, because. सोम्य Somya, O child. मनः Manaḥ, mind, Jîva, the Thinker. इति Iti, thus.

2. As a hawk tied by a string (to the finger of the hunter,) struggles to release itself, by flying in every direction, and not finding release anywhere, settles down (on the finger) where it is fastened, exactly in the same manner, O child, is this Thinker, which after flying in every direction, and finding no rest anywhere, settles down on Prâṇa, for indeed, my child, the Thinker is fastened to Breath.—440.

Note.—The state of deep sleep is a constantly recurring element in the life of man, and its object is to give absolute rest to the Thinker when tired with the experiences of the waking and dream state. The state of Mukti is similarly a state of rest from the experiences of the Saṁsâra—but without any return to mundane existence.

MANTRA 3.

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति तत्रैतच्छुङ्गमुत्पतितꣳ सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

अशना-पिपासे Aśanâ-pipâse, hunger and thirst, The desire to eat is called aśnâyâ. The या is elided as a vedic anomaly. The desire to drink is called pipâsâ. मे Me, from me. सोम्य Somya, O child. विजानीहि Vijânîhi, learn thou. इति Iti, thus. यत्र Yatra, where when. एतत् Etat, this. पुरुषः Puruṣaḥ, man. अशिशिषति Aśiśiṣati, hungers, wishes to eat. नाम Nâma, a particle. आपः Âpaḥ, water, Prâṇa the Lord of waters. एव Eva, even. तत् Tat, then, that. अशितम् Aśitam, eaten food. नयन्ते Nayante, carry: the waters which have been drunk, carry. तत् Tat, that then. यथा Yathâ, as. गोनायः Gonâyaḥ, the leader of cows, a cowherd अश्वनायः Aśvanâyaḥ, the leader of horses. (aśva plus nâya) a keeper of horses. पुरुषनायः Puruṣanâyaḥ, the leader of men, the king or the commander of an army. इति Iti, thus. एवम् Evam, thus. तत् Tat, therefore. आपः Apaḥ, waters, Prâṇa. आचक्षते Âchakṣate, are called, they call, the wise say. अशनाय Aśanâya, the leader of digested food. इति Iti, thus. तत्र Tatra, then. एतत् Etat, this. शुङ्गम् Śuṅgam, the bud, the offshoot, from the seed. उत्पतितम् Utpatitam, brought forth, comes out: an effected object, the body. सोम्य Somya, O child. विजानीहि Vijânîhi, learn thou. न Na, not. इदम् Idam, this. भविष्यति Bhaviṣyati, shall be. अमूलम् Amûlam, without root or cause.

3. Learn the truth about hunger and thirst, O child. When this man desires to eat then the waters (Prâṇa) carry the food which has been eaten (*i.e.*, Prâṇa the Lord of waters modifies the food into the germ). Therefore Prâṇa is called Aśanâya, because Prâṇa is the leader of food. Just as a cow-herd is called Gonâya, or a keeper of horses is called Aśva-nâya, or a king is called Puruṣanâya :—thus the waters are said to be the leader of food or Aśanâya. Thus as this off-shoot (presupposes a root) so this created body. It is verily not without its root, O child.—441.

Note.—The real object why a Jîva eats and drinks is to reproduce another Jîva of its kind.

Having shown in the last verse that the man is under the Lord, in his state of Mukti and Deep Sleep; this verse shows how he is under Him in his waking state also. The fact of reproductien is a standing miracle proving the dependence of the Jîva on the Lord. He eats and drinks, but who is it that turns the food into blood and bone; and makes the reproduction of species possible? It is the Lord acting through Prâṇa—the Life Principle. The word Śuṅga used in this and the subsequent mantras is significant. As a Śuṅga or an offshoot is a mark from which we infer the existence of its cause or root, so the body of the child presupposes its cause. This body must have an agent, as it is an effect, just as an offshoot.

MANTRA 4.

तस्य क्व मूलꣳ स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

तस्य Tasya, of that, of this physical body. क्व Kva, where. मूलम् Mûlam, root, cause. स्यात् Syât, may be, can be. अन्यत्र Anyatra, any where else. अन्नात् Annât, than the food (Rudra). एवम् Evam, thus. एव Eva, even. खलु Khalu, verily. सोम्य Somya, o child. अन्नेन Annena, by food, through food, through Rudra. शुङ्गेन Śuṅ-gena, through the offshoot, the food itself is an effect like an offshoot which is an effect of the seed. आपोमूलम् Âpomulam, the waters or the prâṇa as the cause or root. अन्विच्छ Anvichchha, search thou, seek thou, अद्भिः Adbhiḥ, with the water, with Prâṇa. सोम्य Somya, o child. शुंगेन Śuṅgena, as an offshoot, from which to infer the existence of the root or cause. तेजोमूलम् Tejomûlam, the root of heat. अन्विच्छ Anvichchha, search thou. तेजसा Tejasâ, with the tejas. सोम्य Somya, o child. शुङ्गेन Śuṅgena, as an offshoot. सन्मूलम् Sanmûlam, the Lord Sat as her cause. अन्विच्छ Anvichchha, seek thou. सन्मूलाः

Sanmûlâḥ, the Lord Sat as the cause. सोम्य Somya, O child. इमाः Imâḥ, these. सर्वाः Sarvâḥ, all. प्रजाः Prajâḥ the creatures. सदायतनाः Sadâyatanâḥ, having the Sat as their resting place. सत्प्रतिष्ठाः Sat-pratiṣṭhâḥ, having Sat as their foundation.

4. And where could the root of body be except in Food (Rudra)? And in the same manner, my child, taking the Food (Rudra) as an offshoot (effect) seek to find its root (cause) the Water (Prâṇa). Taking Water (Prâṇa) as an offshoot (effect), seek it's cause the Fire (Lakṣmî). Taking the Fire (Lakṣmî) as an offshoot (effect) seek her cause the Good (Lord Viṣṇu). All these creatures have their root in the Good, have their dwelling place in the Good, and (even after Mukti) they rest in the Good.—442.

Note.—The body being an effect we have to find its cause. That cause we find to be Food (Rudra). But Food itself is an effect, we have to find its cause, which we ascertain to be the Waters (Prâṇa). From Water we infer Fire, from Fire the Good. Thus the living man is also under the Lord and dependent upon Him.

MANTRA 5.

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितꣳ सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ५ ॥

अथ, यत्र Atha Yatra, now, when. एतत् Etat, this. पुरुषः Puruṣa, man. पिपासति Pipâsati, wishes to drink, becomes thirsty. नाम Nâma, a mere particle. तेजः Tejaḥ, the fire (Lakṣmî). एव Eva, even. तत् Tat, that. पीतम् Pîtam, water which has been drunk. नयते Nayate, leads, carry. तत् Tat, that. यथा Yathâ, as. गोनायः Gonâyaḥ, cow leader. अश्वनायः Aśvanâyaḥ, the horse leader. पुरुषनायः Puruṣanâyaḥ, the man-leader. इति Iti, thus. एवम् Evam, even thus. तत् Tat, that. तेजः Tejaḥ, the fire (Lakṣmî.) आचष्टे Âchaṣṭe, is said, is called. उदन्य Udanya, water leader. इति Iti, thus. तत्र Tatra, then. एतत् Etat, this. एव Eva, even. शुङ्गम् Śuṅgam, offshoot. उत्पतितम् Utpatitam, produced: effected. सोम्य Somya, O chid. विजानीहि Vijânîhi, know, learn. न Na, not. इदम् Idam, this. अमूलम् Amûlam, without cause, without root. भविष्यति Bhaviṣyati, can be, will be इति Iti, thus.

5. When a man desires to drink then the fire (Lakṣmî) carries the water which has been drunk (and converts

it into the germs), therefore fire is called Udanya, because fire is the Leader of Water. Just as a cow-heard is called Gonâya, or a keeper of horses is called Aśvanâya, or a king is called Puruṣanâya, thus the fire is called Udanya. Thus as the offshoot presupposes a root, so this created body. It is not without its root, O child.—443.

Note.—Here the inferential chain starts with a step higher, with water (Prâṇa).

MANTRA 6.

तस्य क्व मूलꣳ स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम्॥ ६॥

तस्य Tasya, of that. **क्व** Kva, where. **मूलम्** Mûlam, root. **स्यात्** Syât, can be. **अन्यत्र** Anyatra, any where else. **अद्भ्यः** Adbhyaḥ, than the water. **अद्भिः** Adbhiḥ, from water. **सोम्य** Somya, O child. **शुङ्गेन** Śuṅgena, as an offshoot. **तेजोमूलम्** Tejomûlam, the fire as root, as cause. **अन्विच्छ** Anvichchha, seek thou. **तेजसा** Tejasâ, with the fire. **सोम्य** Somya, O child. **शुङ्गेन** Śuṅgena, as an offshoot. **सन्मूलम्** Sanmûlam, the Lord Sat as her cause. **अन्विच्छ** Anvichchha, seek thou. **सन्मूलाः** Sanmûlâḥ, the Lord Sat as the cause. **सोम्य** Somya, O child. **इमाः** Imâḥ these. **सर्वाः** Sarvâḥ all. **प्रजाः** Prajâḥ the creatures. **सदायतनाः** Sadâyatanâḥ, having the Sat as their resting place, their refuge. **सत्प्रतिष्ठाः** Sat-pratiṣṭhâḥ, Sat as their foundation. **यथा** Yathâ as. **तु** Tu, but. **खलु** Khalu verily. **सोम्य** Somya, O child. **इमाः** Imâḥ, these. **तिस्रः** Tisraḥ, three. **देवताः** Devatâḥ, divinities: Fire Water and Earth—Lakṣmî Prâṇa, and Rudra. **पुरुषम्** Puruṣam, man. **प्राप्य** Prâpya, having reached. **त्रिवृत्** Trivṛit, three fold. **त्रिवृत्** Trivṛit tripartite. **एकैका** Ekâ-Ekâ, each one, every one. **भवति** Bhavati, becomes. **तत्** Tat, that. **उक्तम्** Uktam, has been said. **पुरस्तात्** Purastât, before (in mantra VI-4-7.) **एव** Eva, even. **भवति** Bhavati, becomes. **अस्य** Asya, of this. **सोम्य** Somya, O child. **पुरुषस्य** Puruṣasya, of the four-faced Brahmâ, of the Man, Paradigmatic Man. **प्रयतः** Prayataḥ, on getting Mukti from the cosmic Governorship. **वाक्** Vâk, speech. (fire, Umâ). **मनसि** Manasi in the mind, in Rudra. **सम्पद्यते** Sampadyate, merges her body. **मनः** Manaḥ, mind (Rudra). **प्राणे** Prâṇe, in the chief Vâyu (in Christ). **प्राणः** Prâṇaḥ, the chief Vâyu. **तेजसि** Tejasi, fire Lakṣmî, in the Holy Ghost. **तेजः** Tejaḥ, the fire Lakṣmî. **परस्याम्** Parasâm, in the Supreme. **देवतायाम्** Devatâyam, in the God.

6. And where could its root be except in (the God of) water. With water, O' child, as an offshoot, seek after his cause namely fire (Lakṣmî). As fire is an offshoot, seek after its cause namely the Good. All these creatures, O child, have the Good as their cause, the Good as their support, the Good as their stay.

And how these three Devatâs, (Fire, Water, Earth) O child, when they reach man, become each of them tripartite, has been said before. When the man gets mukti the (Goddess of) Speech (Umâ) is merged in (the God of) mind (Rudra), the mind in (the God of) Breath, the Breath in (the Goddess) of fire, (the Goddess of) fire in the Highest God. —444.

Note.—This shows that not only men, but gods also are under the control of the Supreme. The order of cosmic dissolution shows how each god merges into one higher than himself in the scale of gradation.

MANTRA 7.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

स Sa, that, the God called sa the Essence (Sâra). यः Yaḥ, the God called Yaḥ (Yama) the controller. एषः Eṣaḥ, this, the highest God Viṣṇu desired of all (Iṣhta). अणिमा Aṇimâ apprehended by subtle itellect. एतद् आत्म्यम् Aitadâtmyam, this controller, as controller., the universe is controlled by this Lord., therefore it is called Aitadâtmyam. इदम् Idam, this. सर्वम् Sarvam, all, the whole universe, तद् Tat, all-pervading. सत्यम् Satyam, the true, the supreme bliss, the Good. स Sa, the destroyer, the full. (सादन=स) आत्मा Âtmâ, the full, the perfect. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketo, O Śvetaketu. इति Iti, thus. भूयः Bhûyaḥ, again. एव Eva, even. मा Mâ, to me भगवान् Bhagavân O Sir. विज्ञापयतु Vijñâpayatu, inform, instruct. इति Iti, thus. तथा Tathâ, be it so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said.

(That highest God is) the Essence and Ruler (of all), the desired (of all) and known only through the subtlest

intellect. All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please sir, instruct me still more" said the son. "Be it so, my child," replied the father.—445.

Note.—The explanatiou of Madhva is totally different from that of Saṅkara. Even the ordinary words like स य एष have been given meanings not found anywhere else. The word स is taken to mean सार or essence or Best; य as a short of yama, means the Ruler, the Restrainer or the wisdom from य ज्ञान एषः from इष to desire, the desired one &c. The famous mahâvâkya स आत्मा तत् त्वमसि is analysed as स आत्मा अतत् त्वम् असि ॥ But Śrî Madhva is not responsible for this text torturing. Long before him, the Bhâgavatas had attained this feat. The Sâma Saṁhitâ has given this metrical paraphrase:—

सारत्वात् "स" इति प्रोक्तो ज्ञानत्वाद् "य" इतीरितः ।
सर्वस्येष्ट "इत्येष", मानानाम् अणकोऽणिमा ॥
तत् तंत्रत्वाद् "पेतदात्म्यं" स सत्यः साधुरूपतः ।
"तत्" ततेः पूर्णतश "चात्मा", सादनात् "स" इतीरितः ।
अतत्वमसि पुत्रेति य उक्तो गौतमेन तु ॥

For its translation see Madhva's Commentary last page of this Sixth Book.

MADHVA'S COMMENTARY.

In the previous chapters it was shown, that the Jîva and the Lord are absolutely different, by describing the Great Glory of the Lord and His omnipotence, in creating, without the help of any body, the mighty beings called Fire, Water, and Food. In the present chapter, the same fact is illustrated by instances taken from the experience of man. In his waking state, man is proud of is freedom and independence; but in dreamless sleep, he is prefectly helpless; and that state describes the dependence of man on the Lord. Therefore, Uddâlaka describes the state called deep sleep. The word Svapnânta is used in the text. It is an ambiguous word, and is not to be confounded with the word Svapna. Svapna means dream; in the dream state the Soul doos not enter into the Lord. It is in the Svapnânta state alone that the Jîva enters into the Lord. The Commentator, therefore, explains this word:—

The word Svapnânta means the anta or end of Svapna or dream.

That state, where the condition of dream ends, and the state of deep sleep begins, is called Svapnânta, it is thus the name for Suṣupti or the state of dreamless sleep.

The Commentator next explains the word Svapiti:—

The word Svapiti means 'entering or reaching the Lord.' The Lord Viṣhṇu, God of all gods, is called Sva, because He is absolutely self-contained and independent of everything else. Since in the state of dreamless sleep, the Jîva reaches this sva, he is called Svapiti. The word

Apiti means 'reaching.' The Jîva called Manas, (Thinker) reaches the Lord in this state only; for so long as he is not free and does not get Mukti, the transmigrating Jîva enters the Lord only in the state of deep sleep. The transmigrating Jîva is called Manas, because it always works through the mind, (and not through the higher faculty of intuition or Buddhi).

Similarly the Lord is called Prâṇa, because He gives life to all. The Commentator next explains the word Śuṅga :—

The word Śuṅga means 'the bud,' 'the offshoot,' while the word Mûla means 'the root;' which is, in this case, the Lord Hari Himself. He is also the root of the Universe, in the sense, that He is the efficient cause of the world ; and not its material cause.

The word Mûla or root can apply both to the material cause and the efficient cause. As in the case of pot and clay, we can say that the clay is the cause of the pot, in the sense that it is modified into the pot. The Lord is not such a cause. Or as the father is Mûla or root of the son. He is not the material cause of the Jîva or the soul of the son, but he is the occasion or nimitta cause of the birth of the Jîva. But so far as the body of the son is concerned, he is the material cause also ; because the germ of the father is the root from which the body of the son grows. Therefore the Commentator says :—

He is the Mûla or cause of the world also, in the sense of being its efficient cause, and not its material cause; since He undergoes no modification. As the Jîva of the seed is the cause of the offshoot, without undergoing any modification ; or as the Jîva of the father is the cause of the body of his son (so is the Lord the cause of the world). As the body of the Jîva of the seed (namely the seed itself in the case of a tree) and the body of the father (namely the sperm cell of the father which is the cause of the body of the son) are the material cause of the tree and of the body of the infant; because the seed and the sperm themselves modify into the tree and the body; not so the Lord. He is the Mûla or root in the first sense of the word, but never in that of the second. Thus the Lord Hari, though a Mûla or root, is never a modification.

The world is not a modification of the Lord. He is just like a father who procreates a son.

The word mûla does not invariably mean the material cause of a thing. It is not restricted to that meaning. It denotes a cause in general : whether efficient or material. Therefore, the soul of the seed (bîja-jîva) is said also to be the mûla or root of the tree : where mûla could not but mean the efficient cause of the tree ; for the jîva of the tree is certainly not the material cause of the tree. Moreover you cannot say that the God is the material cause of the world, as the clay is the material cause of the pot : for the strict Advaita theory does not say that the God is the material cause in this way. For according to your theory the Pure Brahman cannot be the material cause of anything. Nor is the illustration in the text in favour of your theory of Brahman limited by mâyâ to be the material cause of the world. For we do not find any mention of mâyâ in this illustration. It says : as from an offshoot the root is inferred, so from body as an offshoot or effect

infer the root namely food, from food as an offshoot or effect infer the root water, from water as an effect infer its root Fire, from Fire an effect infer its root the Good. If any thing, this passage may countenance pantheism, where everything is Brahman, but not your theory of Mâyâ. Your Mâyâ also introduces an element of duality in Pure Brahman. Moreover Mâyâ, according to you, is sufficient to create the world, why assume a Brahman. To assume *two* material causes of the world—Pure Brahman and Mâyâ, is superfluous. Nor is there any text of the sacred scriptures to this effect.

If you say the creation is an illusion, like that of a snake in a rope, that is also wrong. No one ever says that the rope is the *material* cause (upâdâna kârana) of the snake, it is an abuse of language to say so. Rope is the adhiṣthâna cause of the snake and not its upâdâna cause. The repeated exhortation of the text "search out the root," "search out the root" would be irrelevent in the case of illusion theory. It would be inappropriate to say: "as from an offshoot, the root is inferred, so from a snake find out its root the rope." It would be simply absurd. The illustration of the śruti text does not support the illusion theory, and cannot be made to do so by any rules of interpretation.

An objector may further say the context shows that the material cause is meant here; for it says "food is an offshoot, find out its cause; which is water; water is an offshoot, find out its cause, which is fire; fire is an offshoot, find out its cause, which is the Lord called the Good." Now water is the material cause of food, fire is the material cause of water; therefore, the Lord called the Good must also be the material cause of fire; otherwise there would be break in the continuity sentence. To this we reply that the word food, water, fire refer to Devatâs, and even here also, the material cause is not meant, but the efficient cause only. Therefore the Commentator says:—

Because they are the first creation, the fire means Lakṣmî, the water means Vâyu and so on. For it is thus said in the Brahmâṇḍa Purâṇa:—"Lakṣmî is the Goddess presiding over fire (tejas), Prâṇa is the god presiding over water (Apas); Rudra is the deity presiding over food (Annam); therefore, these are the three ancient primary Devatâs created before anything else."

In Mantra 2 it is said 'mind is fastened to breath'—Prâṇabandhanam hi somya manaḥ. This has been explained that the transmigrating soul called Manas is rooted in or fastened to prâṇa or the Lord; but how do you say so? The word Manas means mind only, and prâṇa means breath; why do you explain Manas as the transmigrating soul, and prâṇa as Lord? To this the Commentator replies:—

The scripture says "when a man sleeps here, then, my dear son he becomes united with the Good he is gone to the Absolute (Svâ)." This shows that the transmigrating soul reaches the Brahman, in the state of deep sleep. Premising this, the scripture goes on to say:—"As a bird when tied by a string flies first in every direction and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner, my son, that mind (the Jîva) after flying in every direction, and finding no rest anywhere, settles down on breath; for indeed my son, mind is fastened to breath." This illustration shows that Manas cannot but mean here the transmigrating soul, which is like the kite tied by a string, while Prâṇa corresponds to the man that holds the string and therefore the word Prâṇa must mean here the Lord, who

holds the string to which the Jîva is fastened. The final passage shows the same. It says "Yes, all these creatures, my son, having their root in the Good, they dwell in the Good, they rest in the Good."

In the concluding passage the word Sat denotes the Lord and the word Prajâ means the Jîvas. So in the opening passage the word Manas must denote the Jîva and Prâṇa denote the Lord. "Now"—says an objector, "admitted, that owing to the force of the word Sat in the concluding passage, we take the word Prâṇa of the initial passage to mean the Lord; but how do you say that the word Prajâ of the concluding passage means the Jîvas. It may mean all the animate and inanimate creation." To this the Commentator answers:—

The word Prajâ is a well known term applicable to sentient, conscious beings only; and never to beings which are not self conscious. As we find in the following passage:—"The king gets good or bad fortune according as his subjects (prajâ) are happy or miserable." (Thus the word prajâ cannot refer to inanimate objects which are incapable of enjoying pleasure or pain).

Now the Commentator quotes on authority showing that the Devatâs Lakṣmî, &c., mentioned in Mantra 6 are to be meditated upon:—

Devatâs Lakṣmî, &c., should be meditated upon by the person desirous of getting Mukti (release) because they are the builders of his bodies and their humours. He must also meditate on the adorable Lord, the Highest Person, as the Ruler of these Devatâs. Therefore the Mantra 6 teaches meditation on these Devatâs. In fact in Mantra VI. 4. 7 the tripartite has been taught in order to teach meditation on these deities.

The physical elements fire, &c., being inert are incapable of creating bodies or their humours. So their meditation is not taught, and they are not to be taken in this passage VI. 4. 7, &c.

In the passage "when a man dies his speech merges in the mind, his mind in breath, the breath in fire, the fire in the highest being;" the words speech, mind, breath, &c., do not denote material organs of speech, mind, &c. For the passage teaches that they merge in the Highest Devatâ, (Parasyâm Devatâyam) so these words speech, mind, &c., must also be Devatâs, though of lower grades. That they mean Devatâs, we find in the Vedânta Sutras also. As in the following (Vedânta Sûtras IV. 2. 103).

"(In this Pâda are treated how the gods obtain release and how they depart from the body.

"*Speech (is withdrawn) into mind, on account of this being seen (observed) and from the Word. (Vedânta Sûtra. IV. 2. 1.)*

Note.—Umâ, presiding over speech, is withdrawn into Rudra presiding over mind; and the Śruti (Word) runs thus: "He understands those round him until his speech is not withdrawn into Mind." (Ch. VI. 15. 1.) It is said in the Skanda: "By the wise, Umâ indeed is called Speech and Rudra is called Mind; and he who knows this couple, is not deprived of the blessing of wedlock."

"*That Manas (Mind) enters into Prâṇa, from the subsequent (passage) (Vedânta Sûtra IV. 2. 4).*

He (Prâṇa) enters into the Supreme Lord (the omniscient Lord) as seen from the statements, &c., (as to Prâṇa's) going to him. (Vedânta Sûtra IV. 2. 4).

These aphorisims show that Bâdarâyaṇa has also taken these words speech, mind &c., to mean Devatâs. The Commentator now quotes an authority to prove this :—

It is thus written in the Sat Tattva :—In Mukti, Umâ called speech enters into (that is, merges her body in) Rudra, the presiding deity of mind and called mind ; while Śiva himself enters into Vâyu, and Vâyu enters into Fire, which denotes the Goddess Śrî. That Goddess taking Vâyu with her, enters into the Lord Viṣṇu, the Highest of the High.

The merging of Umâ into Rudra means that she loses herself in the body of Rudra,and all her activities are thenceforth performed through Rudra body. Rudra in his turn merges into Vâyu, or as the Śruti says that Manas enters into Prâṇa. Here says an objector, "it is not proper to say that Vâyu merges into Śrî, for the Vendânta Sûtras say that Vâyu merges into the Supreme at once." To this the Commentator answers :—

Vâyu certainly reaches the Lord (Janârdana) directly, the Goddess Śrî is merely a doorway for Prâṇa to enter the Lord. At the time of death and Mukti all spirits enter first into speech.

In fact the phrase Vâyu merges into the Śrî means that he reaches Śrî ; and does not mean that he drops his body and enters into the body of Śrî, as was the case with lower Devatâs. He loses his body, if he loses it at all, only when he enters into the Supreme Self. Vâyu has two aspects (1) Brahmâ the Four-faced (2) Prâṇa,—Prâṇa loses his body when he enters into Śrî, not so however Brahmâ.

Mantra 7 of this Khaṇḍa introduces for the first time the famous saying Tat Tvam Asi which is generally translated as 'Thou art that.' This is one of the logoi or Mahâvâkyas of Vedânta. This verse is thus translated according to Śaṅkara :—"Now that which is that subtile essence (the root of all), in it all that exists has its self. It is the True. It is the Self, and thou, O Śvetaketu, art it." Śaṅkara explains it thus "He who is called Sat, *i. e.*, the subtle, the root of the universe. This Universe is called Aitadâtmyam meaning "having this sat for its self," *i. e.*, everything in this Universe has its self in this self alone. There is no other transmigrating self. The word Âtmâ when used without any qualifying terms, denotes this Supreme Self, and that Supreme Self Thou Art O Śvetaketu."

This explanation of Śaṅkara proceeds upon a misapprehension of the Śruti.

The Mantra is this Sa ya eṣo' ṇimaitadâtmyam idam Sarvam tat satyam sa âtmâ tat tvam asi.

The word Sa and Ya, &c., *prima facie* look as if they were pronouns but they are really substantives. Ya is a substantive derived from the root Yam to control. The controller is called Ya. The word Sa is derived from Sâra the essence. Therefore Ya and Sa mean the controller and the essence. The word aṇimâ means that which is known through subtle intellect or knowledge. It is a compound of two words Aṇu meaning subtle and Mâ meaning to know. The word Aitadâtymam is a compound of etad and âtman with Taddhia affix. Etad means that, namely the Lord. Âtmâ means the Governor. That which has the Lord Viṣṇu as its Governor and is ruled by Him is called aitadâtmyam. The word eṣa means that which is desired (Iṣṭa) that which is worshipped by all. Therefore the Commentator says :—

Viṣṇu is called Ya because he controls (Niyamana) all ; He is called sa, because he is the essence of all (Sâra) he is called aṇimâ because he is known through subtle intellect. The universe is called

Aitadâtmyan because it is controlled by that Lord. He is called Tat because He is all-pervading. He is called Satyam because He is the highest bliss. He is called Âtmâ because He has all qualities in their perfection.

The pharse Sa âtmâ tat tvam asi is to be analysed as (1) Sa (2) Âtmâ (3) Atat (4) Tvam (5) Asi; and not as (1) Sa (2) Âtmâ (3) Tat (4) Tvam (5) Asi. It means "thou art not that;" and not "thou art that." Therefore the Commentator says:—

In reality verily thou art not that (God) O Śvetaketu, so be thou not conceited and proud. The Asuras became conceited, thinking in their heart "I am Brahman"; they say "the world is false, I am a perfect being I am almighty," they say "there is no Lord of the universe, there is no firm foundation for it." They further maintain that all the Vedas teach that consciousness is one alone. They are given to false reasoning, and cannot brook to hear the glory of the Lord Hari. Without knowing the real truth about scriptures, they say that the Vedas teach unity and monism. They go to the utter darkness these blasphemers of the Supreme Self. Do not follow their doctrines, do not think thou art one with Viṣṇu. When thou shalt not entertain the notion of being one with Viṣṇu, thou shalt never be conceited and proud. Verily all creation is founded in Him, and all must be devoted to Him, as devotion to Him leads to Release. Since of all the creatures He is the Root, how can they be identical with Him—(the effect is different from the cause).

NINTH KHANDA.

MANTRA 1.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणाꣳ रसान् समवहारमेकताꣳ रसं गमयन्ति ॥ १ ॥

यथा Yathâ as. **सोम्य** Somya, O child. **मधु** Madhu, the honey. **मधुकृतः** Madhukṛitaḥ, the honey bees. **निस्तिष्ठन्ति** Nistiṣṭhanti, collect, make. **नानात्यानाम्** Nânâtyayânâm, of different kinds, of different descriptions, of distant places. **वृक्षाणाम्** Vṛikṣâṇâm, of trees. **रसान्** Rasân, of juices. **समवहारम्** Samavahâram, collection. **एकताम्** Ekatâm, in one place, mixture. **रसम्** Rasam, juice. **गमयन्ति** Gamayanti, make, or, cause to be made.

1. As the bees, my child, make honey by collecting the juice of different trees and bring together and mix them in one place.—446.

MANTRA 2.

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ २ ॥

ते Te, they, insentient juices. यथा Yathâ, as. तत्र Tatra, there, in the state of mixture. न Na, not. विवेकम् Vivekam, discrimination (as to their being really separate from each other). लभन्ते Labhante, know, attain, get, अमुष्य Amuṣya, of that, of the mango or the jack fruit. अहम् Aham, I. वृक्षस्य Vṛikṣasya, of the tree. रसः Rasaḥ, juice. अस्मि Asmi, I am. अमुष्य Amuṣya, of that (tree). अहम् Aham I. वृक्षस्य Vṛikṣasyâ, of the tree. रसः Rasaḥ, juice. अस्मि Asmi, I am. इति Iti, thus, एवम् Evam, so. एव Eva, even. खलु Khalu, verily. सोम्य Somya, O child. इमाः Imâḥ, these. Sarvâḥ, all. प्रजाः Prajâḥ, creatures, jîvas. सति Sati, in the Supreme Lord. संपद्य Sampadya, being mixed with. न Na, not. विदुः Viduḥ, know. सति Sati, in the Supreme. सम्पद्यामहे Sampadyâmahe, we have been mixed. इति Iti, thus.

2. And as these juices have no discrimination, so that they might say, "I am the juice of this tree, I am the juice of that tree," in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat.—447.

MANTRA 3.

त इह व्याघ्रो वा सिꣳहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ३ ॥

ते Te, they. इह Iha, in this world. व्याघ्रः Vyâghraḥ, tiger. वा Vâ, or. सिंहः Simhaḥ, a lion. वा Vâ, or. वृकः Vṛikaḥ, a wolf. वा Vâ, or. वराहः Varâhaḥ, a boar. वा Vâ, or. कीटः Kîṭaḥ, a worm. वा Vâ, or. पतङ्गः Patangaḥ, an insect. वा Vâ, or. दंशः Damśaḥ, gnat. वा Vâ, or. मशकः Maśakaḥ, mosquito. Vâ, or. यत् Yat, what. यत् Yat, what. भवन्ति Bhavanti, they are. तत् Tat, that. आभवन्ति Âbhavanti, become.

3. Whatever these creatures are here, whether a tiger or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, that they become again and again.—448.

MANTRA 4.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्माऽ तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

इति नवमः खण्डः ॥ ९ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimâ, known through subtle intellect. एतद्-आत्म्यम् Aitad-Atmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer, the home. आत्मा Âtmâ, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketo, O Śvetaketu. इति Iti, thus. भूयः Bhûyaḥ, again. एव Eva, even. मा Mâ, to me. भगवान् Bhagavân, O Lord. विज्ञापयतु Vijñâpayatu, instruct. इति Iti, thus. तथा Tatha, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said.

4. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please Sir, instruct me still more" said the son. "Be it so, my child," replied the father.—449.

MADHVA'S COMMENTARY.

At the end of the last Khaṇḍa Śvetaketu says "Please Sir explain to me further" Śaṅkara takes this question to mean that Śvetaketu puts the following question :—"I am not quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Pure Being do not know that they have reached the Being; therefore, please explain it to me by further illustrations." This explanation is, wrong. For if it were correct, then the scripture would not have mentioned "And as these juices have no discrimination, so that they might say, I am the juice of this tree or that." Nor the illustration of river and ocean becomes relevant according to this explanation. Śaṅkara says that the illustration of river and ocean is given in answer to the question of the son which was to the following effect :—"Just as in the world one who is asleep in his house rises and goes to another village, knows that he has come away from his own home, why should not the creatures, in the same manner, be conscious of the fact of their having come from pure Being?" Had this been the meaning of the question, then the scripture would have mentioned :—"As those rivers when they come out of the ocean do not know that they have come out of the ocean," but instead of this, it says "as those rivers, when they are in the sea do not know, I am this or that river." In fact, according to Śaṅkara's explanation there is no difference between the first illustration of juice of the flowers and the second of the rivers. For in both cases, it comes to the same conclusion. The Commentator now explains the true meaning of the question of Śvetaketu :—

The son asks again "If there is a Higher Being, within me in this body, who is separate from my self, but who regulates my activities, how is it that he is not perceived by me?" This is the question which the son asks again. To this the father replies "though he is not perceived by the *ignorant*, yet O son, He exists within thee, so do not say there is not difference between Him and thee. Do not think, that because thou

dost not perceive Him, as separate in thy consciousness; therefore He must be thyself. As the juices of various flowers are separate from the flowers which are their sources, but through ignorance they do not know that source, so the souls do not know their source the Lord Viṣṇu who is separate from them."

The reasoning is this; the son says, if there is a Higher Self within me that Self must be known to me, if it is distinct from me; but as it is not so known, it must be identical with me. For anything that is not known as separate in consciousness, must be identical with it. The answer to this is, that the ignorance of one's source does not mean that there is not any such source, or that the source must be identical with it. The juice of the honey, brought by the bees from various flowers, become all united in the common honey cell and there, they do not know from what flower they were brought. Therefore, it does not follow that there were no separate flowers, from which each little drop of juice came. Similarly, though the souls do not know their origin, it does not follow that there is no such origin. Only the ignorant souls do not know their origin. The wise know it. This illustration, further shows that the Jîvas, when collected together in the Brahman, in deep sleep, do not remember their separate selves from which they were brought, the separate flowers of which they are the honey, because they have not developed their consciousness to that extent so as to respond to Brâhmic vibrations; but the wise having developed their souls, retain their consciousness, when they merge into Brahman.

Though thus taught by the father, the son again asks him "how conscious beings become unconscious in deep sleep." This is the purport of the second repetition.

The second question is based on the following idea. The flowers are unconscious beings, so also their juice. There is no wonder that the juice remains unconscious when brought into the honey cell. But Jîvas are conscious entities. In fact, consciousness is their very essence. Brahman is also the Highest conscious entity. One light entering into another light does not lose its luminousity. How do then Jîvas become unconscious, when they enter into the Highest Consciousness.

Tenth Khanda.

Mantra 1.

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति समुद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीति ॥ १ ॥

इमाः Imâḥ, these; well known rivers (river gods) like the Ganges &c. **सोम्य** Somya, O child! **नद्यः** Nadyaḥ, rivers; the river gods. **पुरस्तात्** Purastât, towards the east. **प्राच्यः** Prâchyaḥ, the eastern (rivers like the Ganges,) **स्यन्दन्ते** Syandante, run flow. **पश्चात्** Paśchât towards the west. **प्रतीच्यः** Pratîchyâḥ, the western, (rivers like the Indus &c.) **ताः** Tâḥ, they. **समुद्रात्** Samudrat, from the sea (through the clouds). **समुद्रम्** Samudram, to the sea. **एव** Eva, even; this

word is to be joined with the word sa of the Samudra. अपि यन्ति Api-yanti, enter, into; reach unconsciously. स Sa, that; समुद्रः Samudraḥ the sea. एव Eva, even. भवति Bhavati, is, remains. That sea remains the sea, does not become something else by the coming of the rivers into it: does not become a river: that sea even becomes a sea; the rivers do not become the sea. ताः Tâḥ, they. यथा Yathâ, as. तत्र Tatra, in that, in the sea. न Na, not. विदुः Viduḥ, know. इदम् Idam, this. अहम् Aham, I. अस्मि Asmi, am. इति Iti, iti.

1. These rivers (devatâs,) my child, run, the Eastern towards the east, the Western towards the west. They rise from the sea and go back to the sea. But that sea even remains the sea (whether the rivers come out of it or go back to it, nor does it become the river). And as those river-gods, when they are in the sea, do not know 'I am this river' 'I am that river' (cannot discriminate the waters that formed their body).—450.

MANTRA 2.

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिꣳहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दꣳशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥

एवम् Evam, thus. एव Eva, even. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imâḥ, these. सर्वाः Sarvâḥ, all. प्रजाः Prajâḥ, creatures. सतः Sataḥ, from the Sat, from the Supreme God. आगम्य Âgamya, coming, being produced. न Na, not. विदुः Viduḥ, know. सतः Sataḥ, from the Sat, the God. आगच्छामहे Âgachhâmahe, we have come from; we are produced. इति Iti, thus. ते Te, they. इह Iha, here. व्याघ्रः Vyâghraḥ, a tiger. वा Vâ, or. सिंहः Siṁhaḥ, a lion. वा Vâ, or. वृकः Vṛikaḥ, a wolf. वा Vâ, or. वराहः Varâhaḥ, a boar. वा Vâ, or. कीटः Kîṭaḥ, a worm. वा Vâ, or. पतङ्गः Pataṅgaḥ, an insect. वा Vâ, or. दंशः Daṁśaḥ, a gnat. वा Vâ, or. मशकः Maśakaḥ a mosquito. वा Va, or. यत् Yat, what. भवन्ति Bhavanti, they become. तत् Tat, that. आभवन्ति Âbhavanti, come out.

2. In the same manner my child all these creatures when they have come from the Sat (the good), know not that they have come from the Sat. Whatever these creatures are here, whether a tiger or a lion or a wolf or a worm or an insect or a gnat or a mosquito, that they become again and again.—451.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्माऽ तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति दशमः खण्डः ॥ १० ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimâ, known through subtle intellect. एतद् आत्म्यम् Aitad âtmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer: the home. आत्मा Âtmâ, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketo O Śvetaketu. इति Iti, thus. भूयः Bhûyaḥ, again. एव Eva, even. मा Mâ, to me, भगवान् Bhagavân, O Lord. विज्ञापयतु Vijñâpayatu, instruct. इति Iti, thus. तथा Tathâ, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu are not that God (why then this conceit).

"Please sir, instruct me still more" said the son. "Be it so, my child," replied the father.—452.

MADHVA'S COMMENTARY.

To this the father replied —

The father answered him thus :—As rivers, who are conscious Devatâs, when they fall into the sea, cannot discriminate their particular waters (which formed their bodies) so the creatures (prajâs) do not retain their consciousness of lower personalities, when they enter into the Lord, the home of all Personalities.

The river-devatâs do not know, when they enter into the sea, the particular portion of the water which constituted their bodies, when they existed separately. So the Jîvas, when they are collected together in the home of Jîvas, the Lord Viṣṇu, do not know their lower vehicles, and hence they do not remember their personalities, but their consciouness is never lost. The son again says "please explain to me further." Śaṅkara understands this question to mean this : -"In the world we have seen that in the water the various modifications, in the shape of ripples, waves, foam, bubbles and the like, rise up and then disappear in the water becoming destroyed, while the human egos are not destroyed ever, though every day during sleep, at death and at the universal dissolution they are merged in their cause, Pure Being. How is that"?

This explanation of Śaṅkara is not valid, because sea and bubbles are both made up of water; and sea is the material cause of the bubble; but in the illustration in the text given in the next Khaṇḍa there is no such material cause referred to. On the contrary the mention of drinking and rejoicing, shows that the Jîva of the tree is considered as separate and distinct from the tree itself. The Commentator therefore explains what is the true meaning of this question:—

Says the son "Admitted that there is a higher Being in my body, distinct from myself, how may I know that the Jîva (myself) is under the control of that Higher Self." Thus asked, the father replies again, through the illustration of the tree.

ELEVENTH KHANDA.

MANTRA 1.

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन् स्रवेद्यो मध्येऽभ्याहन्याज्जीवन् स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन् स्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ १ ॥

अस्य Asya, of this. **सोम्य** Somya, O child. **महतः** Mahataḥ, of the large. **वृक्षस्य** Vṛikaṣasya, of the tree. **यः** Yaḥ who. **मूले** Mûle, at the root. **अभ्याहन्यात्** Abhyâhanyât, were to strike. **जीवन्** Jîvan, living, so long as it is being presided over by the Lord called Jîva or Aniruddha. **स्रवेद्** Sraved, would bleed but not die. **यः** Yaḥ, who. **मध्ये** Madhye, in the middle. **अभ्याहन्यात्** Abhyâhanyât, were to strike. **जीवन्** Jîvan, so long as the Lord Jîva presides over it. **स्रवेद्** Sraved, would bleed, but not die. **यः** Yaḥ, who. **अग्रे** Agre, at the top. **अभ्याहन्यात्** Abhyâhanyât, were to strike. **जीवन्** Jîvan, so long as the Lord Jîva presides over it **स्रवेत्** Sravet, would bleed. **स** Sa, that. **एषः** Eṣaḥ, this tree; the jîva of the tree. **जीवेन** Jîvena, by the Lord Jîva (Aniruddha). **आत्मना** Âtmanâ, by the God: by the supreme self. **अनुप्रभूत** Anuprabhûtaḥ, being pervaded, being presided over. **पेपीयमानः** Pepîyamânaḥ, constantly drinking in (nourishment). **मोदमानः** Modamânaḥ, rejoicing. **तिष्ठति** Tiṣṭhati, stands.

1. If some one were to strike at the root of this large tree, it would live, so long as the Jîva (the Lord Aniruddha) presides over it, though it will bleed. If he were to strike at its middle, so long as the Jîva (Aniruddha) is there, it would live though it would bleed. If one were to strike at its top, it would live, so long as the Jîva (Aniruddha) is there, though it would bleed. That Jîva of the

tree is pervaded by the Jîva (Living) Self, (the Lord called Jîva Âtman); and hence the body of the tree stands firm, drinking in nourishment, and the jîva of the tree rejoices.—452.

MANTRA 2.

अस्य यदेकाꣳ शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यत्येवमेव खलु सोम्य विद्धीति होवाच ॥ २ ॥

अस्य Asya, of this, of this jîva of the tree. **यदा** Yadâ, when. **एकाम्** Ekâm, one. **शाखाम्** Śâkhâm, branch. **जीवः** Jîvaḥ, the Supreme God: called the Jîva or Life. **जहाति** Jahâti, forsakes, leaves. **अथ** Atha, then. **सा**, Sâ, that. **शुष्यति** Śuṣyati, dries up. **द्वितीयाम्** Dvitîyâm, the second branch. **जहाति** Jahâti, leaves. **अथ** Atha, then. **सा** Sâ, that. **शुष्यति** Śuṣyati, dries up, withers. **तृतीयाम्** Tritîyâm, the third branch. **जहाति** Jahâti, leaves. **अथ** Atha, then. **सा** Sâ that. **शुष्यति** Śuṣyati, dries up. **सर्वम्** Sarvam, all, the whole tree. **जहाति** Jahâti, leaves. **सर्वः** Sarvaḥ, all. **शुष्यति** Śuṣyati, dries. **एवम्** Evam, thus. **एव** Eva, even. **खलु** Khalu, certainly. **सोम्य** Somya, O child. **विद्धि** Viddhi, know. **इति** Iti, thus **ह** Ha, an expletive. **उवाच** Uvâcha, he said.

2. (But even when not struck by any one, still) when the Lord Aniruddha leaves one of its branches, that branch withers; if he leaves a second branch that also withers; if he leaves the third branch, that also withers, if he leaves the whole tree, the whole tree withers. In exactly the same manner, my child know this. Thus he spoke.—454.

Note:—This shows how the jîva is under the control of the Lord. So long as the Lord is in the jîva of the tree, the tree may be struck, but still live and will not die. But when the Lord leaves the tree, it dies even when not struck by anybody. Thus the jîva is under the control of the Lord.

MANTRA 3.

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्माऽतत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

जीवापेतम् Jîvâpetam, when left by the Jîva—the Lord : the Supreme Self. वाव Vâva, verily. किल Kila, indeed. इदम् Idam, this, any one in the saṁsâra. म्रियते Mriyate, dies. न Na, not जीवः Jîvaḥ, the Lord. म्रियते Mriyate, dies. Thus man and the God are extremely different. इति Iti, thus. स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimâ, known through subtle intellect. ऐतदात्म्यम् Aitad Âtmyam, the controller of this universe. This which has him as its Self or Ruler. The world is aitad-âtmyam or God-controlled. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer ; the home. आत्मा Âtmâ, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketo, O Śvetaketu. इति Iti, thus. भूयः Bhûyaḥ, again. एव Eva, even. मा Mâ, to me. भगवान् Bhagavân, O Lord. विज्ञापयतु Vijñâpayatu, instruct. इति Iti, thus. तथा Tathâ, let it be so. सोम्य Somya, O Child. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said.

3. This tree indeed withers and dies when the Lord called Jîva has left it, but the Living Lord dies not. (That Highest God is) the Essence and Ruler of all, the desired of all and known only through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Pease sir, instruct me still more" said the son. "Be it so my child," replied the father.—455.

MADHVA'S COMMENTARY.

In the tree, there exist the soul of the tree and also the Lord Hari the over-soul. That the soul of the tree is not identical with him or independent is a matter of daily observation, for the tree cannot move from its place. The jîva of the tree is therefore in a very low stage of evolution, but all the same the tree produces beautiful fruits and flowers. It is owing to the Lord, who regulates the functions of the tree, that this is so.

The Lord Hari is perceived as separate from the soul of the tree, for the tree has no independence of its own and is absolutely dependent on the Lord. When the Lord (Jîva Âtmâ) leaves any portion of the tree, that portion dries up, in spite of the jîva of the tree being still in that tree. This drying up shows the want of independence in the tree. Much more so is the case with man.

As the tree is not independent so also is man, by the very fact that he is constantly frustrated in his efforts. That all he desires do not come to take place, it is proved there is some One within man, who baffles his attempts and frustrates his efforts.

The following verse of Maulânâ Rum shows the same idea :—

عاقلاں از بیمرادیہاے خویش * با خبر گشتند از مولاے خویش
چوں مرادات ہمہ اشکستہ پاست * پس کسے باشد کہ کام او رواست

TWELFTH KHANDA

MANTRA 1.

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्धीति भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गैकां भिन्धीति भिन्ना भगव इति किमत्र पश्यसीति न किंचन भगव इति ॥ १ ॥

न्यग्रोधफलम् Nyagrodha-phalam, the fruit of the Nyagrodha tree. **अत:** Atah, from this tree. **आहर** Âhara, fetch. **इति** Iti, thus. **इदम्** Idam, this. **भगव:** Bhagavah, O Sir. **इति** Iti, thus. **भिन्धि** Bhindhi, break it. **इति** Iti, thus. **भिन्नम्** Bhinnam, broken: it is broken. **भगव:** Bhagavah, O Sir. **इति** Iti, thus. **किम्** Kim, what, **अत्र** Atra, here. **पश्यसि** Paśyasi, thou seest. **इति** Iti, thus. **अण्व्य:** Aṇvyah, very small, atoms. **इव** Iva, like. **इमा:** Imâh, these. **धाना:** Dhânâh, seeds. **भगव:** Bhagavah O Lord. **इति** Iti, thus. **आसाम्** Âsâm, of these. **अङ्ग** Aṅga, dear. **एकाम्** Ekâm, one. **भिन्धि** Bhindhi, break. **इति** Iti, thus. **भिन्ना** Bhinnâ, broken. **भगव:** Bhagavah, O Sir. **इति** Iti, thus. **किम्** Kim, what. **अत्र** Atra, here. **पश्यसि** Paśyasi seest. **इति** Iti, thus. **न** Na, not **किञ्चन** Kiñchana, any thing.

1. "Bring a fruit of that Nyagrodha tree." "Here it is Sir." 'Break it': 'It is broken sir,' "What dost thou see there?" "These extremely small seeds, sir." 'Break one of these, my dear.' 'It is broken sir.' 'What dost thou see there?' 'Nothing sir.'—456.

MANTRA 2.

तꣳ होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम्न एवं महान्न्यग्रोधस्तिष्ठति ॥ २ ॥

तम् Tam, to him. **ह** Ha, then **उवाच** Uvâcha, said. **यम्** Yam, what. **ह** Ha, an expletive. **सोम्य** Somya, O child. **एतम्** Etam, this. **अणिमानम्** Aṇimânam, the Atomic: the Jîva of the seed. **न** Na, not. **निभालयसे** Nibhâlayase, perceivest. **एतस्य** Etasya, of this. **वै** Vai, indeed. **सोम्य** Somya, O child. **एष:** Eṣah, this. **अणिम्न:** Aṇimnah, of the Atomic. **एवम्** Evam, even. **महान्** Mahân, the large.

न्यग्रोधः Nyagrodhaḥ, Nyagrodha tree. तिष्ठति Tiṣṭhati stands; exists. श्रद्धत्स्व Śradhatsva, believe thou. सोम्य Somya, O child. इति Iti, thus.

2. The father said, "My child that Atomic essence (Aṇimâna) which thou perceivest not, of that very essence, this Nyagrodha tree subsists. Believe it so my child."—457.

MANTRA 3.

श्रद्धत्स्व सोम्येति स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति द्वादशः खण्डः ॥ १२ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimâ, known through subtle intellect. ऐतदात्म्यम् Aitadâtmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer: the home. आत्मा Âtmâ, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketo, O Śvetaketu. इति Iti, thus. भूयः Bhûyaḥ, again. एव Eva, even. मा Mâ, to me. भगवान् Bhagavân, O Lord. विज्ञापयतु Vijñâpayatu, instruct. इति Iti, thus. तथा Tathâ, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. The God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please sir, instruct me still more" said the son. "Be it so, my child", replied the father.—458.

MADHVA'S COMMENTARY.

Śaṅkara introduces this khaṇḍa thus:—The purport of the question, which the son is supposed to have asked, is this "How does this gross universe, consisting of the earth, &c., with Names and Forms duly differentiated, proceed from the extremely subtle Pure Being, devoid of all Name and Form? Please explain this to me by means of an illustration." The reply to this is thus interpreted by Śaṅkara that as from the subtle seed, by modification, the Mighty Nyagrodha tree grows up; so from the modification of the subtle Supreme Self the whole of this universe has come out. But this is incorrect and the explanation is irrelevant, because there is no such idea in any one of the preceding passages and there would be no desire on the part of the son to put such a question. Moreover Sat is Pure Being and it is not even subtle, for subtle and gross are relative

terms, and are not applicable to Pure Being. Moreover, it is said there, from that subtle infinitely small (Aṇiman) this Great Nyagrodha tree exists. This shows that the Aṇiman referred to there cannot mean any subtle substance, like the seed. It refers to something which is invisible and not to the seed. In this Khaṇḍa the word Aṇiman is never applied to the seed and where the smallness of the seed is indicated, the word used is Aṇu along with the word Iva "almost." This shows that Aṇiman is not the seed. The Seed no doubt, is the material cause of the tree, and if the teacher meant to instruct that this material cause was the source, then there was no necessity of breaking the seed, and stating that the invisible was the cause. The true question which the son is supposed to have asked is thus set forth by the Commentator:—

The son asks:—"Why is the Supreme Hari not known as within one's self, even when one knows the subtle self, namely understands his own Jîva. Why is not the Lord seen as dwelling within the Jîva." Thus asked Uddâlaka replied to his son "as in that almost infinitesimal small seed, the Jîva of the tree possessing the potentiality of causing the growth of that Mighty Nyagrodha tree is not visible, so in the Jîva is not visible the Lord Hari."

One may look at the seed under the microscope and yet not find the life principle or the Jîva of the tree in it. Similarly an ordinary yogin of atheistic tendency, may come to know the Jîva, but still fail to find the Lord dwelling in it. The word Aṇiman does not apply to the seed, but to the Jîva of the tree.

THIRTEENTH KHANDA.

MANTRA 1.

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार तꣳ होच यद्दोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति तद्धावमृश्य न विवेद ॥ १ ॥

लवणम् Lavaṇam, salt. **एतत्** Etat, this, this lump of salt. **उदके** Udake, in the water. **अवधाय** Avadhâya, place. **अथ** Atha, now, then. **मा** Mâ, to me. **प्रातः** Prâtaḥ, in the morning, next morning. **उपसीदथाः** Upasîdathâḥ, come, approach. **इति** Iti, thus. **स** Sa, he. **ह** Ha, verily. **तथा** Tathâ, so. **चकार** Chakâra, did. **तम्** Tam, to him. **ह** Ha, verily. **उवाच** Uvâcha, the father said. **यद्दोषः** Yad-doṣaḥ, which, last night. **लवणम्** Lavaṇam, salt. **उदके** Udake, in the water. **अवाधाः** Avâdhâḥ, thou didst, dissolve. **अङ्ग** Aṅga, O dear. **तत्** Tat, that. **आहर** Âhara, bring, fetch. **इति** Iti, thus. **तत्** Tat, that. **ह** Ha, verily. **अवमृश्य** Avamṛiśya, having searched for, looked for. **न** Na, not. **विवेद** Viveda, he could find. Yatha, of course. Vilinam, was dissolved. Eva, even.

1. Put this salt in water and then come to me in the morning. The son did so. The father said to him "Take out the salt which you put in the water last night". The

son looked for it and did not find it, for it had become dissolved.—459.

MANTRA 2.

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्राश्यैनदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्वत्संवर्तते तꣳ होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥ २ ॥

यथा Yathâ, of course, because. विलीनम् Vilînam, dissolved. एव Eva, even, अङ्ग Aṅga, O dear. अस्य Asya, of this water. अन्तात् Antât, from the front portion, from the surface. आचाम Âchâma, sip, drink. इति Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus. मध्यात् Madhyât, from the middle. आचाम Âchâma, sip, taste. इति Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus. अन्तात् Antât, from the bottom: or the back or another part. आचाम Âchâma, sip, taste. Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus. अभिप्रास्य Abhiprâsya, throwing away. एनत् Enat, this. अथ Atha, then. मा Mâ, to me. उपसीदथाः Upasîdathâḥ, appear, come. इति Iti, thus. तत् Tat, that. ह Ha, verily. तथा Tathâ, so. चकार Chakâra, he did. तत् Tat, that. शश्वत् Śaśvat, always. संवर्तते Saṁvartate, exists, subsists. तम् Tam, to him. ह Ha, verily. उवाच Uvâcha, the father said. अत्र Atra, here. वाव Vâva, verily. किल Kila, indeed. तत् Tat, that. सोम्य Somya, O child. न Na, not. निभालयसे Nibhâlayase, seest thou. अत्र Atra, there. एव Eva, even. किल Kila, indeed. इति Iti, thus.

2. The father said "Child, taste it from the surface. How does it taste?". The son replied "It is saltish". Taste it from the middle, how is it". The son replied "It is saltish". "Taste it from the bottom, how is it"? The son replied "It is saltish". The father said "Throw it away and then come to me". The son did so. That salt exists for ever in the water. Then the father said to him "Here also, O child, you do not perceive the existing salt, though it is there certainly."—460.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्माऽ तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimâ, known through subtle intellect. ऐतदात्म्यम् Âitad-Âtmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer : the home. आत्मा Âtmâ the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketo, O Śvetaketu. इति Iti, thus. भूयः Bhûyaḥ, again. एव Eva, even. मा Mâ, to me. भगवान् Bhagavân, O Lord. विज्ञापयतु Vijñâpayatu, instruct. इति Iti, thus. तथा Tathâ, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit). "Please Sir, instruct me still more" said the son. "Be it so, my child,', replied the father—461.

MADHVA'S COMMENTARY.

According to Śaṅkara the question here asked is "if the Sat is the root of all that exists, why is it not perceived." But this cannot be the purport of the question. For according to Advaita theory, the Sat exists in everything, and so can never be said to be invisible : in fact it is everything. The things like pot, &c., in that theory are Brahman, and therefore, the question becomes meaningless, for the Sat becomes visible and perceptible in the existence of every object. It is existence of the Sat, that gives existence to every other object. If it be said, He is not visible because He is very subtle, then there is no difference between this and the last Khaṇḍa. The Commentator shows what is the real question put :—

If Hari cannot be perceived in the above manner as separate from the Jîva, then how is it that his power Śakti is perceived in every thing? To this implied question of the son, Uddâlaka replied again thus :—"As the salt dissolved in water is not visible, (in the from of a crystal) because it now pervades the whole water, and looks like water, but every drop of water manifests its existence when tasted, so the Lord Viṣṇu permeates the very essence of the Jîva, and though remaining separate from it, is yet not visible.

The force of the question is, if the Lord cannot be perceived, how is it that His powers are perceived. The general rule is, that a thing whose effects are perceived, is also capable of being perceived. The powers of the Lord are seen in nature; but how is it that He Himself remains unseen. To this question Uddâlaka gives this illustration of the salt and water, implying that the Lord cannot be seen by ordinary senses, but is to be perceived through devotion and Bhakti.

FOURTEENTH KHANDA.

MANTRA 1.

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्वोदङ्वाऽधराङ्वा प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ १ ॥

यथा Yathâ, as. **सोम्य** Somya, O. child. **पुरुषम्** Puruṣam, a person, a rich man. **गन्धारेभ्यः** Gandhârebhyaḥ, from the Gandhâras. **अभिनद्धाक्षम्** Abhinaddhâkṣam, with the eyes bandaged, blindfold. **आनीय** Ânîya, being brought. **तम्** Tam, him. **ततः** Tataḥ then. **अतिजने** Atijane, where there are no human beings, desolate desert. **विसृजेत्** Visṛijet, leave him. **स** Sa, he. **यथा** Yathâ, as. **तत्र** Tatra, there, in the forest or desert. **प्राङ्** Prâṅ, east. **वा** Vâ, or. **उदङ्** Udaṅ, north. **वा** Vâ, or. **अधराङ्** Adharâṅ south. **वा** Vâ, or. **प्रत्यङ्** Pratyaṅ west. **वा** Vâ, or. **प्रध्मायीत** Pradhmâyîta, may shout loudly. **अभिनद्धाक्षः** Abhinaddhâkṣaḥ, blindfold. **आनीतः** Ânîtaḥ, (I have been) brought. **अभिनद्धाक्षः** Abhinaddhâkṣaḥ, blindfold. **विसृष्टः** Visṛiṣṭaḥ, (I have been) left.

1. As a person (may be kidnapped and) brought from the country of the Gandhâras blindfolded, and then left in a place where there are no human beings, cries out east and west, north and south, saying: "I have been brought here blindfolded, I have been left here blindfolded."—462.

MANTRA 2.

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो मेधावी गन्धारानेवोपसंपद्येतैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

तस्य Tasya, his. **यथा** Yathâ as. **अभिनहनम्** Abhinahanam, the bandage. **प्रमुच्य** Pramuchya, loosening. **प्रब्रूयात्** Prabrûyât, may say. **एताम्** Etâm, to that. **दिशम्** Diśam, direction. **गन्धाराः** Gandhârâḥ, (is the land) of the Gandharas. **एताम्** Etâm, to that. **दिशम्** Diśam, direction. **व्रज** Vraja, go thou. **इति** Iti, thus. **स** Sa, he. **ग्रामात्** Grâmât, from a village. **ग्रामम्** Grâmam, to a village. **पृच्छन्** Pṛichchhan, asking (his way). **पंडितः** Paṇḍitaḥ, wise. **मेधावी** Medhâvî, having retentive memory. **गन्धारान्** Gandhârân, to the land of the Ghandharas. **एव** Eva, even. **उपसम्पद्येत** Upasampadyeta, arrives, sees, reaches. **एवम्** Evam, thus. **एव** Eva, even. **इह** Iha, here. **आचार्यवान्** Âchâryavân, having found a Teacher.

पुरुषः Puruṣaḥ, a man. वेद Veda, knows, (his native land, the Lord from whom he came). तस्य Tasya, his, for him who has obtained the intuitive knowledge. तावत् Tâvat, so long. एव Eva, even, only. चिरम् Chiram, delay. यावत् Yâvat, as long. न Na, no. विमोक्ष्ये Vimokṣye, freed from the Prarâbdha Karmas. अथ Atha, then. सम्पत्स्यते Sampatsyate, he attains the perfect. इति Iti, thus.

2. And as thereupon some (kind-hearted) person might loosen his bandage and say "Go in that direction, there is Gandhâra, go in that direction." Thereupon, being wise and retentive, he would ask his way from village to village, and arrive at last at Gandhâra—in the same way does a man who finds the Teacher, obtains the knowledge. For him there is delay only so long as his prârabdha karmas are not exhausted. Then he reaches the perfect.—463.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यं स आत्माऽ तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimâ, known through subtle intellect. ऐतदात्म्यम् Aitad-Âtmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer: the home. आत्मा Âtmâ, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketo, O Śvetaketu. इति Iti, thus. भूयः Bhûyaḥ, again. एव Eva, even. मा Mâ, to me. भगवान् Bhagavân, O Lord. विज्ञापयतु Vijñâpayatu, instruct. इति Iti, thus. तथा Tathâ, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. The God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please sir, instruct me still more" said the son. "Be it so, my child", replied the father.—464.

MADHVA'S COMMENTARY.

Śaṅkara introduces this chapter, by explaining the question of the son thus :—"If like the subtle essence of salt, Pure Being who is the cause of the Universe, is capable of being perceived by other means, though it is not perceived by the senses, by the perception of which I would have my end fulfilled and without the perception whereof, I would have these ever unfulfilled ; what is the means of perceiving this ?" But this explanation is inconsistent with his own theory ; the Pure Being is according to him the substrate on which is superimposed the false notion of the world, as the false notion of the snake is superimposed on the rope. Sat is thus the reality under every idea, and so there can be no method of perceiving it. The true meaning of the question is thus given by the Commentator.

The son says "by what method that Viṣṇu may be known, and reached by the Jîva, for though he is so intimately connected with the Jîva, yet, He is so distinct from it and appears to be far off." To this question Uddâlaka answers, "as a blindfold person, though not seeing the road can find it out and reach his home when another person tells to him the direction in which he must go, so through the instruction given by the teacher, the soul reaches the Lord, though he is separate from him but within him.

FIFTEENTH KHANDA.

MANTRA 1.

पुरुषꣳ सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति तस्य यावन्न वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ १ ॥

पुरुषम् Puruṣam, a man. **सोम्य** Somya, O child. **उत** Uta, an expletive. **उपतापिनम्** Upatâpinam, suffering from disease. **ज्ञातयः** Jñâtayaḥ, his kinsmen. **पर्युपासते** Pari-upâsâte, assemble round, sit around him. **जानासि** Jânâsi, dost thou know. **माम्** Mâm, me. **जानासि** Jânâsi, dost thou know. **माम्** Mâm, me. **इति** Iti, thus. **तस्य** Tasya, of him, the dying person. **यावत्** Yâvat, so long. **न** Na, not. **वाक्** Vâk, (the Goddess Umâ the diety of) speech. **मनसि** Manasi, in the mind, in Rudra the lord of mind. **सम्पद्यते** Sampadyate, merges. **मनः** Manaḥ, mind, Rudra. **प्राणे** Prâṇe, in breath, in Prâṇa. **प्राणः** Prâṇaḥ, Prâṇaḥ. **तेजसि** Tejasi, in Light : in Śrî. **तेजः** Tejaḥ Śrî. **परस्याम्** Parasyâm, in highest. **देवतायाम्** Devatâyâm, in God. **तावत्** Tâvat, so long. **जानाति** Jânâti, he knows.

1. As a man suffering from disease, and surrounded by his kinsmen who ask : "Do you know me, do you know me," (goes on answering) so long as the speech (Umâ)

is not merged in the mind (Rudra), the Mind in Breath (Christ), the Breath in the Fire (Śrî, the Holy Ghost), and the Fire in the Highest God (Viṣṇu): he knows so long.—465.

MANTRA 2.

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

अथ Atha, then. **यदा** Yadâ, when. **अस्य** Asya, his. **वाक्** Vâk, speech, Umâ **मनसि** Manasi, in the mind, Rudra. **सम्पद्यते** Sampadyate, merged. **मनः** Manaḥ, mind, Rudra. **प्राणे** Prâṇe in the Prâṇa, Breath, the Christ. **प्राणः** Prâṇaḥ, the Breath. **तेजसि** Tejasi, in the Light, Śrî. **तेजः** Tejaḥ, the Light. **परस्याम्** Parasyâm, in the Highest. **देवतायाम्** Devatâyâm, in the God. **अथ** Atha, then. **न** Na, not. **जानाति** Jânâti, he knows.

2. But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the Highest God, then he knows them not.—466.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्माऽ तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sa, the essence. **यः** Yaḥ, the controller. **एषः** Eṣaḥ, the desired. **अणिमा** Aṇimâ, known through subtle intellect. **एतदात्म्यम्** Aitad-Âtmyam, the controller of this universe. **इदम्** Idam, this. **सर्वम्** Sarvam, all. **तत्** Tat, all-pervading **सत्यम्** Satyam, the good. **स** Sa, the destroyer: the home. **आत्मा** Âtmâ, the full. **अतत्** Atat, not that. **त्वम्** Tvam, thou. **असि** Asi, art. **श्वेतकेतो** Śvetaketo, O Śvetaketu. **इति** Iti, thus. **भूयः** Bhûyaḥ, again. **एव** Eva, even. **मा** Mâ, to me. **भगवान्** Bhagavân, O Lord. **विज्ञापयतु** Vijñâpayatu, instruct. **इति** Iti, thus. **तथा** Tathâ, let it be so. **सोम्य** Somya, O child. **इति** Iti, thus. **ह** Ha, indeed. **उवाच** Uvâcha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. This God is the destroyer of all and full

of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please Sir, instruct me still more" said the son. "Be it so, my child," replied the father.—467.

MADHVA'S COMMENTARY.

Śaṅkara introduces this chapter thus:—'The son asks' please explain to me, by further illustrations, the method by which one with a Teacher reaches the True Being". According to him, the question supposed to be asked is:—"By what degrees a man, who has been properly instructed in the knowledge of Brahman, obtains the Sat or returns to the True. To judge from the text both he who knows the True and he who does not, reach, when they die, the Sat, passing from speech to mind and breath and heat (fire). But whereas he who knows, remains in the Sat, they who do not know, return again to a new form of existence." But this explanation is wrong. For it was taught before (VI. 8-6) that when a man dies the speech enters the mind and so on. What was the necessity of repeating the same teaching again. In fact, this illustration of the entering of the speech into the mind and so on, shows that the Jîva is dependent upon another and has no freedom of his own. When the Lord gives life to the Jîva, then it knows and perceives all; when He withdraws that life, it becomes unconscious. The Commentator explains the true purport of the question and answers thus:—

The son asks "Sir, prove to me how the man is not independent, for every one feels that he has freedom of will". To this the father says "the want of free will in man is proved by the fact that he knows only so long as the sense Devas help him: and when they depart, he becomes perfectly helpless, this proves his dependence and want of freedom."

The son says "I have understood how in the tree the Jîva of the tree is dependent upon Lord, but man has free will. Prove to me by an illustration, how Jîva in the body of man is also dependent upon the Lord, just like the Jîva in the tree." The answer to this is given in this Chapter.

SIXTEENTH KHANDA.

MANTRA 1.

पुरुषꣳ सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्पर-शुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रति-गृह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥

पुरुषम् Puruṣam, a man. **सोम्य** Somya, O child. **उत** Uta, an expletive. **हस्तगृहीतम्** Hastagṛihîtam, bound by the hand, taken by the hand, hand-cuffed. **आनयन्ति** Ânayanti, (the police men) bring. **अपहार्षीत्** Apahârṣît, he has robbed. Taking a thing in open daylight while others are looking on is apahâra. **स्तेयम्** Steyam, theft (by concealment). **अकार्षीत्** Akârṣît, committed.

When he denies, the king says. परशुम् Paraśum, an axe. अस्मै Asmai, for him. तपत Tapata, heat ye. इति Iti, thus. सः Saḥ he. यदि Yadi, if. तस्य Tasya, of that crime. कर्ता Kartâ, agent. भवति Bhavati, is. ततः Tataḥ, by that. एव Eva, only. अनृतम् Anṛitam, false. आत्मानम् Âtmânam, himself. कुरुते Kurute, makes. सः Saḥ, he. अनृताभि-सन्धः Atṛitâbhisandhaḥ, false-minded. अनृतेन Anṛitena, by falsehood. आत्मानम् Âtmânam, self. अन्तर्धाय Antardhâya, having covered. परशुम् Paraśum, the axe. तप्तम् Taptam, heated. प्रतिगृह्णाति Pratigṛiṇhâti, grasps, takes. सः Saḥ he. दह्यते Dahyate, is burnt. अथ Atha, then. हन्यते Hanyate, is killed.

1. My child, the king's officials bring a man handcuffed, saying "He has robbed, he has committed a theft." (When he denies, the king says) "Heat the axe for him." If he is the doer of the crime imputed to him, (by the fact of his commission of the offence and its denial) he makes his soul a liar. That false-minded one having covered his soul with falsehood, grasps the heated axe, he is burnt, and then (his guilt being proved) he is killed.—468.

Note.—Similary the ministers of Vâyu (the Christ who judgeth all) bring the Advaitin the Pretender who attempts to rob God and steal his divinity, saying. "This man is a Pretender to Brahman, a stealer of Brahmanhood." The word âtmâ also means "the body." Covering the âtmâ with truth or falsehood means putting an aura of truth or falsehood around his body. The thief by his crime has robbed himself of his best protection, this aura of innocence, and has further degraded himself by his denial. The innocent accused by his non-commission of the crime has this aura round his body, he unconsciously covers his hand with this protective aura, and is not burnt though he graps the heated iron. The ordeals are no tests now, for there are no longer judges and kings who are masters of occult forces and can regulate this aura. If however there be any such judge or king, test by ordeal would again regain its probative value in his Court.

MANTRA 2.

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते ॥ २ ॥

अथ Atha, now, but. यदि Yadi, if. तस्य Tasya, his. अकर्ता Akartâ, the non-doer: has not done. भवति Bhavati, is. ततः Tataḥ, by that, by the fact that he is not guilty of the crime. एव Eva, alone. सत्यम् Satyam, true, the speaker of truth. आत्मानम् Âtmânam, self. कुरुते Kurute, makes. सः Saḥ, he. सत्याभिसन्धः Satyâbhisandhaḥ, true-minded. सत्येन Satyena, by truth. आत्मानम् Âtmânam, soul, body. अन्तर्धाय Antardhâya, having covered. परशुम् Paraśum, the axe. तप्तम् Taptam, heated. प्रतिगृह्णाति Pratigṛiṇhâti, grasps. सः Saḥ, he. न Na, not. दह्यते Dahyate, burnt. अथ Atha, then. मुच्यते Muchyate, released.

2. But if he is not the doer of the crime, by that alone he makes his soul a speaker of truth. That true-minded one covers his soul with truth and grasps the heated axe. He is not burnt, but is released.—469.

MANTRA 3.

स यथा तत्र नादाह्येतैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्माऽ तत्त्वमसि श्वेतकेतो इति तद्धास्य विजज्ञाविति विजज्ञाविति ॥ ३ ॥ षोडशः खण्डः ॥ १६ ॥

इति षष्ठः प्रपाठकः ॥ ६ ॥

सः Saḥ, he. यथा Yathâ, as. तत्र Tatra, there, in this trial by ordeal. न Na, not even. अदाह्येत Adâhyeta, slightly burnt. ऐतत् Aitat, of this. आत्म्यम् Âtmyam, the ruler aitadâtmyam—the Ruler of this world. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the true, the Good. सः Saḥ, the destroyer : The home. आत्मा Âtmâ, the Full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketo, Śvetaketu. इति Iti, thus. तत् Tat, that. ह Ha, verily. अस्य Asya, of him, from the teaching of his father. This doctrine : the genetive has the force of accusative विजज्ञौ Vijajñau, he knew. इति Iti, thus. विजज्ञौ Vijajñau, he knew. इति Iti, thus.

3. As that innocent man is not burnt even slightly, by this ordeal, (so the believers in God). All this universe is controlled by Him. He pervades it all and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that (why then this conceit)." Then he verily knew this—yea he knew this.—470.

MADHVA'S COMMENTARY.

According to Śaṅkara the question supposed to be asked is :—" When the method of reaching Pure Being is the same, for one who is dying and for one who is going to be liberated, then how is it that the knowing person, reaching Pure Being, does not return, while the ignorant person returns again ? Explain to me the reason of this Sir". According to Max Müller the purport of the Khaṇḍa is this. " The next question is ; Why does he who knows on obtaining the Sat, not return, while he who does not know, though obtaining the Sat in death, returns ? An illustration is chosen, which is intended to show how knowledge produces a material effect. The belief in the efficacy of ordeals must have existed at the time, and appealing to that belief, the teacher says that the man who knows himself guilty, is really burnt by the heated iron, while the man who knows himself innocent, is not. In the same manner the man who knows his Self to be the true Self, on approaching after death the true Self, is not repelled and sent back into a new existence, while he who does not know, is sent back into a new round of births and deaths. The

man who tells a falsehood about himself, looses his true Self, and is burnt; the man who has a false conception about his Self, loses likewise his true Self, and not knowing the true self, even though approaching it in death, he has to suffer till he acquires some day the true knowledge."

But this explanation of Śaṅkara is wrong. The true purport is thus explained :—

The son asks "what is the nature of the fault committed by those who think themselves identical with the Lord (Abhedajñânin)." To this the father replies, "since the thief, who steals the property of another is punished by the king, how much more must not he be punished who steals the very Kingship, (who says I am the King). Similarly he who steals Brahman is destroyed by Brahman. That Brahman who is the Governor and King of all is said to be stolen by the person, who forgetting the true nature of Brahman lays claim to Brahmanship. Such a stealer of Brahman is punished by being thrown into blinding darkness where he lives for ever.

But if a person says "I am king," he is punished by the officers of the king. Who are the officers of Brahman who punish those who lay claim to being one with Brahman. To this the Commentator answers :—

The Devas called Faults led by their chief Ignorance, bind the man who steals the divine kingship of Viṣṇu. They thus stop the vain conceit of such person. Binding him, when he dies, they bring him to Viṣṇu. There the Devas try him with the help of the Lord (and he gets his condign punishment). But when a person who is not a thief of Brahman dies and is brought bound by the Devas called Faults, he cries out "I am not Viṣṇu, I am not independent, I do not possess perfect qualities, My Lord is Hari eternally, He alone is independent and possesses in full the six qualities." When he thus vehemently asserts his difference from Him, as a person accused of a crime asserts his innocence on oath, and is ready to undergo the ordeal, he thus knowing is not punished. The Fire of the ordeal does not burn him, for he enjoys the inner bliss of a free conscience. Then the Lord frees such a man from those Faults, makes him His own, and he becomes a Member of the Household of the Lord. He punishes those who had falsely accused him. But he who entertains the false notion that he is one with Brahman is thrown, along with the faults, into the darkness called Andha tamas, which is like a great prison-house ;or He causes him to be thrown into a deeper hell called the great-blinding-darkness (Mahâ-Andha-Tamas) where there is mutilation of the limbs, or into still greater hell if the man is fit for that and is a perverse believer in Abheda. This hell is like the punishment of killing (eternal damnation).

The hells are thus of three sorts, one like mere imprisonment, second where there is corporal punishment, and the third and the last where there is capital punishment. This last is the eternal hell of Madhva.

Therefore learning from the teacher the glorious perfection of Viṣṇu, and one's being separate from Him, let him worship the Lord thus, &c., by so doing, he undoubtedly gets Release (Mukti). Thus it is in the Sâma Saṃhitâ.

GENERAL COMMENTARY.

The words Svam Apîto Bhavati have been explained "he reaches Viṣṇu." An objector says, this is wrong; the word Svam is a Ruḍhi word and its conventional meaning is 'one's own self.' The phrase ought to be translated "he merges into his own self." The rule of interpretation is that the conventional meaning of a word prevails over the Etymological meaning. The Commentator shows that the word Sva means Viṣṇu in the conventional acceptation of that term also.

Brahmâ is called Svayambhu, because He is born of Viṣṇu called Svayam (thus here Svayam popularly means Viṣṇu). You cannot say that Svayam here means self and Svayam-Bhu means self-born; for then Brahmâ would be born of Brahmâ. But Scriptures nowhere say that Brahmâ is self-born. On the contrary it is said "He who in the beginning created Brahmâ" (*i. e.*, Brahmâ was created by the Lord).

But Brahmâ is called Âtmabhua also, which also means self-born. The Commentator says that this is not so.

The word Âtman means the Lord Viṣṇu; he who is born of the Âtman is called Âtmabhu. In the following line the word âtmâ clearly means Viṣṇu "Dattam Durvâsasam Somam Âtmeśa Brahmâ Sambhavân."

The compound word Âtmeśa-Brahma-Sambhavân means "born of Viṣṇu, Śiva (Iśa) and Brahmâ." But Brahmâ is called Aja also or birthless. This shows that he is not produced by any one, but is self-born. To this the Commentator says that Aja also means born of Viṣṇu.

The Scriptures say that the word (A) अ means Brahman, he who is born of A is called Aja—A-Born. That is Brahmâ. Thus the word Aja also means born of Viṣṇu अः इति ब्रह्मेत्यादिश्रुतेः ॥

The text quoted by you shows that अ means Brahman, and not Vishṇu and so Aja ought to be translated born of Brahman and not born of Vishṇu. To this the Commentator says :—

The word Brahman is not applied primarily to any one but Viṣṇu. And so Brahman is the same as Viṣṇu. Thus the word svam is a well-known name of Viṣṇu; therefore Svamapîtobhavati means "he reaches Viṣṇu."

But Apîta does not mean 'reaches.' it means 'becomes identical with.' For if mere reaching was intended, then the word इतः 'Itaḥ' would have been enough; what is the force of the preposition Api in Apîtaḥ which is made of two words Api *plus* Ita. This is, however, not a valid objection. For according to Advaita also, the Api is redudant. Do you say that the word Apîta as a whole denotes becoming identical, or do you say that its separate parts denote identity. This is the question that you must answer. To meet this objection the Commentator says :—

The root Api plus i or Api plus Aya, as Apyaya means entering into a thing unconsciously (involuntarily). As we find in the following text of Śabda Nirṇaya :—

'The involuntary and unconscious entrance is called Apîtam *i. e.* when a thing enters into another, without knowing that other or without retaining its own consciousness, as the rivers enter into the Sea, or as the living creatures enter into Viṣṇu at the time of great dissolution (Pralaya).

If it were a fact, that the Jîva gets the condition of Brahman in sleep or in Pralaya, then it can be conceded that the word Apîta rightly means to become identical with. But the Jîva never gets the condition of Brahman in those states.

Moreover the Jîva never gets the condition of Brahman in deep sleep or dissolution. For a Jîva when it arises from deep sleep, retains the recollection 'I slept soundly.' Similarly when it attains Mukti, it remembers its past, and says "I was in the misery of the world once (Saṁsâra)."

This distinctive recollection of the Jîva shows that he never attains the nature of Brahman. Brahman has no memory ; all knowledge is ever present in his consciousness. There is never any forgetting in Brahman, so there can be no recollection in Brahman. Brahman never says, like the Jîva 'I slept very soundly,' I was once in the misery of the world, now I am free.' In the Omniscient, there cannot exist any such recollection. Says an objector, 'but how do you show, that a man released from Saṁsâra, remembers the misery which he suffered in it ? Is there any authority for it ?'

To this the Commentator answers as follows :—

Brahmâ on attaining release cried out "Aham Viśvam Bhuvanam Avy Abhavâm"; "I had become the Lord of the entire world." So also the text "remembring the sorrows that they had suffered from birth up to death, the Released ones rejoice exceedingly at getting freedom from pain." Moreover there is no recollection, on awaking from deep sleep, that one was Brahman when in sleep. The following text of Scriptures, also shows, that in the state of deep sleep, there is not identity with Brahman :—"Embraced by the Intelligent Self, the soul in deep sleep, does not remember anything which is outside or which is inside" (Bri. Up. IV. 3. 7). Moreover Lord Bâdarâyana in his Vedânta Sûtras says the same. In I. 3. 42, he says ; "He who is in Brahman in deep sleep is distinct from it, both in the state of sleep and in departing." (Thus in deep sleep, the Sûtra says there is distinction or Bheda between the soul and Brahman).

The whole teaching of Uddâlaka to his son Śvetaketu also shows that Abheda is nowhere taught. If we analyse the nine illustrations, we shall find nowhere any example of Abheda. (1) The first illustration says :—'O child, all living creatures have Sat for their root, they dwell in

the Sat they rest in the Sat.' (Which shows that Sat is different from the creatures). (2) The second illustration also declares that all these creatures when they become merged in the Good (Sat), in deep sleep, they know not that they are merged in the Good Sat). This also shows that the Sat is different from the creatures, which merge in Him and who do not know Him. (3) The third illustration also says that all the creatures when they have come back from the Good know not that they have come back from the Good. This also shows that the Good is different from creatures. (4) The fourth illustration also says "pervaded by the living Lord, the Jîva of the tree stands firm drinking in its nourishment and rejoicing." This also shows that the Jîva of the tree that rejoices, is separate from the Living Lord who pervades it. (5) The fifth illustration is about the seed. The son says these seeds are almost infinitesimal; the father says break one of them. The son says "it is broken, sir." The father asks "what do you see there." The son replies "nothing, sir." Thereupon the father says "my son that Subtle Essence which you do not perceive there, of that very Essence (Aṇiman) this great Nyagrodha tree exists." This also shows that the Subtle Essence is different from the tree. (6) The sixth illustration also is to the same effect. The father says to the son; "Place this salt in water, and then wait on me in the morning." The son did as he was commanded. The father said to him: "Bring me the salt, which you placed in the water last night." The son having looked for it found it not, for, of course, it was melted. The father said: 'Taste it from the surface of the water. How is it?' The son replied: 'It is salt.' 'Taste it from the middle. How is it?' The son replied 'it is salt.' 'Taste it from the bottom. How is it? The son replied 'It is salt.' The father said: 'Throw it away, and then wait on me.' He did so, but salt exists for ever. Then the father said: 'Here also, in this body forsooth, you do not perceive the Good (Sat) my son; but there indeed it is. That God is the Essence and Ruler of all that exists, the desired of all and known through the subtlest intellect. He the Good controls and pervades all, and is full of all perfection. And thou O Śvetaketu art not it." This also shows that salt is different from water, and retains its difference when it is not visible. (7) The seventh illustration is that of a person being directed to go to Gandhâra, he was told to go in a particular direction, it is Gandhara. This also shows that Gandhâra is different from the person who goes there. (8) The eighth illustration also does not establish Abheda, for it says "when the Tejas merges in the Highest God, then he knows them not;" which also shows the difference and not identity. (9) The last illustration of the thief also does not

establish identity; for it shows that the heated hatchet is certainly different from the hand that clutches it, for if the hatchet and the hand were identical, it would not burn the hand of the thief.

Thus repeatedly, by these nine illustrations, it is taught that by not knowing the true distinction between the Self and the Higher Self, there results great calamity. The distinction (Bheda) is so subtle and so difficult of perception that ordinarily people are liable to overlook it. All these nine illustrations are meant to show, that one must not see identity between objects, on a cursory view of them. There is no illustration given showing identity. Neither the illustration of the string and the kite, nor the illustration of the flowers of different trees and the juice, nor that of rivers and the sea, nor that of the Jîva of the tree and the Living Lord, nor that of the seed and the Subtle Essence, nor that of the salt and the water, nor that of blind-fold man and Gandhâra, nor that of absolute knowledge and dependent knowledge, nor that of the thief and the hatchet, establishes identity.

Moreover, if it be taken that these illustrations establish identity (Abheda), then they would contradict the highest purport of all Scriptures. For the Lord Śrî Kṛiṣṇa has himself declared, that the highest aim of all these Scriptures is to establish the Supremacy of Viṣṇu over all, and that all authorities go to prove that assertion. In the Gîtâ it is thus written (XV 16 to 20):—"There are two energies (Puruṣas) in this world, the destructible and the indestructible; the destructible is all beings, the unchanging is called the indestructible. The highest energy is verily Another, declared as the Supreme Self, He who pervading all sustaineth the three worlds, the indestructible Lord. Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit. He who undeluded knoweth me thus as the Supreme Spirit, he, all-knowing, worshippeth Me with his whole being, O Bhârata. Thus by Me this most secret teaching hath been told, O sinless one. This known, he hath become illuminated, and hath finished his work, O Bhârata."

Further on, it is again said (V. 29) 'Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace.' Further on it is said (VII. 2) 'I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known.' Further on (VII. 7) 'There is naught whatsoever higher than I, O Dhanañjaya. All this is threaded on Me, as rows of pearls on a string.' So further (IX. 12) 'Kingly, Science, Kingly secret, supreme Purifier, this

intuitional, according to righteousness, very easy to perform, imperishable. Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death. By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them. Nor have Beings root in me; behold My sovereign Yoga! The support of beings yet not rooted in beings, My Self their efficient cause." Further on (IX. 11) "The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the Great Lord of beings. Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceitful, brutal and demoniacal nature. Verily the Mahâtmâs O Pârtha, partaking of My divine nature, worship with unwavering mind, having known Me, the imperishable source of beings." Further on (X. 3.) 'He who knoweth Me, unborn beginningless, the great Lord of the world, he, among mortals without delusion, is liberated from all sins." Further on (XIV. 1.) 'I will again proclaim that supreme Wisdom, of all wisdom the best, which having known, all the sages have gone hence to the supreme Perfection. Having taken refuge in this wisdom, and being assimilated to My own Nature, they are not reborn, even in the emanation of a universe; nor are disquieted in the dissolution. My womb is the great Eternal; in that I place the germ; thence cometh the birth of all beings, O Bhârata. In whatsoever wombs, mortals are produced, O Kaunteya, the great Eternal is their womb, I their generating father."

So far these quotations from Gîtâ do not establish Abheda or identity. On the contrary, they show that Mukti or release consists in knowing the Lord as separate from one's self. Further, in another book, it is thus written:—"I, the God of all gods, am reached by them alone, who know me as full of all auspicious qualities, and whose faith in me is never shaken, but not by others am I to be found. The release is easy of attainment, as if it was already in one's grasp, to those who constantly remember me and have their minds fixed steadily with love and knowledge on all the perfection and fullness of my qualities. But those who think that my qualities are not full, verily go to darkness. They are not dear to me, nor do they love me, but he who knows that I am full of all perfection, he necessarily attains perfection and reaches me, because I am dear to him and he is dear to Me. All authorities, proofs and evidences and all arguments and reasonings establish this, that I am the greatest. Any reasoning or authority which is against this, is fallacious and but a semblance of argument."

Since the knowledge that the Lord is full of all qualities is the means of pleasing the Lord, and thereby attaining release, therefore all authority and reasonings must be so construed as to establish the Supremacy of the Lord. All scriptures have this great aim before them, namely, to produce the knowledge that the Lord is full of all perfection, and the knowledge of the Lord is the key to Mukti. The following texts also show the same :—

"The Devas worshipped Him as Bhûti (or perfect bliss and fulness), so they became (blessed and) perfect. Therefore, even now a man who sleeps, breathes in and breathes out, making the sound Bhur Bhur (blessed perfection, blessed perfection). But the Asuras worshipped the Lord as Imperfect (abhûti) hence they were defeated." (Ait. Ar. II. 1. 8. 6-7.) Another verse says "Supreme God is to be worshipped as Bhûmâ (Full and Infinity), for the non-full (Abhûmâ) cannot give the rewards of action to his votaries; therefore, verily this Bhûmâ (infinity) is pre-eminent among all qualities as the sacrifice called Kratu is pre-eminent among all religious rites." So also in the Ṛig Veda (I. 176. 4) "Throw into deserving darkness, O Lord! every one who offers no sacrifice to Thee, who is a miserable wretch and hard of heart; he who is not full of Thee; and does not acknowledge Thy pre-eminence. Give to us the knowledge of Thy supremacy, for the wise alone can get rid of the miseries of this world."

Asunvatam, non-sacrificing one, who does not worship the Lord. Samam, deserving equal to his demerit. Jahi, slay, throw into darkness. Dûnâśam, hard of reaching, hard of heart, miserable. Yaḥ, who. Na, not. Temayaḥ, full of Thee. Asmabhyam, to us, who worship thee. Asya, of that greatness of Thine. Vedanam, knowledge. Daddhi, give. Suris, the wise. Chit, only. Ohate, gets rid (of the saṁsâra).

Similarly in Ṛig Veda (VIII. 3. 4):—"He with his might enhanced by Ṛiṣis thousand-fold, hath like an ocean spread himself. His majesty is praised as true, at solemn rites, his power where holy singers rule." So also Ṛig Veda (X. 90. 3.):—"So Mighty is his greatness; yea, greater than this is Puruṣa. All creatures are one-fourth of him, three-forths eternal life in heaven.

So also in the Śvet. Up. III. 8. "By knowing Him alone one crosses over death, there is no other path to go upon." Similarly the following verses declare that God is the Highest goal:—creation, sustenance and dissolution, necessity, knowledge and transmigration (ignorance) bondage and release are the eight things described in Śâstras in order to magnify the glory of the Lord and to declare his pre-eminence.

That is God creates, maintains and destroys the universe. He is the Great Law of necessity; He gives knowledge, he withholds knowledge, he is like bondage to the sinners and Mukti to the pious.

To magnify whose greatness, and spread whose knowledge among mankind, is the sole object of all the Vedas, and the arguments, for by

knowing His glory and by nothing else, does the man get release. That Lord Hari is the supreme. So also in the Ṛig Veda (VIII. 3. 8.) "And living men to-day, even as of old, sing forth their praises to His Majesty."

Thus all these texts of the Vedas and Smṛitis declare that the whole object and the highest purport of the scriptures consist in glorifying the Majesty and pre-eminence of Viṣṇu. So also in the Brahmâṇḍa Purâṇa :—"All texts and arguments, found scattered everywhere in the scriptures, are for the object of declaring the greatness and pre-eminence of Viṣṇu. That is their chief aim."

The Holy Bâdarâyana thus says in his Vedânta Sûtras, showing thereby that Viṣṇu is the Chief object of all the Scriptures (III. 3. 59.) :—

The attribute of perfectness being present with, i. e., modifying every other attribute is the most important, as Kratu (is of all the sacrifical acts); thus Śruti declares; (hence the attribute of perfectness is to be contemplated by all). Similarly (IV. 1. 5) :—

Âtman is to be contemplated as Brahman (the perfect); for (this) is the best, (i. e., to contemplate Him as perfect is the best means of gaining His perfect grace).

These words of Lord Bâdarâyana establish that God is perfect and that by meditating on Viṣṇu as perfect one gets mukti.

There is no proof here that the object of the scriptures is to establish the non-difference (Abheda) between the Supreme self and the embodied self. This we learn from the fact that the word Atat Tvam Asi have been repeated nine times over, showing that "Thou art not that," and thereby establishing the difference between the Jîva and Îśvara. Moreover the Vedânta sûtras also establish this Bheda, as the following five aphorisms say (1. 3. 5.) :—On account of the declaration of difference.

The view of absolute identity cannot be taken; for the text "He who sees the Lord worshipped by the gods as different from himself and understands His glory," declares the difference (between the soul worshipping and the Lord worshipped). So also (I. 1. 21).

And He is a different one, (also) from the indication of difference. So also (I. 2. 3) :—(On the other hand) the (All-pervading) is not the embodied soul, as it is quite impossible (to predicate omni-presence of him). So also (I. 2. 20) :—(Nor) is the embodied soul (The Internal Ruler); for both speak of the soul as distinct (from the Ruler within). So also (II—3. 28) :—The soul is separate from (not one with, Brahman), from the statements in Scripture.

These and other aphorisms also show that the Lord Bâdarâyana everywhere has established the difference of the Jîva from the Lord.

But an objector says "how do you reconcile the theory of Bheda with the following Śruti of the Ṛig Veda. "The Supreme person is all this." This Śruti does not mean that the Lord is everything. It means this :—

The phrase Puruṣa Eva Idam Sarvam Yadbhûtam Yat Cha Bhâvyam (Ṛig Veda X. 90. 3.) means "by the Lord is pervaded everything, that exists, whatsoever that exists, whether in the past or present or future." It does not mean that the Lord is all that exists, for then would arise the absurdity that He is a cow or a man, &c. This is a false notion that everything is the Lord, whtether it be a tuft of grass or cake of dung. As the phrase "curd Śaktu", "butter rice," do not mean that the curd is the same as the Śaktu, or the butter is the same as rice ; but it means 'the curd pervades Saktu," and "butter pervades rice," and we supply the word pervade, though it is not used in the phrase, so in the phrase "Puruṣa Eva Idam Sarvam" we supply the word Vyâptam, in order to give it a rational meaning ; and therefore we have explained this as meaning "by Lord is pervaded all this," and not that "the Lord is all this." For the phrase Dadhi—Sakatavah or Ghirtaudanam is not translated as the 'curd is saktu' or 'the butter is rice,' but it means 'curd mixed with Śaktu,' or rather 'Śaktu mixed with curd,' and 'the rice mixed with butter.' On this analogy, the Ṛig Veda text should be analysed as, "by the Lord is prevaded all this, whether it exists in the present or in the future."

Therefore, all authorities establish the pre-eminence of the Lord and the highest aim of all scriptures is to establish that pre-eminence ; consequently, if the scriptures were to establish the identity of the embodied soul with the Lord, they would contradict themselves, and would make the embodied soul equal to the Lord.

But how do you show that those who hold that the Jîva and Îśvara are one and identical, derogate the pre-eminence of the Lord ? Why should it be considered derogatory to the Lord, if one says "I am one with the Lord." To this the Commenatator replies by quoting an authority :—

Those who think that they are Viṣṇu the ever-wise and blissful, really think that He is neither wise nor blissful, but full of ignorance and pain. For according to them, all knowledge of the embodied Jîva is based upon ignorance and pain ; and as the Jîva and the Lord are identical, all knowledge of the Lord is also due to ignorance and pain. Thus they really have a very low conception of God. Those who thus derogate from the glory of the Lord Viṣṇu, have never any happiness. Those who believe the God of Gods to be something different from what He really is, has committed the highest sin possible, for he is a thief, who steals the very god-head of the Lord, by saying 'I am identical with God.' The

unskilled in the interpretation of the scriptures, not fully understanding their true purport, say that the Lord and the Jîva are identical, and that the Âtmâ is one only. But it is a mere dogmatic assertion of theirs, for they have misunderstood the true meaning of the scriptural passages, like "Aham Brahmâsmi" &c. Such persons are overpowered by lust and wrath, slave to their egotism and thief of Brahman, joyless and of immature mind, and are always unfortunate. They do not know the right meaning of the scriptures, and hence they are, as if, the robbers of scriptures. They think that the Jîva and the Lord are without qualities (Nirguṇa), and thus they see wrongly and do not know the right qualities of the Lord. Such souls have their bodies of darkness (Tamas) and they go into the darkness. Because the Lord is different in his essential nature from the Jîva (one is finite, the other is infinite), different in kinds (One is Jîva the controlled, the other is Îśvara) different according to the teachings of the scriptures also (for they say two birds on the same tree &c.,) and because their objects are also different (one is ever conscious, the other is not) therefore how can it be true that the Jîva is identical with the Lord; (for all these reasons show the incongruity of holding Jîva and the Lord to be identical, on the strength of a single stray text like Aham Brahma Asmi).

Moreover the Mahâbhârta also shows the same:—

Janamejaya said:—"O regenerate one, are there many Puruṣas or is there only one? Who, in the universe, is the foremost of Puruṣas. What, again, is said to be the source of all things. You are worthy of telling me that." Vaiśampâyana said "O thou support of the race of Kuru, the wise do not wish to assert that there is but one puruṣa in the universe. In the same manner, in which the many puruṣas are said to have one origin in the Supreme Puruṣa, it may be said that this entire universe has its origin in that one Puruṣa of a superior attributes" (Mahâbhârata, Śânti Parva, Section 351. Mokṣa Dharma and also Vana parva.)

Now the Commentator takes up the two well known phrases "Aham Brahma Asmi" and "Yo'sau So'ham Asmi." The Advaitins explain these sentences as meaning "I am Brahman" and "I am that which is He." The Commentator shows that the word Aham does not mean "I" but it means the Supreme, the indestructible.

Ham is the name of the Jîva, because it is liable to destruction (Han, to kill, to destroy). He who is not liable to destruction, is called Aham, the Non-Jîva hence it is the name of Viṣṇu the indestructible.

The word Asmi also does not mean 'I am' but it is a compound of A not and Smi meaning small *i. e.*, He who is not small, Big, Full.

Smi is the name given to the Jîva, because it is small and because it is perfectly measureable (Su + Mita = smi well measured). The Lord is

called Asmi, because it is not small nor is He measurable. On account of His fullness, He is called Asmi; He is called Brahma, because He is all-full. Thus the phrase "Aham Brahma Asmi" means "the Non-destructible Brahman is the Supreme Immeasurable," thus the whole phrase is an epithet of Viṣṇu, when he is looked upon as dwelling within the Jîva, and Brahma here means 'full'; being derived from the root √ Bṛih 'to grow,' 'to expand.'

The second phrase (योसौ सोहमस्मि) refers to Viṣṇu, in His cosmological aspect. That (Asau) Lord Viṣṇu, residing in the sun and far away from us is called Asau, meaning "dwelling in Asu or life, dwelling in the sun which is life." Therefore this phrase means "He who is in Asu or the sun, is called Aham or the indestructible." The aspect of the Lord Viṣṇu dwelling in the Jîva is called Aham, because it is always above anything which can be discarded (Heya)." Thus it is in the Brahmâṇḍa Purâṇa.

Thus the above saying that the Lord in the sun and the Lord in the Jîva are identical is refuted. This also proves that He is the Most Eminent Person, in the universe; and and that all authorities have as their highest aim to establish the unique supremacy of the Lord. Moreover the phrases like Tattvam Asi &c., do not establish the identity of the Jîva with the Lord. If they were to do so, they would contradict the innumerable texts, which establish the difference between the Lord and the Jîva. Had it been the case, that these texts establishing difference were few in number, we might give them a subordinate position, and say that the chief object of the scriptures was to maintain the identity of the Lord and the Jîva. But as a matter of fact, the so-called Abheda Vâkyas are few in number, while those on the other side are overwhelming in their frequency. Consequently, in order to give a consistent explanation of the scriptures, it is necessary that we should explain these apparent identity-texts, in such a way, as not to conflict with the distinction-texts. The Commentator, therefore, quotes a number of texts, to show, that distinction or Bheda is the primary teaching of the Upaniṣads. Nor can you say that these distinction or Bheda Vâkyas apply only to the phenomenal existence, and not to the highest truth *i. e.*, there is apparent Bheda between the Jîva and the Iśvara, in the world only; but they are identical in the state of release or Mukti. The author, now quotes texts to show that in the state of Mukti also, the Jîva retains his separateness from the Lord.

Thus in Ch. VIII 3, 4 it is said "now he who gets the grace of the Lord, having risen from out his final body, and having reached the Highest Light, appears in his true form. This is the self."

This shows that in the state of Mokṣha also, the Jîva retains its own form, separate from the Lord.

In Ch. VIII 12, 3, "now he who gets the grace of the Lord, having risen from his final body, and having reached the Highest Light, attains his true form. He is the highest person. He moves about there eating and playing, and rejoicing, be it with women, carriages, or relatives, never conscious of persons standing even near to him.

This also shows that the state of Mukti is a state of separate individual existence, and not of loss of consciousness or identity with the Lord. 'Rejoicing with the relatives' means rejoicing with other Mukta Jîvas in Heaven, 'rejoicing with the non-relatives' means rejoicing with the Muktas of the past Kalpa.

Similarly is Ch. VII, 26, 2 "the Muktas do not see death, nor illness nor pain, he who sees this sees everything and obtains everything everywhere. He can assume many forms, he is one, he becomes three, he becomes five, he becomes seven, he becomes nine, &c." Similarly in Taitta II, 2 :—"He who knows the supreme Brahman as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman."

This also shows that the Mukta retains his separateness from Brahman, because he enjoys all desires *along with* Brahman and not becoming Brahman.

So also in Taitt. III, 10, 5, it is said "the Mukta Jîva leaving this world reaches the Ânanda Maya (the Supreme Lord consisting of bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take sits down singing this hymn."

This also shows that the Mukta Jîva *reaches* the Lord, but does not *become* the Lord.

So also in Br. Ar. I, 4, 15 :—"He who meditates on the Âtma alone, never gets his Karmas exhausted, and whatever he wants from the Lord (Âtman) that He creates." (This also shows the difference between the Lord and the Mukhta Jîva). So also in the Rig Veda I, 164, 50. "By means of Sacrifice the Gods accomplish their sacrifice; these were the earliest ordinances. These Mighty Ones attained the height of Heaven, there where the Sâdhyas, Gods of old, are dwelling."

"The height of heaven" here means Mokṣa, for the word in the original is Nâkam, which literally means Non-non-happiness, *i. e.*, supreme happiness. The gods of old called Sadhyas are the Mukta Jivas of the past Kalpa. This also shows that the Muktas are not absorbed in Brahman, but retain their identity.

Similarly in Muṇḍaka III, 1, 3 :—"When the Jîva sees the golden coloured Creator and Lord, as the person from whom Brahmâ comes out, then the wise, shaking off virtue and vice and becoming free from Avidyâ, attains the highest similarity."

And Katha IV, 15 :—As pure water poured into pure water becomes like that, O Goutama, so the Âtmâ of the Muni, who knows, becomes like that (with Brahman.)

The following texts also show that in Mokṣa the Jîvas retain their separate individuality.

In Mukti, the Jîvas though separate from each other are yet related to each other in manifold ways, yea even at that very time, when they are in the state of Mukti. They are free from all organs of senses made of Prâkṛitic matter. They remain in their own-form called the Svarûpa Deha (*i. e.*, the only organ which they possess. It is not made of ordinary

matter and is the universal sensory). They have no connection with Prakṛiti, these Muktas have no such connection, because they have seen the Truth (Tattva.)

Does Prakriti bind again a Mukta Jîva in her meshes? To this the reply is in the negative.

A Jîva once Mukta, does not again draw the attention of Prakṛiti towards him, and as Puruṣas are many, Prakṛiti has her scope with them, who are not free, and she leaves the Mukta Jîvas alone, and even at the time of creation of a new world system these Muktas do not fall into the snare of Prakṛiti. So also in Gîtâ XIV, 2 the Lord says that the Muktas do not come back into the Saṁsâra, even at the time of a new creation, nor are they disturbed at the time, when the dissolution sets in; and that they reach the Lord and attain *similarity* of nature with Him.

This also shows that in Mokṣa, the Muktas retain their separateness and have the same nature as the Lord, but do not become identical with the Lord.

So also:—"Where Mâyâ (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari honored by Devas and Asuras." All these texts of Śruti and Smṛiti declare that even the Muktas or Released souls remain separate, in the state of Mokṣa, from the Supreme Lord Viṣṇu.

Note:—The above text also shows that Asuras also dwell in heaven. The Asuras therefore do not mean demons, but a separate race of beings. The Commentator now shows that Tat tvam asi of this section does not mean identity, for then, it would contradict the whole context.

The passage begins with the statement that "all these creatures, O child, have the Good as their cause, the Good as their support, and the Good as their stay." Entering into the Good they do not know that they have entered the Good." "Coming out of the Good they do not know that they have come out of the Good." This also shows, that difference is here established between the creatures and the Good. (Ch. VI. 8, 6).

Similarly "these rivers, my child, rise from these seas and go back to the sea, but the sea ever remains the sea, and does not become the river." This also shows that the rivers never become the sea, though they enter into the sea. The phrase Sa eva samudraḥ Bhavati means that the sea remains even the sea, and does not become the river, nor do the rivers become sea. This also shows that difference is the main topic of the scripture.

Note:—'Rising from the sea' means rising from some natural or artificial lake. The word 'Eva' in the text VI. 10, 1 shows that the sea *alone* remains the sea, and not that the rivers become the sea.

The last illustration of the thief also shows the same.

If a man were identical with Brahman, whether he knew it or not, he could not be said a thief. No man is said to be a thief of a thing which belongs to him. Even an ignorant person cannot be called a thief of Brahman condition. But if a person is not essentially a Brahman, and assumes falsely, the condition of Brahman, such a person can appropriately be called the thief of Brahma condition, for he has taken up that which does not belong to him. Moreover according to Adavaita, every man is essentially Brahman, whether he knows it or not. So, if a man, who is essentially, Brahman, says "I am not Brahman," he cannot be said to have stolen Brahma-hood; on the contrary, he is like that foolish person, who throws away his own birth-right or wealth. As no one calls a spendthrift or a squanderer of his own riches to be a thief; why should a man who says 'I am not Brahman' be called a thief. He only is the thief, who takes away the property of another. That man is a thief who assumes God-head, the property belonging to God, and God alone. Therefore, when the scripture says "this man has taken away something, this man has committed theft" it means that the man not essentially being Brahman, falsely arrogates to himself Brahmanhood. Thus this illustration of the thief, also establishes difference. The properties of Brahman are freedom from sorrow, full and perfect knowledge and joy, perfect independence, &c. A man who does not really experience these states in his consciousness, but asserts that he is Brahman, is really a thief and takes up the qualities belonging to the Brahman. He who assumes the qualities of another is called a pretender. He who takes away the property of another is called a thief. Both these words, the pretender and the thief, are used in this illustration. So also in the Tattva Viveka it is written, "he who takes up the attributes and the properties of another is called a pretender and a thief. The person who thinks he is identical with Brahman is ever destroyed by Brahman."

The Advaita says this illustration of the thief is intended to show that a man suffers according to his belief. If a man firmly believe that he is not guilty, he will not be burnt, by the heated axe. But if he has not this firm faith in himself, he will be burnt. Whether a man is really a thief or not, he is burnt or not burnt, according to the firmness of his conviction. This objection is not valid. The Commentator answers it thus:—

This illustration is not given in order to show the greatness of faith. For the text says that the burning or not burning does not depend upon one's faith, but upon the fact, whether he has committed theft or not. For it says, "if he has committed the theft, then he makes himself a liar; and being addicted to untruth, and covering himself by a lie, he grasps the heated axe, he is burnt, and he is killed; if however

he has not committed the theft, then he makes himself true; and being attached to truth, he grasps the heated axe, he is not burnt; he is let off and delivered." This shows that death or release, is the consequence of the theft and non-theft; and not according to one's belief. Otherwise the text would have been "if he is not firm in his faith, he is killed; if he is firm, he is released." Nor can you say that this illustration teaches the importance of truth and the danger of falsehood. The thief is punished, not for his falsehood, but for his commission of theft. The innocent man is released not because has spoken the truth, but because he has not committed the theft. Had the illustration intended to teach the beauty of Truth, and the danger of falsehood then it would have said "he is killed, because he has spoken the falsehood, he is saved because he spoke the truth." But the scriptures say that the killing or saving depends upon the commission and non-commission of theft, and not upon one's faith.

Therefore, this illustration shows that there is great danger of spiritual destruction, for the person who believes in identity, while the man who believes that he is not Brahman gets release. A person who is separate from another can get excellence and pre-eminence, but a person who is already identical with the highest is not capable of getting any excellence, because he is overpowered by ignorance and sorrow.

There is a class of Philosophers who hold the theory of Bhedâ-Bheda. They say "admitted that all scriptures prove the Supreme excellence of Viṣṇu, still why should there be any conflict, if we admit that every man is identical with Brahman. In the theory of difference *plus* identity, all texts can be easily reconciled." To them the Commentator says:—

Excellence can belong only to him who is different from others (for where every one is equal, there is no excellence of one over the other). Therefore, where there is no difference, how can there be any excellence. Moreover, if there is no difference between the Lord and the Jîva, then the Lord necessarily becomes inferior, because the ignorance and the sorrow, will then be attributed to him. Man is ignorant and suffers from sorrow, he is identical with God, therefore God is also ignorant and suffers from Sorrow.

The objector says though Brahman is identical with Jîva, yet there is no detraction from his excellence. It is through illusion that sorrow and ignorance are attributed to Brahman. Jîva has not sorrow and ignorance essentially appertaining to it. The junction with sorrow &c., through illusion, does not take away the inherent (Paramârthika) excellence of the self. For if this were so, then Avatârs like Râma and Kṛiṣṇa, whom all admit to be Viṣṇu were temporarily in conjuction with sorrow and ignorance and so could not be God. To this we answer, this is not so. For if the Lord were identical with Jîva, and the Jîva were essentially full of sorrow, then it would naturally follow

that the Lord also would be essentially full of sorrow. If, however, the Jîva is not essentially full of sorrow, but it is only an illusory connection, still the Lord being identical with Jîva, would be liable to this temporary obscuration, and would therefore not be supremely excellent. A person suffering from illusion, may get rid of it in some future time; but for the time being, his pain and sufferings are extremely real. As a person who has really lost a son, and a person, whose son is alive, but who has heard the false news of the death of his son; both suffer equally from the sorrow of the loss, and for the time being there is no difference in their suffering. Therefore the Commentator says:—

In this theory, there is no difference for the time being between the person who has a real cause of sorrow, and the person whose sorrow is illusory. For the sorrow is equally keen, for the time being, in both persons. Moreover, the very fact of illusion, shows that the man is not independent. If illusion could attack the Lord Viṣṇu also, then he would not be independent, for no being who is independent would like to be under illusion. Nor it can be said, that the Lord by His own will combines himself with illusion, for illusion does not arise from one's own will. The Avatâras Râma and Kṛiṣṇa acted a stage part. "Knowing himself to be the Supreme Viṣṇu the Lord Râghava showed himself, *as if* he was ignorant, and was suffering from sorrow, so that the Daityas may become deluded." Thus it is in the Padma Purâṇa.

Moreover the venerable Bâdarâyana has definitely settled it in his Brahma Sûtras that the Released souls are different from Brahman, in the matter of Lordliness and glory. For he says (IV 4. 17) "with the exception of world-energy; on account of leading subject-matter and of non-proximity."

The text says: "He has become immortal and attained all his wishes" (A. A. II. 5, 4) still the text should be understood to mean that the Released obtains all wishes, other than those regarding the creation of the world, etc." Why (this exception)? And because Jîva (the soul) is the topic of the passage and is far away from (such power).

For the passage deals with the individual soul and such powers are very far from his reach. This is said in the Varâha: "There arises no wish in the released for obtaining bliss more than what is allott ed to each of them or for certain other activities; all other wishes they realise; for they never possess such high capability with regard to anything. Even though he may be a released soul, he does not obtain anything beyond his fitness, nor would he desire such a thing."

But cannot this aphorism be explained as applying to a released soul in the secondary sense of the word release, *i. e.*, not to the *fully* released, but to the *partially* emancipated. To this the Commentator answers:—

The Vedas and the rest should all be construed, in accordance with the rules of interpretation laid down in the Brahma Sûtras; but not so the Brahma Sûtras. They should not be construed different from what is their plain and apparent meaning. Thus it is in the Brahma Vaivarta Purâṇa.

The illustration of the thief shows that he who has the belief of being identical with the Lord goes to the darkness, but he who knows that the Lord is supreme and separate from him gets release, like the person who is innocent of theft (*Ibid*).

It has been said the Vedas and the rest are to be construed in accordance with the maxims laid down in the Brahma Sûtras. How will you explain, according to those Sûtras, which establish that the Jîva is different from the Lord, the well-known texts like Tat Tvam Asi, which shows conclusively that the Jîva is identical with the Lord. To this objection, the Commentator gives an answer in the words of the authoritative book, called the Sâma Saṁhitâ, where this famous passage स य एषः &c., Sa Ya Esa aṇimâ, Aitadâtmyam Idam Sarvam, Tat Satyam, Sat Âtmâ Tat Tvam Asi, is thus explained :—

He is called Sa (स) because he is the essence (सार), he is named Ya (य) because he is all-knowledge (ज्ञान) he is called Eṣaḥ (एषः) because he is desired by all (इष्टः) he is called Aṇimâ (अणिमा) because he is the impeller (Aṇaka) of all that exists (He is called Aṇimâ because he is the Aṇaka or impeller or propeller of every Devatâ which presides over Mâna or knowledge, *i. e.*, He is the inner controller of every deity which presides over functions of knowledge). He is called Tat (तत्) because he pervades all, he is called Aitadâtmyam because he is the ruler (आत्मा) of this all the universe, (एतद्). He is called Satyam because his form is all goodness; He is called Âtmâ because He is full, he is called Sa स because He destroys (सादन) everything (or because he is a home of everything). Gautama nine times repeats to his son the phrase Atat tvam asi 'thou art not that O son,' giving illustrations, showing that the Lord Keśava is separate from everything. Salutation be therefore to the Lord, who is above all matter and souls, who is the Puruṣottama, the Highest Spirit, the supreme God, the perfect bliss, and fullness." Thus it is in Sâma Saṁhita.

Thus it is established that the Lord Puruṣottama the Highest Spirit is full of all qualities, is the Highest of all, is separate from all souls, and matter, sentient and insentient objects.

SEVENTH ADHYÂYA.

FIRST KHANDA.

MANTRA 1.

ॐ ॥ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तꣳ होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥ १ ॥

ओम् Om, om. अधीहि Adhîhi, teach. भगवः Bhagavaḥ, Sir. इति Iti, thus. ह Ha, once. उपससाद Upasasâda, approached. सनत्कुमारम् Sanatkumâram, Sanatkumâra. नारदः Nâradaḥ, the Deva-sage called Nârada, who was lower in hierarchy than Sanatkumâram. तम् Tam, him. ह Ha, then. उवाच Uvâcha, said. यत् Yat, what. वेत्थ Vettha, thou knowest. तेन Tena, with that, after telling me that. मा Mâ, me. उपसीद Upasîda, come to learn. ततः Tataḥ, from that. ते Te, to thee. ऊर्ध्वम् Ûrdhvam, more after. वक्ष्यामि Vakṣyâmi, I shall tell. इति Iti, thus. सः Saḥ, He. ह Ha, then. उवाच Uvâcha, said.

1. Nârada approached Sanatkumâra and said, "teach me Sir." He said to Nârada "tell me first what thou knowest already, then come to me and I shall tell thee what is beyond that."—471.

Note:—Sanatkumâra called also Skanda—the warrior, belongs to a higher hierarchy than the Devarṣi Nârada.

MANTRA 2.

स होवाचर्ग्वेदं भगवोऽध्येमि यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

ऋग्वेदम् Rigvedam, the Rig Veda. भगवः Bhagavaḥ, Sir. अध्येमि Adhyemi, I have studied. यजुर्वेदम् Yajurvedam, Yajurveda. सामवेदम् Sâmavedam, Sâmaveda. आथर्वणम् Âtharvaṇam, Atharvaveda. चतुर्थम् Chaturtham, the fourth. इतिहासपुराणम् Itihâsa-purâṇam, the Itihâsa-purâṇam. पञ्चमम् Pañchamam, the fifth. वेदानाम् Vedânâm, वेदम् Vedam, of the Vedas the (fifth) book. पित्र्यम् Pitryam, the science of the sacrifices to the ancestors: the Śrâddha-science. राशिम् Râśim, the science of numbers. दैवम् Daivam, the science of Devatâs. निधिम् Nidhim, the science of finding hidden treasure. वाको वाक्यम् Vâkovâkyam, the original Veda. एकायनम् Ekâyanam, the supplemental treatise to the Vedas, the essence of the Vedas. देवविद्याम् Deva-vidyâm, the science known only to the Devas.

ब्रह्मविद्यां Brahma-vidyâm, the Âraṇyaka. भूतविद्याम् Bhûta-vidyâm, the science about the ghosts and spirits. क्षत्रविद्याम् Kṣatra-vidyâm, the science of politics. नक्षत्रविद्याम् Nakṣatra-vidyâm, astronomy. सर्प-देव-जन-विद्याम् Sarpa-deva-jana-vidyâm, the science of serpents and of Gandharvas. Deva-jana literally means the ministerial officers of Devas. एतत् Etat, this. भगवः Bhagavaḥ, Sir. अध्येमि Adhyemi, I know.

2. Nârada said "I know, Sir, the Ṛigveda, the Yajurveda, the Sâmaveda, and the Atharvaveda, the fourth, the Itihâsa-purâṇa, which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas); all this I know O venerable Sir."—472.

MANTRA 3.

सोऽहं भगवो मन्त्रविदेवास्मि नाऽत्मविच्छ्रुतꣳ ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तꣳ होवाच यद्वै किंचैतदध्यगीष्ठा नामैवैतत् ॥ ३ ॥

सः Saḥ, that. अहम् Aham, I. भगवः Bhagavaḥ, Sir. मन्त्रविद् Mantravid, a knower of Mantras, the knower of the names of Lord only. एव Eva, only. अस्मि Asmi, I am. न Na, not. आत्मवित् Âtmavit, the knower of the Lord. श्रुतम् Śrutam, I have heard. हि Hi, because. एव Eva, even: just. मे Me, by me. भगवद्दृशेभ्यः Bhagavad-dṛiśebhyaḥ, from men like your honor. तरति Tarati, crosses. शोकम् Śokam, grief. आत्मवित् Âtmavit, the knower of the Lord. इति Iti, thus. सः Saḥ, that. अहम् Aham, I. भगवः Bhagavaḥ, Sir. शोचामि Śochâmi, I am suffering grief. तम् Tam, therefore. मा Mâ, me. भगवान् Bhagavân, Lord. शोकस्य Śokasya, of the grief. पारम् Pâram, the other side. तारयतु Târayatu, may you cross. इति Iti, thus. तम् Tam, to him. ह Ha, then. उवाच Uvâcha, said. यत् Yat, what. वै Vai, indeed. किञ्च Kiñcha, whatever. एतत् Etat, this. अध्यगीष्ठाः Adhyagîṣṭhâḥ, thou hast learnt. नाम Nâma, the name of the Lord. एव Eva, only. एतत् Etat, that.

3. "But Sir, with all this I am like one who knows the Mantras only (I know the names of the Lord only) but

not the Lord. I have heard from personages like your honour, that he who knows the Lord overcomes grief. I am in grief. Therefore, O Sir, take me over this Ocean of grief."

Sanatkumâra said to him "whatever you have read is verily only the name of the Lord."—473.

MANTRA 4.

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहास पुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्दैवो निधिर्वाको वाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या नामैवैतन्नामोपास्वेति ॥ ४ ॥

नाम Nâma, name, *i. e.*, the Goddess Uṣâ, the presiding deity of Name. She is called Nâma because she is not (Na) immeasureable (ama). **वै** Vai, verily. **ऋग्वेदः** Ṛigvedaḥ, the Ṛigveda. **यजुर्वेदः** Yajurvedaḥ, the Yajurveda. **सामवेदः** Sâmavedaḥ, the Sâmaveda. **आथर्वणः** Âtharvaṇaḥ, the Atharvaveda. **चतुर्थः** Chaturthaḥ, the fourth. **इतिहास-पुराणः** Itihâsa-purâṇaḥ, the Itihâsa Purâṇa. **पञ्चमः** Pañchamaḥ, the fifth. **वेदानाम् वेदः** Vedânâm Vedaḥ, book among the Vedas. **पित्र्यः** Pitryaḥ, the science of Śrâddha. **राशिः** Râśiḥ, the Arithmetic. **दैवः** Daivaḥ, the science of Devas. **निधिः** Nidhiḥ, the science of treasure-divining. **वाकोवाक्यम्** Vâkovâkyam, the original Veda. **एकायनम्** Ekâyanam, the supplemental Vedic treatises. **देवविद्या** Deva-vidyâ, the sciences known to Devas only. **ब्रह्मविद्या** Brahmavidyâ, the Upaniṣad. **भूतविद्या** Bhûtavidyâ, the science of departed spirits. **क्षत्रविद्या** Kṣatravidyâ, the politics. **नक्षत्रविद्या** Nakṣatra-vidyâ, the astronomy. **सर्प-देवजन-विद्या** Sarpa-deva-jana-vidyâ, the science of snakes and Gandharvas. **नाम** Nâma, name: Goddess Uṣâ. **एव** Eva, even : alone. **एतत्** Etat, this. **नाम** Nâma, in name, in Goddess Uṣâ. **उपास्स्व** Upâssva, meditate upon. **इति** Iti, thus.

4. Verily Nâme is the (presiding deity of the) Ṛig-veda, the Yajurveda, the Sâmaveda, and the Atharva-Veda the fourth, the Itihâsa-purâṇa which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas). All these are verily Name only. Meditate on Brahman in the Name.—474.

MANTRA 5.

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथा कामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ५ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Saḥ, he. **यः** Yaḥ, who. **नाम** Nâma, in name (Uṣâ). **ब्रह्म** Brahma, the Lord Brahman: Viṣṇu. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **यावत्** Yâvat, so far. **नाम्नः** Nâmnaḥ, of name (Uṣâ). **गतम्** Gatam, scope, reach, going. **तत्र** Tatra, there. **अस्य** Asya, His. **यथा** Yathâ, as. **कामचारः** Kâmachâraḥ, freedom of movement, Lord and Master. **भवति** Bhavati, becomes. **यः** Yaḥ, who. **नाम** Nâma, in name: in Uṣâ. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **अस्ति** Asti, is. **भगवः** Bhagavaḥ, Sir. **नाम्नः** Nâmnaḥ, than name (Uṣâ). **भूयः** Bhûyaḥ, again, greater. **इति** Iti, thus. **नाम्नः** Nâmnaḥ, than name. **वाव** Vâva, verily. **भूयः** Bhûyaḥ, greater. **अस्ति** Asti, is. **इति, तत्** Iti, Tat, thus, that. **मे** Me, to me. **भगवान्** Bhagavân, Sir. **ब्रवीतु** Bravîtu, tell **इति** Iti, thus.

5. He who meditates on Brahman in Name, gets freedom of movement throughout all that region over which Name has her scope; he who meditates on Brahman in Name (Uṣâ).

"Is there something better than Name?" "Yes, there is something better than Name." "Sir, tell it me."—475.

MADHVA'S COMMENTARY.

In the sixth Adhyâya, it has been determined that the Lord Viṣṇu is the highest of all and separate from the Jîvas. Now in the present Adhyâya it will be taught, that to compeletly understand the superiority of Viṣṇu, it is necessary to know the gradation of Devas, and to understand that the Lord is the final term of this series; for by such knowledge alone and by understanding the various grades of the divine hierarchies, one understands the infinitely great superiority of the Lord Viṣṇu. Therefore, this Adhyâya teaches chiefly this gradation.

When Nârada goes to Sanatkumâra and asks him to teach him, the latter says "Yad Vettha Tena Mopasida." This is a doubtful phrase, and if "Mo" be taken as equal to Mâ meaning "not;" then the phrase would mean "what thou knowest, do not come to me with that, but leave all thy learning behind, and then approach me." Even if this "Mo" be taken as a form of Mâ meaning 'to me', yet the phrase may be translated "leaving behind thy knowledge come to me". This is also impossible, for no one can, at his will, forget all that he knows. Therefore, the Commentator explains this :—

The phrase Yad Vedtha, &c., means "first tell me, what thou already knowest, and then come to me to learn something further."

There upon Nârada enumerates all the sciences that he knows. Most of the names of these sciences are clear, but some are not. The Commentator explains those of them, which are of doubtful import.

Pitṛyam means " the knowledge of the Pitṛis, namely the science of Śrâddha in which is taught the characteristics of the Pitṛis ". Râśi means ' the science of numbers (including arithmetic and algebra).' Daivam means ' the science teaching about the nature and function of the Devas their gradation and their thirty-two marks, &c., it does not mean the science of portents).' Nidhi means the science of divining hidden treasures buried in the earth. Vâkovâkyam is the original Veda, the root Veda. Ekâyanam means the supplemental science of the original Veda (the twenty-four branches into which the Vedas were subsequently divided. These two words do not mean logic and ethics). Deva-Vidyâ means that science which is known only to the Devas, and never to human beings. Brahma-Vidyâ means the Upaniṣads taught in the forests. Bhûta-Vidyâ means the science teaching about the marks and qualities of spirits, other than the Devas (the science of Samudra (palmistry ?) is a part of this spiritist science). Kṣatra-Vidyâ means the science of politics, (and does not mean the science of archery). Nakṣatra-Vidyâ means the science of stars *i. e.* astronomy. Sarpa-Vidyâ means the science describing the nature of serpents (it is called also the Garuḍa science). Deva-jana-vidyâ the science cultivated by the Deva-officials, the servants of the Devas are called Deva-janas, the science peculiar to them is so called. Nârada knew all these sciences Thus it is in the Sâmasaṁhitâ.

Here says an objector, " Nârada knew all the sciences, how can then you say that he did not know the science of the Self, and why does he say that I am like one who knows Mantras only and does not know the Self ? And why does he say that he is overwhelmed with grief and prays Sanatkumâra to take him over the ocean of grief. " This objection is answered thus by the Commentator :—

A man is said to be not learned if he does not know the co-relation of sciences and their relative importance ; even, if a man knew all the sciences he would still be called not wise. Therefore Devarṣi Nârada, with the object of understanding eagerly the co-relation of sciences, goes to Sanatkumâra and puts the question that he did ; because Sanatkumâra was a higher knower of Brahman than Nârada. Thus it is in the same.

This shows that among the knowers of Brahaman also, there are various grades. Sanatkumâra, being Skanda, is superior to Nârada ; and consequently there is no incongruity in Nârada's asking him for further illumination. The word Nâma is used in this Khaṇḍa, and it says Nâmopâsva. What is this Nâma. Does it merely mean name, and does Sanatkumâra teach Nârada to worship names ? No. It means that all names are under the jurisdiction of a particular deity, as the Commentator explains it :—

The Goddess Uṣâ is the presiding deity of names and all names are primarily the names of Viṣṇu who is called Sarvanâma ; the Śruti therefore, teaches that Brahman should be meditated in Uṣâ, the Goddess of names.

But why is Uṣâ called Nâma ? She is so called for two reasons ; 1 because She is the presiding deity of names, and secondly because the word Nâma means *Na*=Not, and Ama=unmeasured, therefore, Nâma न+अम means not-unmeasured, Not-unknown, *i.e.* known.

Since She is not immeasurable and unknown, because She is thoroughly measured or known at the time of dawn, even by persons who do not know the length of night, therefore, She is called Nâma.

Uṣâ is the wife of Aśvi. She is not the Goddess of all learning ; had she been so, see would be like Bhârati and consequently immeasurable, not fully known ; but She can always be fully known, and therefore, called Nâma. In fact Nâma or science expressed through words must always be a definite and fully known thing. So far as we know a thing, we name that thing, and it means that it is fully known to that extent. Thus naming a thing is a mark of knowing that thing which is at the same time a mark also of limiting that thing. Uṣâ therefore, is a Goddess of definite knowledge. Dawn is also a symbolic representation of this knowledge. A man asked about the time of night, may not know it so long as it is night, say midnight or any other portion of night, but if it is Dawn (Uṣâ) he would at once say ' it is Dawn.' Thus any man and every man knows the time of night when it is Dawn. Thus Uṣâ or Dawn is definite, commensurate or measured time.

Second Khanda.

Mantra 1.

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदꣳ साम-वेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाको वाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाꣳश्च मनुष्याꣳश्च पशूꣳश्च वयाꣳसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु च साधुच हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभवि-ष्यन्न धर्मो नाधर्मो व्यज्ञापिष्यन्न सत्यं नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥ १ ॥

वाक् Vâk, speech, the goddess Svâhâ, presiding deity of speech. वाव Vâva, Verily. नाम्नः Nâmnaḥ, than name. भूयसी Bhûyasî, greater. वाक् Vâk, speech. वै Vai, verily. ऋग्वेदम् Ṛigvedam Vijñâpayati. makes us understand the Rig Veda. यजुर्वेदम् Yajurvedam, सामवेदम् Sâmavedam, आथर्वणम् Âtharvaṇam, चतुर्थम् Chaturtham, इतिहास-पुराणम् Itihasa-purâṇam, पञ्चमम् Pañchamam, वेदानाम् वेदम् Vedânâm Vedam, पित्र्यम् Pitṛyam, राशिम् Râśim, दैवम् Daivam, निधिम् Nidhim, वाकोवाक्यम् Vâkovâkyam, एकायनम् Ekâyanam, देवविद्याम् Devavidyâm, ब्रह्मविद्याम् Brahmavidyâm,

भूतविद्याम् Bhûtavidyâm, क्षत्रविद्याम् Kṣatravidyâm, नक्षत्रविद्याम् Nakṣatravidyâm, सर्प देव जन विद्याम् Sarpa-deva-jana-vidyâm, दिवम् Divam, the Heaven. च Cha, and. पृथिवीम् Pṛithivîm, earth. च Cha, and, वायुम् Vâyum, Air, च Cha, and, आकाशम् Âkâsam, Ether. च Cha, and. अपः Apaḥ water च Cha, and. तेजः Tejaḥ, Fire. च Cha, and. देवान् Devân, gods. च Châ ,and. मनुष्यान् Manuṣyân, men. च Cha, and. पशून् Paśûn, cattle. च Cha, and. वयांसि Vayâṁsi, birds. च Cha, and. तृणवनस्पतीन् Tṛiṇa-vanaspatîn, herbs and trees. श्वापदानि Śvâpadâni, beasts. आकीटपतङ्गपिपीलकम् Âkîta-pataṅ ga-pipîlakam, insects and ants up to worms. धर्मम् Dharmam, right. च Cha, and. अधर्मम् Adharmam, wrong. च Cha, and. सत्यम् Satyam, true. च Cha, and. अनृतम् Anṛitam, false. च Cha, and. साधु Sâdhu, good. च Cha, and. असाधु Asâdhu, bad. च Cha, and. हृदयज्ञम् Hṛidayajñam, He who knows the lord called Hṛidaya. च Cha, and. अहृदयज्ञम् Ahṛidayajñam. He who does not know the mystery of the Lord. च Cha, and, यत् Yat, that. वै Vai, verily. वाक् Vâk, speech. न Na, not अभविष्यत् Abhaviṣyat, were.

न Na, not. धर्मः Dharmaḥ, right. न Na, not. अधर्मः Adharmaḥ, wrong. व्यज्ञापयिष्यत् Vyajñâpayiṣyat, would be known. न Na, not. सत्यम् Satyam, true. न Na, not. अनृतम् Anṛitam, false. न Na, not. साधु Sâdhu, good. न Na, not. असाधु Asâdhu, bad. न Na, not हृदयज्ञः Hṛidayajñaḥ, who knows the truth about God. न Na, not. अहृदयज्ञः Ahṛidayajñaḥ, who does not know the truth about God. वाक् Vâk, speech. एव Eva, verily. एतत् Etat, this. सर्वम् Sarvam all. विज्ञापयति Vijñâpayati, makes known. वाचम् Vâcham in speech. उपास्स्व Upâssva, meditate (on Brahman). इति Iti, thus.

Speech is better than name. Speech makes us understand the Ṛigveda, Yajurveda, Samaveda, and as the fourth the Atharvaṇa, the Itihasa-purâṇa, as the fifth book among the Vedas, the Pitṛya, the Râśi, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Kṣatra-vidyâ, the Nakṣatra-vidyâ, the Sarpa and Deva-jana-vidyâ; heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts, insects, and ants; down to worms, what is right and what is wrong; what is true and what is false; what is good and what is bad; she teaches about him who knows the God, and also about him who does not know the God. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither those who know God, nor those who do not know God. Speech makes us understand all this. Meditate on Brahman in speech.—476.

MANTRA 2.

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथा कामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वितीयः खण्डः ॥ २ ॥

सः Saḥ, he. **यः** Yaḥ, who. **वाचम्** Vâcham, in speech. **ब्रह्म** Brahma, the Lord Brahman. **इति** Iti thus. **उपास्ते** Upâste, meditates. **यावत्** Yâvat, so far as. **वाचः** Vâchaḥ, of speech. **गतम्** Gatam, scope, reach, going. **तत्र** Tatra, there. **अस्य** Asya, his. **यथाकामचारः** Yathâkâmachâraḥ, as Lordship, freedom of movement. **भवति** Bhavati, becomes. **यः** Yaḥ, who. **वाचम्** Vâcham, in Speech. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **अस्ति** Asti, is. **भगवः** Bhagavaḥ, Sir. **वाचः** Vâchaḥ, than Speech. **भूयः** Bhûyaḥ greater. **इति** Iti, thus. **वाचः** Vâchaḥ, than Speech. **वाव** Vâva, verily. **भूयः** Bhûyaḥ greater. **अस्ति** Asti, is. **इति** Iti, thus. **तत्** Tat, that. **मे** Me, to me **भगवान्** Bhagavân, Sir. **ब्रवीतु** Bravîtu, tell. **इति** Iti, thus.

2. He who meditates on Brahman in Speech (Svâhâ) gets freedom of movement throughout all that region over which Speech has her scope, he who meditates on Brahman in Speech. "Is there something better than Speech?" "Yes, there is something better than Speech." "Sir, tell it me."—477.

MADHVA'S COMMENTARY.

In this Khaṇḍa it is said that Vâk (Speech) is greater than Name. The Commentator explains this.

Svâhâ (Wife of Agni) is greater then Uṣâ in all respects, whether of power (Dharma) or of wisdom or of joy. She is greater than Uṣâ, whether she is in the state of bondage or of Mukti. She is the Goddess presiding over Speech, and she is called Vâk or Vâch because she worships (Añchana) Vasu (agni).

Vasu plus Añchana gives the word Vâch by omitting Su of Vasu and Ana of Añchana : **वसु+अञ्च् = व+अच्=वाच्** It would thus mean the worshipper of Agni. Svâhâ the wife ef Agni, of course, worships her lo d.

THIRD KHANDA.

MANTRA 1.

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा

मनसा मनस्यति मन्त्रानधीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते पुत्राꣳश्च पशूꣳश्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्स्वेति ॥ १ ॥

मनः Manaḥ, mind. Parjanya, the God of mind. वाव Vâva, verily. वाचः Vâchaḥ, than Speech. भूयः Bhûyaḥ, greater. यथा Yathâ, as. वै Vai, verily. द्वे Dve, two. वा Va, or. आमलके Âmalake, Âmalaka fruits. द्वे Dve, two. वा Vâ, or. कोले Kole, kola fruits, the betel nuts. द्वौ Dvau, two. वा Vâ, or. अक्षौ Akṣau, Akṣa fruits; the dice-fruit. मुष्टिः Muṣṭiḥ, fist. अनुभवति Anubhavati, holds, includes within the fist. एवम् Evam, thus. वाचम् Vâcham, speech. च Cha, and. नाम Nâma, name. च Cha, and. मनः Manaḥ, mind. अनुभवति Anubhavati, holds. सः Saḥ, he. यदा Yadâ, when. मनसा Manasâ, with mind. मनस्यति Manasyati, thinks. मन्त्रान् Mantrân, the hymns. अधीयीय Adhiyîya, I may study. इति Iti, thus. अथ Atha, then. अधीते Adhîte, studies. कर्माणि Karmâṇi, works. कुर्वीय Kurvîya, may I do. इति Iti, thus. अथ Atha, then. कुरुते Kurute, he does. पुत्रान् Putrân, sons. च Cha, and. पशून् Paśûn, cattle. च Cha, and. इच्छेय Ichchheya, may I wish. इति Iti, thus. अथ Atha, then. इच्छते Ichchhate, wishes, desires. इमम् Imam, this. च Cha, and. लोकम् Lokam, world. अमुम् Amum, that. च Cha and. इच्छेय Ichchheya May I wish. इति Iti, thus. अथ Atha, then. इच्छते Ichchhate, wishes, desires. मनः Manaḥ, mind. हि Hi, verily. आत्मा Âtmâ, Lord. मनः Manaḥ, in mind. हि Hi, verily. लोकः Lokaḥ, world, the support of all. मनः Manaḥ, in mind. हि Hi, verily. ब्रह्म Brahma, Brahman. मनः Manaḥ, in mind. उपास्स्व Upâssva, meditate. इति Iti, thus.

1. Mind is higher than Speech. For when two myrobalans or two plums or two Haritaki-fruits, are held in the closed-fist, they are therein enclosed, so are Name and Speech included in the Mind. When one wishes in his mind to study the Mantras, he does study them; when he wishes to perform works, he does them; when he wishes for children or cattle, he has them; when he wishes for this region or that, he has it. In Mind is the Master (Âtman), in Mind is the supporter of all, in Mind is Brahman. Meditate on Brahman in Mind.—478.

MANTRA 2.

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथा

कामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

सः Saḥ, he. यः Yaḥ, who. मनः Manaḥ, in mind. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. यावत् Yâvat, so far. मनसः Manasaḥ, of mind. गतम् Gatam, reach. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathâkâmachâraḥ, as-desire-walking; freedom of movement. भवति Bhavati, there is. यः Yaḥ, who. मनः Manaḥ, in mind. ब्रह्म Brahma, Brahman. इति Iti thus. उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. मनसः Manasaḥ, than Mind. भूयः Bhûyaḥ, greater, better. इति Iti, thus. मनसः Manasaḥ, than Mind. वाव Vâva, verily. भूयः Bhûyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, me. भगवान् Bhagavân, Sir. ब्रवीतु Bravîtu, tell. इति Iti thus.

2. He who meditates on Brahman in Mind (Parjanya) gets freedom of movement throughout all that region over which Mind has his scope. He who meditates on Brahman in Mind. "Is there something better than Mind?" "Yes, there is something better than Mind." "Sir, tell it me."—479.

MADHVA'S COMMENTRY.

In this Khaṇḍa Manas is said to be better then Vâk (Speech). Manas however, does not mean mind, but Indra called here Parjanya. Or it may mean Âditya, for among the twelve Âdityas, Parjanya is one. The Commentator shows this :—

Similarly greater than Svâhâ, both in the state of bondage and release, is Parjanya. In all respects, he is greater than Svâhâ. He is said to be the presiding deity of Manas, and Manas is so called because he is the builder or maker (Nirmâṇa) (of herbs, &c., through rain).

Parjanya or the God of rain is called Manas, for two reasons; first because he is the presiding deity of Manas or mind; secondly, because he is Manas or maker (Nirmâṇa) of herbs and trees, by raining. For to rain it is owing that the offshoots, &c., come out. In the second sense the word Manas is derived from the root √ Mâ to create, to build.

FOURTH KHANDA.

MANTRA 1.

संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

सङ्कल्पः Saṅkalpaḥ. Mitra, the presiding deity of will. वाव Vâva, verily. मनसः Manasaḥ, than mind. भूयान् Bhûyân, greater. यदा Yadâ, when. वै Vai, verily. सङ्कल्पयते Saṅkalpayate, one wills: determines "I must to do this." अथ Atha, then. मनस्यति Manasyati, he thinks: he sends forth the mind. अथ Atha, then: after the mind is made active. वाचम् Vâcham, speech. ईरयति Irayati, he uses, he sends forth. ताम् Tâm, her. उ U, verily. नाम्नि Nâmni, in a name. ईरयति Irayati, he sends forth. नाम्नि Namni, in a name. मन्त्राः Mantraḥ, all sacred hymns. एकम् Ekam, one. भवन्ति Bhavanti, become: are included in. मन्त्रेषु Mantreṣu, in the sacred hymns. कर्माणि Karmâṇi, works, are included. Mantras reveal the various kinds of rituals.

1. Will (Mitra) is better than Mind. For when a man wills, then he thinks in his mind, then he utters speech, and sends it forth in a name. In a name all Mantras are included, and in Mantras abide all ritual works.—480.

MANTRA 2.

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि समक्लृपतां द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च समकल्पन्तामापश्च तेजश्च तेषाꣳ संक्लृप्त्यै वर्षꣳ संकल्पते वर्षस्य संक्लृप्त्या अन्नꣳ संकल्पतेऽन्नस्य संक्लृप्त्यै प्राणाः संकल्पन्ते प्राणानाꣳ संक्लृप्त्यै मन्त्राः संकल्पन्ते मन्त्राणाꣳ संक्लृप्त्यै कर्माणि संकल्पन्ते कर्मणाꣳ संक्लृप्त्यै लोकः संकल्पते लोकस्य संक्लृप्त्यै सर्वꣳ संकल्पते स एष संकल्पः संकल्पमुपास्स्वेति ॥ २ ॥

तानि Tâni, these. ह Ha, indeed. वै Vai, verily. एतानि Etâni, these. सङ्कल्पैकायनानि Saṅkalpaikâyanâni, have will as their support or centre (Ekâyana) in the state of non-release. सङ्कल्पात्मकानि Saṅkalpâtmakâni, have will as their self or essence; or will as their lord. सङ्कल्पे Saṅkalpe, in will. प्रतिष्ठितानि Pratiṣṭhitâni, they abide, in the state of release. समक्लृपताम् Samaklipatâm, willed, were produced by will. द्यावापृथिवी Dyâvâpṛithivî, heaven and earth. समकल्पेताम् Samakalpetâm, willed, were produced by will. वायुः Vâyuḥ, air. च Cha, and. आकाशम् Âkâśam, ether. च Cha, and. समकल्पन्ताम् Samakalpantâm, willed were produced by will. आपः Âpaḥ, waters. च Cha, and. तेजः Tejaḥ, fire. च Cha, and. तेषाम् Teṣâm, of their (beginning with Heaven and ending with fire.) संक्लृप्त्यै Saṅkliptyai, by willing, by remaining steady. वर्षम् Varṣam, the Rain, Mitra. सङ्कल्पते Saṅkalpate, Mitra determines, wills. वर्षस्य Varṣasya, of the rain. संक्लृप्त्या Saṅkliptyâ

by determination. अन्नम् Annam, food. संकल्पते Saṅkalpate, is determined. अन्नस्य Annasya, of food. संक्लृप्त्यै Saṅkliptyai, by determination. प्राणाः Prâṇaḥ, the life breaths. सङ्कल्पन्ते Saṅkalpante, are determined. प्राणम् Prâṇam, of life breath. संक्लृप्त्यै Saṅkliptyai, by determination मन्त्राः Mantrâḥ, the mantras. सङ्कल्पन्ते Saṅkalpante, are determined. मन्त्राणाम् Mantrâṇâm, of mantras. संक्लृप्त्यै Saṅkliptyai, being determined. कर्माणि Karmâṇi, ritual works. सङ्कल्पन्ते Saṅkalpante are determined. कर्मणाम् Karmaṇâm, of ritual works. संक्लृप्त्यै Saṅkliptyai, being determined. लोकाः Lokaḥ worlds: the regions of reward and punishment. सङ्कल्पते Saṅkalpate, are determined. लोकस्य Lokasyai of worlds. संक्लृप्त्यै Saṅkliptyai being determined. सर्वम् Sarvam, all. संकल्पेत Saṅkalpate, determined. सः Saḥ that. एषः Eṣaḥ, this. सङ्कल्पः Saṅkalpaḥ, will. सङ्कल्पम् Saṅkalpam, in will. उपास्स्व Upâssva, meditate on Brahman. इति Iti, thus.

2. All these therefore, have their one refuge in Will, have the Will as their lords and abide in Will. Heaven and earth were produced by Will; Air and ether were produced by Will; Water and Fire were produced by Will. These being determined, the Will determines the rain, the rain being determined, he determines food, the food being determined, the life breaths are determined, the life breaths being determined, the sacred hymns are determined, the sacred hymns being determined, the sacred works are determined, the sacred works being determined, the regions of reward and punishment are determined, the regions being determined, everything is determined. This is Will. Meditate on Brahman in Will.—481.

MANTRA 3.

स यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान् वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति यावत्संकल्पस्य गतं तत्रास्य यथा कामचारो भवति यः संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्भूय इति संकल्पाद्भाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

सः Saḥ, he. यः Yaḥ, who. सङ्कल्पम् Saṅkalpam, in the will. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates, adores. क्लृप्तान् Kliptân, obtains. वै Vai, verily. सः Saḥ, he. लोकान् Lokân, regions. ध्रुवान् Dhruvân, fix, perma-

nent, eternal, firm, safe. ध्रुवः Dhruvaḥ, being fixed and permanent: being firm: safe. प्रतिष्ठितान् Pratiṣṭhitân safe, fixed, unchanging, remaining always in the same condition. प्रतिष्ठितः Pratiṣṭhitaḥ, being permanent: unchanging. अव्यथमानान् Avyathamânân, painless, undistressed. अव्यथमानाः Avyathamânaḥ, being painless, undistressed. अभिसिध्यति Abhisidhyati, he attains perfection, gets what he wills. यावत् Yâvat, so far. सङ्कल्पस्य Saṅkalpasya, of will. गतम् Gatam, scope. तत्र Tatra, there. यथाकामचारः Yathâkâmachâraḥ, freedom of movement. भवति Bhavati, becomes. यः Yaḥ, who. सङ्कल्पम Saṅkalpam, in will. ब्रह्म Brahma, Brahman. इति Iti, thus, उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. सङ्कल्पात् Saṅkalpât, than will. भूयः Bhûyaḥ, greater. इति Iti, thus. सङ्कल्पात् Saṅkalpât, than will. वाव Vâva, verily. भूयः Bhûyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavân, Sir. ब्रवीतु Bravitu, please tell. इति Iti, thus.

3. He who meditates on Brahman in Will, attains Worlds eternal, being eternal; he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain, being free from pain, he accomplishes all that he wills. So far as the scope of Will extends, throughout that, he has the freedom of movement—he who meditates on Brahman in Will. "Sir, is there something better than Will." "Yes, there is something better than Will." "Sir, tell it me."—482.

Fifth Khanda.

Mantra 1.

चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथ संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

चित्तम् Chittam, memory, constantly fluctuating memory, mind. Agni the presiding deity of mind or memory. वाव Vâva, verily. सङ्कल्पात् Saṅkalpât, than Will. भूयः Bhûyaḥ, greater. यदा Yadâ, when. वै Vai, verily. चेतयते Chetayate, one remembers. अथ Atha, then. सङ्कल्पयते Saṅkalpayate, he wills अथ Atha, then. मनस्यति Manasyati, he thinks. अथ Atha, then. वाचम् Vâcham, speech. ईरयति Îrayati, he sends forth. ताम् Tâm, her. नाम्नि Nâmni, in a name. ईरयति Îrayati, he sends forth. नाम्नि Nâmni, in a name. मन्त्राः Mantrâḥ, the sacred hymns. एकम् Ekam, included: oneness. भवन्ति Bhavanti, become: attain. मन्त्रेषु Mantreṣu, in the sacred hymns. कर्माणि Karmâṇi, ritual works, sacrifices.

1. Flickering memory (Agni) is verily greater than Will. For when a man recollects, then he thinks in his mind, then he sends forth speech, and sends it forth in a name. In name all Mantras are included, and in Mantras abide all ritual works.—483.

MANTRA 2.

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदाचित्तो भवति नायमस्तीत्येवैनमाहुर्यदयं वेद यद्वा अयं विद्वान्नेत्थमचित्तः स्यादित्यथ यद्यल्पविच्चित्तवान् भवति तस्मा एवोत शुश्रूषन्ते चित्तꣳ ह्येवैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्स्वेति ॥ २ ॥

तानि Tâni, these. **ह** Ha, indeed. **वै** Vai, verily. **एतानि** Etâni, those. **चित्तैकायनानि** Chitta-ekâyanâni, have memory as their support or centre. **चित्तात्मानि** Chittâtmâni, have memory as their self or essence. **चित्ते** Chitte, in memory. **प्रतिष्ठितानि** Pratiṣṭhitâni, they abide. **तस्मात्** Tasmât, therefore, because memory is higher. **यद्यपि** Yadyapi, if even. **बहुविद्** Bahuvid, knowing much, having much learning. **अचित्तः** Achittaḥ, absent minded. **भवति** Bhavati, becomes. **न** Na, not. **अयम्** Ayam, he. **अस्ति** Asti, is. **इति** Iti, thus. **एनम्** Enam, him. **एव** Eva, even. **आहुः** Âhuḥ, people say. **यद्** Yad, what, whether. **अयम्** Ayam, he. **वेद** Veda, knows generally. **यद्** Yad, what, whether. **वा** Vâ, or. **विद्वान्** Vidvân, knowing: knows specially. **न** Na, not. **इत्थम्** Ittham, thus. **अचित्तः** Achittaḥ, absent minded, inconsiderate. **स्यात्** Syât, may be. **इति** Iti, thus. **अथ** Atha, therefore. **यदि** Yadi, if. **अल्पवित्** Alpavit, have a little learning. **भवति** Bhavati, becomes. **तस्मै** Tasmai, to him. **एव** Eva, indeed. **उत** Uta, here. **शुश्रूषन्ते** Śuśrûṣante, desire to listen, minister to his wants. **चित्तम्** Chittam, memory. **हि** Hi, indeed. **एव** Eva, even. **एषाम्** Eṣâm, of these. **एकायनम्** Ekâyanam, one centre. **चित्तम्** Chittam, memory. **आत्मा** Âtmâ, the self, the essence, the lord. **चित्तम्** Chittam, memory. **प्रतिष्ठा** Pratiṣṭhâ, support. **चित्तम्** Chittam, in memory. **उपास्स्व** Upâssva, meditate. **इति** Iti, thus

2. All these (beginning with mind and ending in sacrifice) have Chitta as their centre, have Chitta as their lord and are supported in Chitta. Therefore, even if one had much learning, but had no Chitta, people say "he is nothing, for had he known or had he been truly learned he would not have been thus devoid of Chitta." Therefore,

even if one has less learning, but has Chitta, people for that very reason, (respectfully listen to him and) serve him (diligently). Chitta verily is the centre, Chitta is the self, Chitta is the support of all these. Meditate on Brahman in Chitta.—484.

MANTRA 3.

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति यावच्चित्तस्य गतं तत्रास्य यथा कामचारो भवति यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

सः Saḥ, he. **यः** Yaḥ, who. **चित्तम्** Chittam, memory. **ब्रह्म** Brahma. Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates, adores **चित्तान्** Chittân, made of Chitta matter. **वै** Vai, verily. **सः** Saḥ, he. **लोकान्** Lokân. worlds. **ध्रुवान्** Dhruvân, firm, eternal. **ध्रुवः** Dhruvaḥ, being firm, eternal. **प्रतिष्ठितान्** Pratiṣṭhitân, fixed, unchanging. **प्रतिष्ठितः** Pratiṣṭhitaḥ, being fixed. **अव्यथमानान्** Avyathamânân, painless. **अव्यथमानः** Avyathamânaḥ, being painless. **अभिसिद्ध्यति** Abhisidhyati, he attains. **यावत्** Yâvat, so far. **चित्तस्य** Chittasya, of Chitta. **गतम्** Gatam, scope. **तत्र** Tatra, there. **अस्य** Asya, his. **यथा कामचारः** Yathâkâmachâraḥ, freedom of movements. **भवाती** Bhavati, becomes. **यः** Yaḥ, who. **चित्तम्** Chittam, in Chitta. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **अस्ति** Asti, is., **भगवः** Bhagavaḥ, Sir. **चित्तात्** Chittât, than Chitta. **भूयः** Bhûyaḥ, greater. **इति** Iti, thus. **चित्तात्** Chittât, than Chitta. **वाव** Vâva, verily. **भूयः** Bhûyaḥ, greater. **अस्ति** Asti, is. **इति** Iti, thus. **तत्** Tat, that. **मे** Me, to me. **भगवान्** Bhagavân, Sir. **ब्रवीतु** Bravîtu, tell. **इति** Iti, thus.

3. He who meditates on Brahman in Chitta attains worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain; being free from pain, he accomplishes all that he wills. So far as the scope of Chitta extends throughout that he has the freedom of movement—he who meditates on Brahman in Chitta. "Sir, is there something better than Chitta." "Yes, there is something better than Chitta." "Sir, tell it me."—485.

Sixth Khanda.

Mantra 1

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादाꣳशा इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादाꣳशा इवैव ते भवन्ति ध्यानमुपास्स्वेति ॥ १ ॥

ध्यानम् Dhyânam, meditation, reflection, Varuṇa, the Lord of Dhyâna **वाव** Vâva, verily. **चित्तात्** Chittât, than Chitta. **भूयः** Bhûyaḥ, greater. **ध्यायति** Dhyâyati, meditates; is reserved, does not talk much. **इव** Iva, as if. **पृथिवी** Pṛithivî, earth, the Devatâ of earth. **ध्यायति** Dhyâyati, meditates, reflects: is reserved. **इव** Iva, as if. **द्यौः** Dyauḥ, sky, the Devatâ of sky. **अन्तरिक्षम्** Antarikṣam, the intermediate region. **ध्यायति** Dhyâyati, meditates, reflects **इव** Iva, as if. **द्यौः** Dyauḥ, sky. The Devatâ of sky. **ध्यायन्ति** Dhyâyanti, meditates, reflect. **इव** Iva, as if. **आपः** Âpaḥ, waters. Devatâ of waters. **ध्यायान्ति** Dhyâyanti, meditate, reflect. **इव** Iva, as if. **पर्वताः** Parvatâḥ, mountains. **ध्यायान्ति** Dhyâyanti, meditate, reflect. **इव** Iva, as if. **देवमनुष्याः** Deva-manuṣyâḥ, Divine men, Devatâs incarnated as men. **तस्मात्** Tasmât, therefore. **ये** Ye, those who. **इह** Iha, here, in this world. **मनुष्याणाम्** Manuṣyâṇâm, among men. **महत्ताम्** Mahattâm, greatness. **प्राप्नुवन्ति** Prâpnuvanti, obtain, reach. **ध्यानपादांशः** Dhyânapâdâṁśâḥ, a portion of Dhyâna, it is a compound of two words Dhyâna and Pâdana, (to obtain), and Aṁśa **इव** Iva, as if. **एव** Eva, even. **ते** Te, they. **भवन्ति** Bhavanti, become. **अथ** Atha, now. **ये** Ye, those who. **अल्पाः** Alpâḥ, small and vulgar. **कलहिनः** Kalahinaḥ, quarrelling. **पिशुनाः** Piśunâḥ, backbiting. **उपवादिनः** Upavâdinaḥ, slandering. **ते** Te, they. **अथ** Atha, now. **ये** Ye, they. **प्रभवः** Prabhavaḥ, great. **ध्यानपादांशाः** Dhyânapâdâṁśâḥ, a portion of those who have obtained Dhyâna. **इव** Iva, as if. **एव** Eva, even. **ते** Te, they. **भवन्ति** Bhavanti, become. **ध्यानम** Dhyânam, in Dhyâna. **उपास्स्व** Upâssva, meditate on the Lord. **इति** Iti, thus.

1. Dhyâna is better than Chitta. The earth is in meditation, as it were; and thus also the sky, the intermediate region, the Heaven, the Water, the mountains and Divine Men. Therefore, those who among men have obtained greatness here, on earth, seem to have obtained a portion of Dhyâna. While small and vulgar people are always quarrelling, backbiting, and abusing each other; great men seem to have obtained a portion of the gift of Dhyâna. Meditate on Brahman in Dhyâna.—486.

MANTRA 2.

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथा कामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

सः Saḥ, he. **यः** Yaḥ, who. **ध्यानम्** Dhyânam, in Dhyâna. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **यावत्** Yâvat, so far. **ध्यानस्य** Dhyânasya, of Dhyâna (of Varuṇa). **गतम्** Gatam, scope, reach, going. **तत्र** Tatra, there. **अस्य** Asya, his. **यथाकामचारः** Yathâkâmachâraḥ, freedom of movement, Lord and Master. **भवति** Bhavati, becomes. **यः** Yaḥ, who. **ध्यानम्** Dhyânam, in Dhyâna. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **अस्ति** Asti, is, **भगवः** Bhagavaḥ, Sir. **ध्यानात्** Dhyânât, than Dhyâna. **भूयः** Bhûyaḥ, greater. **इति** Iti, thus. **ध्यानात्** Dhyânât, than Dhyâna. **वाव** Vâva, verily. **भूयः** Bhûyaḥ, greater. **अस्ति** Asti, is. **इति** Iti, thus. **तत्** Tat, that. **मे** Me, to me. **भगवान्** Bhagavân, sir. **ब्रवीतु** Bravîtu, tell. **इति** Iti, thus.

2. He who meditates on Brahman in Dhyâna (Varuṇa) gets freedom of movements throughout all that region on which Dhyâna has his scope—he who meditates on Brahman in Dhyâna. "Is there something better than Dhyâna?" "Yes, there is something better than Dhyâna." "Sir, tell it me."—487.

SEVENTH KHANDA.

MANTRA 1.

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाꣳश्च मनुष्याꣳश्च पशूꣳश्च वयाꣳसि च तृणवनस्पतीञ्श्वापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु

चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्स्वेति ॥ १ ॥

विज्ञानम् Vijñânam, understanding. Soma, the God of understanding. वाव Vâva, verily. ध्यानात् Dhyânât, than Dhyâna. भूयः Bhûyaḥ greater. विज्ञानेन Vijñânena, through understanding. वै Vai, verily. ऋग्वेदम् Ṛigvedam, the Ṛigveda. विजनाति Vijânâti, one understands. यजुर्वेदम् Yajurvedam, the Yajurveda. सामवेदम् Sâmavedam, the Sâmaveda. आथर्वणम् Âtharvaṇam, the Atharvaveda. चतुर्थम् Chaturtham, the fourth. इतिहासपुराणम् Itihâsa-purâṇam, the Itihâsa-purâṇa. पञ्चमम् Pañchamam, the fifth. वेदानाम् वेदम् Vedânâm Vedam, of the Vedas, the fifth book. पित्र्यम् Pitṛyam, the science of ancestors. राशिम् Râśim, the science of numbers. दैवम् Daivam, the science of the classification of Devas. निधिम् Nidhim, the science of divining hidden treasures. वाकोवाक्यम् Vâkovâkyam, the original undivided Veda. एकायनम् Ekâyanam, the supplemental treatises on Vedas. देवविद्याम् Devavidyâm, the science known only to Devatâs. ब्रह्मविद्याम् Brahmavidyâm, the science taught in the forests. भूतविद्याम् Bhûtavidyâm, the science of ghosts. क्षत्रविद्याम् Kṣatravidyâm, the science of politics. नक्षत्रविद्याम् Nakṣatravidyâm, the science of stars. सर्पदेवजनविद्याम् Sarpa-deva-jana-vidâm, the science of serpents and of the ministers of Devas. दिवम् Divam, heaven. च Cha, and. पृथिवीम् Pṛithivîm, the earth. च Cha, and. वायुम् Vâyum, air. च Cha, and. आकाशम् Âkâśam, ether. च Cha, and. अपः Apaḥ, water. च Cha, and. तेजः Tejaḥ, fire. च Cha, and. देवान् Devân, the Devas. च Cha, and. मनुष्यान् Manuṣyân, men. च Cha, and. पशून Paśûn, cattle. च Cha, and. वयांसि Vayâṁsi, birds. च Cha, and. तृणवनस्पतीन् Ṛiṇa-vanaspatîn, grass, herbs and trees. श्वापदानि Śvâpadâni, beasts. आकीटपतङ्गपिपीलकम् Âkîṭapataṅgapipîlakam, down to worms, insects, and ants. धर्मम् Dharman, right. च Cha, and. अधर्मम् Adharmam, wrong. च Cha, and. सत्यम् Satyam, true. च Cha, and. अनृतम् Anṛitam, false. च Cha, and. साधु Sâdhu, good. च Cha, and. असाधु Asâdhu, bad. च Cha, and. हृदयज्ञम् Hṛidayajñam, he who knows the God. च Cha, and. अहृदयज्ञम् Ahṛidayajñam, he who does not know the God. अन्नम् Annam, food. च Cha, and. रसम् Rasam, savour, tasteful. च Cha, and. इमम् Imam, this. च Cha, and. अमुम् Amum, other, that. च Cha, and. विज्ञानेन Vijñânena, through understanding. एव Eva, even. विजानाति Vijânâti, one understands. विज्ञानम् Vijñânam, in understanding. उपास्स्व Upâssva, worship. इति Iti, thus.

1. Understanding is better than Dhyâna. Through understanding one understands the Ṛig Veda, the Yajur-Veda, the Samaveda, and as the fourth the Atharvaṇa, the Itihâsa-purâṇa, which is the fifth book among the Vedas, the science of ancestors, the science of numbers, the science about Devatâs, the science of finding treasures, the original

Veda, the divided Veda, the science known only to the Devas, the science taught in the forests, the science of politics, the science of stars, the science of serpents, and Gandharvas heaven, earth, air, ether, water, fire, Gods, men, cattle, birds, herbs, trees, all beasts down to worms, insects, and ants. What is right and what is wrong, what is true, and what is false, what is good, and what is bad, he who knows the God and he who does not know the God, food, and its savours, this world and that, all this we understand through understanding. Meditate on Brahman in understanding.—488.

MANTRA 2.

स या विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिद्ध्यति यावद्विज्ञानस्य गतं तत्रास्य यथा कामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

सः Saḥ, he. **यः** Yaḥ, who. **विज्ञानम्** Vijñânam, in understanding. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus, **उपास्ते** Upâste, meditates. **विज्ञानवतः** Vijñânavataḥ, of understanding. **वै** Vai, verily. **सः** Saḥ, he. **लोकान्** Lokân, worlds. **ज्ञानवतः** Jñânavataḥ, who possess knowledge. **अभिसिध्यति** Abhisidhyati, accomplishes, obtains. **यावत्** Yâvat, so far. **विज्ञानस्य** Vijñânasya, of understanding. **गतम्** Gatam, scope. **तत्र** Tatra, there. **अस्य** Asya, his. **यथा कामचारः** Yathâkâmachâraḥ, freedom of movement., mastery. **भवति** Bhavati, becomes. **यः** Yaḥ, who. **विज्ञानम्** Vijñânam, in understanding. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **अस्ति** Asti, is. **भगवः** Bhagavaḥ, sir, **विज्ञानात्** Vijñânât, than understanding. **भूयः** Bhûyaḥ, greater. **इति** Iti, thus. **विज्ञानात्** Vijñânât, than understanding. **वाव** Vâva, verily. **भूयः** Bhûyaḥ, greater. **अस्ति** Asti, is. **इति** Iti, thus. **तत्** Tat, that. **मे** Me, to me. **भगवान्** Bhagvân, sir. **ब्रवीतु** Bravîtu, tell. **इति** Iti, thus.

2. He who meditates on Brahman in Understanding (Soma) gets the world belonging to those who possess Understanding and knowledge; he is master of all that region over which Understanding has scope—He who meditates on

Brahman in Understanding. "Sir, is there something better than Understanding." "Yes, there is something better than Understanding." "Sir, tell it me."—489.

EIGHTH KHANDA.

MANTRA 1.

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन् परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वया ꣳसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकं बलेन लोकस्तिष्ठति बलमुपास्स्वेति ॥ १ ॥

बलम् Balam, power both physical and spiritual. The knowledge of the conditions of mukti or release is spiritual power; the God, Pravâha, the presiding deity of moral and physical courage. **वाव** Vâva, verily. **विज्ञानात्** Vijñânât, than understanding. **भूयः** Bhûyaḥ, greater. **अपि** Api, even. **इह** Iha, in thsi world. **शतम्** Śatam, one hundred. **विज्ञानवताम्** Vijñânavatâm, of men of understanding. **एकः** Ekaḥ one. **बलवान्** Balavân, powerful man. **आकम्पयते** Âkampayate causes to tremble, to shake. **सः** Saḥ, he. **यदा** Yadâ, if. **बली** Balî, powerful. **भवति** Bhavati, becomes. **अथ** Atha, then. **उत्थाता** Utthâtâ, rising, **भवति** Bhavati, becomes. **उत्तिष्ठन्** Uttiṣṭhan, by rising. **परिचरिता** Paricharitâ, serving. **भवति** Bhavati, becomes. **परिचरन्** Paricharan, by serving. **उपसत्ता** Upasattâ, attaining their nearness, becoming dear to them: enters the inner circle. **भवति** Bhavati, becomes. **उपसीदन्** Upasîdan, being dear to them. **द्रष्टा** Draṣṭâ, a seeing one. **भवति** Bhavati, becomes. **श्रोता** Śrotâ, a hearing one. **भवति** Bhavati, becomes. **मन्ता** Mantâ, a perceiving one. **भवति** Bhavati, becomes. **बोद्धा** Boddhâ, a conceiving one. **भवति** Bhavati, becomes. **कर्ता** Kartâ, a doing one. **भवति** Bhavati, becomes. **विज्ञाता** Vijñâtâ, an understanding one. **भवति** Bhavati, becomes. **बलेन** Balena, through power. **वै** Vai, verily. **पृथिवी** Pṛithivî, Earth. **तिष्ठति** Tisthati, stays, stands firm. **बलेन** Balena, through power. **अन्तरिक्षम्** Antariksam, intermediate region. **बलेन** Balena, through power. **द्यौः** Dyauḥ, heaven. **बलेन** Balena, through power. **पर्वताः** Parvataḥ, mountains. **बलेन** Balena, through

power. देवमनुष्याः Deva-manuṣâyḥ, Divine men. बलेन Balena, through power. पशवः Paśavaḥ, cattle. वयांसि Vayâṁsi, birds. च Cha, and. तृणवनस्पतयः Tṛiṇa-vanaspatayaḥ, down to herbs and trees. श्वापदानि Śvâpadâni, beasts. आकीटपतङ्गपिपीलकम् Âkîta-pataṅga-pipîlakam, down to worms, insects and ants. बलेन Balena, through power. लोकः Lokaḥ, the world. तिष्ठति Tiṣṭhati, stands firm. बलम् Balam, in power. उपास्स्व Upâssva, meditate on Brahman. इति Iti, thus.

1. Spiritual power is verily greater than understanding. Here in this world, one powerful man of spirit makes a hundred men of understanding tremble. If a man is spiritually powerful, he rises to higher planes, rising to higher planes, he serves the masters, serving the masters, he attracts their attention, attracting their attention, he gets their teachings and gets their audience; then he ponders over their teachings, and begins to understand them. and act upon them; thus he becomes wise. By power the earth stands firm, by power the intermediate world stands firm, by power the Deva Loka stands firm, by power the mountains and Divine men, by power the cattle and birds and herbs and trees and beasts down to worms, insects and ants stand firm, by power the world stands firm. Meditate on Brahman in power.—490.

MANTRA 2.

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथा कामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्धाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ १ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

सः Saḥ, he यः Yaḥ, who. बलम् Balam, in power. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. यावत् Yâvat so far. बलस्य Balasya, of power. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathâ-kâmachârah, freedom of movement, mastery. भवति Bhavati, becomes. यः Yaḥ, who. बलम् Balam, in power. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. आस्ति Asti, is. भगवः Bhagavah, sir. बलात् Balât, than power. भूयः Bhûyaḥ, greater. इति Iti, thus. बलात् Balât, than power. वाव Vâva, verily. भूयः Bhûyaḥ greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavân, sir. ब्रवीतु Bravîtu, tell. इति Iti, thus.

2. He who meditates on Brahman in Power gets freedom of movements throughout the region on which Power has his scope—he who meditates on Brahman in Power. "Sir, is there something better than Power." "Yes, there is something better than Power." "Sir, tell it me."—491.

NINTH KHANDA.

MANTRA 1.

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नाश्नीयाद्यद्युह जीवेदथवाऽद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवत्यथाऽन्नस्यायेद्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवत्यन्नमुपास्स्वेति ॥ १ ॥

अन्नम् Annam, Food, namely Aniruddha: Spiritual food: the love of spiritual knowledge. **वाव** Vâva, verily. **बलात्** Balât, than power: than spiritual knowledge. **भूयः** Bhûyaḥ, greater. **तस्मात्** Tasmât, therefore. **यद्यपि** Yadyapi, even, though. **दशरात्रीः** Daśa-râtrîḥ, ten nights. **न** Na, not. **अश्नीयात्** Aśnîyât, one may eat. **यदि** Yadi, if. **उ** U, though. **ह** Ha, verily. **जीवेत्** Jîvet, one may live. **अथवा** Athavâ, still. **अद्रष्टा** Adraṣṭâ, without seeing. **अश्रोता** Aśrotâ, without hearing. **अमन्ता** Amantâ, without considering. **अबोद्धा** Aboddhâ, without thinking. **अकर्ता** Akartâ, without acting. **अविज्ञाता** Avijñâtâ, without knowing. **भवति** Bhavati, becomes. **अथ** Atha, now, if. **अन्नस्य** Annasya, of food. **आये** Âye, he obtains. He eats. **द्रष्टा** Draṣṭâ, seeing. **भवति** Bhavati, becomes. **श्रोता** Śrotâ, hearer. **भवति** Bhavati, becomes. **मन्ता** Mantâ, thinker. **भवति** Bhavati, becomes. **बोद्धा** Boddhâ, thinker. **भवति** Bhavati, becomes. **कर्ता** Kartâ, actor. **भवति** Bhavati, becomes. **विज्ञाता** Vijñâtâ, one who understands. **भवति** Bhavati, becomes. **अन्नम्** Annam, food. **उपास्स्व** Upâssva, meditate. **इति** Iti, thus.

1. Food (Aniruddha or spiritual love) is better than power (spiritual knowledge). Therefore if one does not take food for ten nights, though he may live, yet, he will be like one who cannot see or hear, or perceive, or think, or act, or understand. But if he eats he begins to see, to hear, to perceive, to think, to act, and to uepnrstand. Meditate on Brahman in food.—492.

MANTRA 2.

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान् पानवतोऽभिसिद्ध्यति यावदन्नस्य गतं तत्रास्य यथा कामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्धाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति नवमः खण्डः ॥ ९ ॥

सः Saḥ. he. **यः** Yaḥ, who. **अन्नम्** Annam, food. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **अन्नवतः** Annavataḥ, having food. **वै** Vai, verily. **सः** Saḥ, he. **लोकान्** Lokân, worlds. **पानवतः** Pânavataḥ, full of drink. **अभिसिद्ध्याति** Abhisidhyati, obtains. **यावत्** Yâvat, so far as. **अन्नस्य** Annasya, of food. **गतम्** Gatam, scope. **तत्र** Tatra, there. **अस्य** Asya, his. **यथाकामचारः** Yathâkâmachâraḥ, freedom of movement. **भवति** Bhavati, becomes. **यः** Yaḥ, who. **अन्नम्** Annam, food. In food. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **अस्ति** Asti, is. **भगवः** Bhagavaḥ, sir. **अन्नात्** Annât, than food. **भूयः** Bhûyaḥ, greater. **इति** Iti, thus. **अन्नात्** Annât, than food. **वाव** Vâva, verily. **भूयः** Bhûyaḥ, greater. **अस्ति** Asti, is. **इति** Iti, thus. **तत्** Tat, that. **मे** Me, to me **भगवान्** Bhagavân, sir. **ब्रवीतु** Bravîtu, say. **इति** Iti, thus.

2. He who meditates on Brahman in food, obtains the worlds full of food and drink and gets freedom of movement over all that region on which food has scope—he who meditates on Brahman in food. "Sir, is there something better than food?" "Yes, there is something better than food." "Sir, tell it me."—493.

TENTH KHANDA.

MANTRA 1.

आपो वावान्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद् द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयाꣳसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकमाप एवेमा मूर्ता अप उपास्स्वेति ॥ १ ॥

आपः Âpaḥ, water, Prâṇa. The satisfaction resulting from the love of spiritual knowledge. वाव Vâva, verily. अन्नात् Annât, than food. भूयः Bhûyaḥ, greater. तस्मात् Tasmât, therefore. यदा Yadâ, when. सुवृष्टिः Suvṛiṣṭiḥ, good rain, sufficient rain. न Na, not. भवति Bhavati, becomes, is व्याधीयन्ते Vyâdhîyante, are troubled with fear. प्राणाः Prâṇâḥ, the living beings. अन्नम् Annam, food. कनीयः Kanîyaḥ, less. भविष्यति Bhaviṣyati, will be. इति Iti, thus. अथ Atha, then. यदा Yadâ, when. सुवृष्टिः Suvṛiṣṭiḥ, good raining. भवति Bhavati, becomes, is आनन्दिनः Ânandinaḥ, rejoicing. प्राणाः Prâṇâḥ, living beings. भवन्ति Bhavanti, become. अन्नम् Annam, food. बहु Bahu, much. भविष्यति Bhaviṣyati, will be. इति Iti, thus. आपः Âpaḥ, waters. एव Eva, even: alone. इमाः Imâḥ, these. मूर्ताः Mûrtâḥ, forms. या Yâ, that, which. इयम् Iyam, this. पृथिवी Pṛithivî, earth. यद् Yad, what. अन्तरिक्षम् Antarikṣam, the intermediate region. यद् Yad, what. द्यौः Dyauḥ, heaven. यत् Yat, what. पर्वताः Parvatâḥ, the mountains. यद् Yad, what. देवमनुष्याः Deva-manuṣyâḥ, the divine men. यत् Yat, what. पशवः Paśavaḥ, cattle. च Cha, and. वयांसि Vayâṁsi, birds. च Cha, and. तृणवनस्पतयः Tṛiṇa-vanaspatayaḥ, grass and trees. श्वापदानि Śvâpadâni, beasts. आकीटपतङ्गपिपीलकम् Âkîta-patañga-pipîlakam, down to worms, insects and ants. आपः Âpaḥ, waters. एव Eva, even. इमाः Imâḥ, these. मूर्ताः Mûrtâḥ, forms. अपः Apaḥ, waters. उपास्स्व Upâssva, meditate. इति Iti, thus.

1. Water (Prâṇa or Spiritual Peace) is higher than food (spiritual love). Therefore, if seasonable rain were not to fall, all living beings become wretched from a dread of food being scantily produced; while if the fall of rain is seasonable, all living beings rejoice, saying there will be plenty of food. Water, verily is all the different forms:—this earth, this intermediate region, this heaven, these divine men, these cattle and birds, and herbs and trees, and beasts down to worms, insects, and ants—water, verily has assumed all these different forms. Meditate on Brahman in water. —494.

MANTRA 2.

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान् कामाꣳस्तृप्तिमान् भवति यावदपां गतं तत्रास्य यथा कामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे भगवान् ब्रूवीत्विति ॥ २ ॥

इति दशमः खण्डः ॥ १० ॥

सः Saḥ, he. यः Yaḥ, who. अपः Apaḥ, in waters. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. आप्नोति Âpnoti, attains. सर्वान् Sarvân, all. कामान् Kâmân, desires. तृप्तिमान् Tṛiptimân, contented, satisfied. भवति Bhavati, becomes. यावत् Yâvat, so far. अपाम् Apâm, of waters. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathâkâmachâraḥ, freedom of movement. भवति Bhavati, becomes. यः Yaḥ, who. अपः Apaḥ, of waters, in waters. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, sir. अद्भ्यः Adbhyaḥ, than waters. भूयः Bhûyaḥ, greater. इति Iti, thus. अद्भ्यः Adbhyaḥ, than waters. वाव Vâva, verily. भूयः Bhûyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavân, sir. ब्रवीतु Bravîtu, tell. इति Iti, thus.

2. He who meditates on Brahman in Waters, obtains all desires, he becomes satisfied, he has freedom of movements, throughout all that region, over which Prâṇa has his scope—he who meditates on Brahman in Prâṇa. "Sir, is there something better than Water?" "Yes, there is something better than Water." "Sir, tell it me."—495.

Eleventh Khanda.

Mantra 1.

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाऽथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिराह्रादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाऽथापः सृजते तेज उपास्स्वेति ॥ १ ॥

तेजः Tejaḥ, Fire, Indra, the deity of both kinds of fire: the fire of genius. वाव Vâva, verily. अद्भ्यः Adbhyaḥ, than waters (or spiritual peace). भूयः Bhuyaḥ, greater. तद् Tad, that, therefore. वै Vai, verily. एतद् Etad, in that, time. वायुम् Vâyum, air. आगृह्य Âgṛihya, taking hold, uniting with. आकाशम् Âkâśam, the Sky, the Ether. अभितपति Abhitapati, warms, heats, the Sun warms and heats. तदा (?) Tadâ (?) then. आहुः Âhuḥ, people say. निशोचति Niśochati, the Sun is hot. नितपति Nitapati, the Sun burns. वर्षिष्यति Varṣiṣyati, it will rain वै Vai, verily. इति Iti, thus. तेजः Tejaḥ, fire. एव Eva, even. तत् Tat, that. पूर्वम् Pûrvam, first. दर्शयित्वा Darśayitvâ, having shown. अथ Atha, then. अपः Apaḥ,

Waters. सृजते Sṛijate, creates. तत् Tat, therefore. एतत् Etat, then. ऊर्ध्वाभिः Ûrdhvâbhiḥ, upwards. तिरश्चीभिः Tiraśchîbhiḥ, forward, across. च Cha, and. विद्युद्भिः Vidyudbhiḥ, with lightnings. आह्रादाः Âhrâdâḥ, thunder-claps. चरन्ति Charanti, move. तस्मात् Tasmât, therefore, then. आहुः Âhuḥ, people say. विद्योतते Vidyotate, it lightens. स्तनयति Stanayati, it thunders. वर्षिष्यति Varṣiṣyati, it will rain. वै Vai, verily. इति Iti, thus. तेजः Tejaḥ, Fire. एव Eva, even. तत् Tat, that. पूर्वम् Pûrvam, first. दर्शयित्वा Darśayitvâ, having shown. अथ Atha, then. अपः Apaḥ, Waters. सृजते Sṛijate, creates. तेजः Tejaḥ, in Fire. उपास्स्व Upâssva, meditate. इति Iti, thus.

1. Fire (Indra or the fire of genius) is verily greater then Waters (spiritual peace). Therefore, when it pervading the air, heats the atmosphere ; people say "It is warm and sultry, it will rain." Fire thus having shown its sign, creates water (Rain). Again when these thundering clouds move with fire in them, in the form of lightning flashing upwards and across, then the people say "it is flashing, it is lightning, it will rain." Heat thus having first shown its sign, creates water. Meditate on Brahman in Fire.—496.

MANTRA 2.

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान् भास्वतोऽपहततमस्कानभिसिद्ध्यति यावत्तेजसो गतं तत्रास्य यथा कामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इत्येकादशः खण्डः ॥ ११ ॥

सः Saḥ, he. यः Yaḥ, who. तेजः Tejaḥ, in Fire. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. तेजस्वी Tejasvî, full of fire ; resplendent. वै Vai, verily. सः Saḥ, he. तेजस्वतः Tejasvataḥ, containing heat. लोकान् Lokân, worlds भास्वतः Bhâsvataḥ, containing light. अपहत-तमस्कान् Apahata-tamaskân, devoid of darkness. अभिसिद्ध्यति Abhisiddhyati, obtains. यावत् Yâvat, so far as. तेजसः Tejasaḥ, of Fire. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathâkâmachâraḥ, freedom of movement. भवति Bhavati, becomes. यः Yaḥ, who. तेजः Tejaḥ, in Fire. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, sir. तेजसः Tejasaḥ, than fire. भूयः Bhûyaḥ, greater. इति Itî, thus. तेजसः Tejasaḥ, than fire. वाव Vâva, verily. भूयः Bhûyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavân, sir. ब्रवीतु Bravîtu, tell. इति Iti, thus.

2. He who meditates on Brahman in Fire, becomes himself full of fire, and obtains verily the worlds full of (Heat and) Light and free from darkness.

He gets freedom of movement throughout all that region over which Fire has his scope. He who meditates on Brahman in Fire. "Sir, is there something better than Fire?" "Yes, there is something better than Fire." "Sir, tell it me."—497.

TWELFTH KHANDA.

MANTRA 1.

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत आकाशमुपास्स्वेति ॥ १ ॥

आकाशः Âkâśaḥ, Ether, Goddess Umâ, the presiding deity of both kinds of Ether : the steady light of genius. वाव Vâva, verily. तेजसः Tejasaḥ, than Fire. भूयान् Bhûyân, greater आकाशे Âkâśe, in Ether. वै Vai, verily. सूर्याचन्द्रमसौ Sûryâchandramasau, the Sun and Moon. उभौ Ubhau, both. विद्युत् Vidyut, the lightning. नक्षत्राणि Nakṣatrâṇi, Stars. अग्निः Agniḥ, Fire. आकाशेन Âkâśena, through Ether. आह्वयति Âhvayati, one calls आकाशेन Âkâśena, through Ether. शृणोति Śṛiṇoti, one hears. आकाशेन Âkâśena, through Ether. प्रतिशृणोति Pratiśṛiṇoti, one answers. आकाशे Âkâśe, in Ether. On account of ether. रमते Ramate, one rejoices. आकाशे Âkâśe, on account of Ether. न Na, not. रमते Ramate, one rejoices. आकाशे Âkâśe, on account of Ether. जायते Jâyate, is born. आकाशम् Âkâśam, in Ether. अभिजायते Abhijâyate, is supported when it is born : and merge. आकाशम् Âkâśam, in Ether. उपास्स्व Upâssva, meditate. इति Iti, thus.

1. Ether (Umâ or the steady light of genius) is higher than Fire (or the fire of genius). In Ether exist both Sun and Moon, the Lightning, the Stars and Fire. Through Ether one calls, through Ether one hears, through Ether one answers. It is Ether that causes us rejoice, it is Ether that causes us not to rejoice. In Ether everything is born, and into Ether they merge. Meditate on Brahman in Ether. —498.

MANTRA 2.

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान् प्रकाशवतोऽसंबाधानुरुगायवतोऽभिसिद्ध्यति यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

सः Saḥ, he. **यः** Yaḥ, who. **आकाशम्** Âkâśam, in Ether. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **आकाशवतः** Âkâśavataḥ, containing Ether. **वै** Vai, verily. **सः** Saḥ, he **लोकान्** Lokân, worlds. **प्रकाशवतः** Prakâśavataḥ, full of light. **असंबाधानुरुगायवतः** Asambâdhânurugâyavataḥ, free from pain and full of God, God is called Urugâyana, because He is praised everywhere. **अभिसिद्ध्यति** Abhisiddhyati, obtains. **यावत्** Yâvat, so far as. **आकाशस्य** Âkâśasya, of the Ether. **गतम्** Gatam, scope. **तत्र** Tatra, there. **अस्य** Asya, his. **यथाकामचारः** Yathâkâmachâraḥ, freedom of movement. **भवति** Bhavati, becomes. **यः** Yaḥ, who. **आकाशम्** Âkâśam, in Ether. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **उपास्ते** Upâste, meditates. **अस्ति** Asti, is. **भगवः** Bhagavaḥ, Sir. **आकाशात्** Âkâśât, than Ether. **भूयः** Bhûyaḥ, greater than. **इति** Iti, thus. **आकाशात्** Âkâśât, than Ether. **वाव** Vâva, verily. **भूयः** Bhûyaḥ, greater. **अस्ति** Asti, is. **इति** Iti, thus. **तत्** Tat, that. **मे** Me, to me. **भगवान्** Bhagavân, Sir. **ब्रवीतु** Bravîtu, tell. **इति** Iti, thus.

2. He who meditates on Brahman in Ether, obtains the worlds of Ether and of Light, which are free from pain and full of divinity. He gets freedom of movements throughout all that region over which Ether has her control—He who meditates on Brahman in Ether. "Is there something better than Ether?" "Yes, there is something better than Ether." "Sir, tell it me."—499.

THIRTEENTH KHANDA.

MANTRA 1.

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्नस्मरन्तो नैव ते कंचन शृणुयुर्न मन्वीरन्न विजानीरन् यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन् स्मरेण वै पुत्रान्विजानाति स्मरेण पशून् स्मरमुपास्स्वेति ॥ १ ॥

स्मरः Smaraḥ, steady memory, Rudra the God of strong memory: the spiritual omniscience. वाव Vâva, verily. आकाशात् Âkâśât, than Ether. भूयान् Bhûyân, greater. तस्मात् Tasmât, therefore. यदि Yadi, if. अपि Api, also. बहवः Bahavaḥ, many. आसीरन् Âsîran, are. अस्मरन्तः Asmarantaḥ, not remembering. न Na, not. एव Eva, even. ते Te, they. कञ्चन Kañchana, anything. शृणुयुः Śṛiṇuyuḥ, would hear. न Na, not. मन्वीरन् Manvîran, would perceive. न Na, not. विजानीरन् Vijânîran, would understand, would know. यदा Yadâ, when. वाव Vâva, verily. ते Te, they. स्मरेयुः Smareyuḥ, remember. अथ Atha, then. शृणुयुः Śṛiṇuyuḥ, they would hear. अथ Atha, then. मन्वीरन् Manvîran, would perceive. अथ Atha, then. विजानीरन् Vijânîran, would understand. स्मरेण Smareṇa, through memory. वै Vai, verily. पुत्रान् Putrân, sons. विजानाति Vijânâti, he knows, he recognises स्मरेण Smareṇa, through memory. पशून् Paśûn, cattle. स्मरम् Smaram, in memory. उपास्स्व Upâssva, meditate. इति Iti, thus.

1. Memory (Rudra or Spiritual Omniscience) is higher than Ether (or Spiritual genius). Therefore, where many people are present, but their memory is blank, they would hear no one, perceive no one, nor understand any one. If however, they remember, then they would hear, then they would perceive, then they would understand. Through memory verily he knows the sons; through memory, the cattle. Meditate on Brahman in memory.—500.

MANTRA 2.

स यः स्मरं ब्रह्मेत्युपास्ते यावत् स्मरस्य गतं तत्रास्य यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

सः Saḥ, he. यः Yaḥ, who. स्मरम् Smaram, in memory. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. यावत् Yâvat, so far as. स्मरस्य Smarasya, of memory. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathâkâmachâraḥ, freedom of movement. भवति Bhavati, is. यः Yaḥ, who. स्मरम् Smaram, in steady memory. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. अस्ति Asti is. भगवः Bhagavaḥ, Sir. स्मरात् Smarât, than steady memory. भूयः Bhûyaḥ, greater. इति Iti, thus. स्मरात् Smarât, than steady memory. वाव Vâva, verily. भूयः Bhûyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavân, Sir. ब्रवीतु Bravîtu, tell. इति Iti, thus.

2. He who meditates on Brahman in Memory, gets freedom of movements, throughout all that region over which

Memory has his control—He who meditates on Brahman in Memory. "Sir, is there something better than Memory?" "Yes, there is something better than Memory." "Sir, tell it me."—501.

Fourteenth Khanda.

Mantra 1.

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि कुरुते पुत्राꣳश्च पशूꣳश्चेच्छत इमं च लोकममुं चेच्छत आशामुपास्स्वेति ॥ १ ॥

आशा Âśâ, hope, Goddess Sarasvati: the bliss of divine vision वाव Vâva, verily. स्मरात् Smarât, than memory. भूयसी Bhûyasî, greater. आशेद्धः Âśeddhaḥ, kindled by hope. वै Vai, verily. स्मरः Smaraḥ, memory. मन्त्रान् Mantrân, the sacred hymns अधीते Adhîte, reads. कर्माणि Karmâṇi, works, sacrifices. कुरुते Kurute, does. पुत्रान् Putrân, sons. च Cha, and. पशून् Paśûn, cattle. च Cha, and. इच्छते Ichhate, desires. इमम् Imam, this. च Cha, and. लोकम् Lokam, worlds. अमुम् Amum, that. च Cha, and इच्छते Ichhate, desires. आशाम् Âśâm, in hope. उपास्स्व Upâssva, meditates. इति Iti, thus.

1. Hope (Sarasvati or the bliss of divine vision) is better than Memory. Kindled by Hope, Memory reads the Sacred Hymns, performs sacrifices, desires sons and cattles, desires this world and that. Meditate on Brahman in Hope.—502.

Mantra 2.

स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः समृद्ध्यन्त्यमोघा ह्यास्याशिषो भवन्ति यावदाशाया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्तेऽस्ति भगव आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

सः Saḥ, he. यः Yaḥ, who. आशाम् Âśâm, in hope. ब्रह्म Brahma, Brahman, इति Iti, thus. उपास्ते Upâste, meditates. आशया Âśayâ, by hope. अस्य Asya, his.

सर्वे Sarve, all. कामाः Kâmâḥ, desires. समृध्यन्तिः Samriddhyanti, fulfilled. अमोघाः Amoghâḥ, infallible. हास्याशिषः Hâ, verily. Asya, his. Âśiṣaḥ, blessings. भवन्ति Bhavanti, become. यावत् Yâvat, so far as. आशायाः Âśâyâḥ, of hope. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathâkâmachâraḥ, freedom of movement. भवति Bhavati, is. यः Yaḥ, who. आशाम् Âśâm, in hope. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. आशायाः Âśâyâḥ, than hope. भूयः Bhûyaḥ, greater. इति Iti, thus. आशायाः Âśâyâḥ, than hope. वाव Vâva, verily. भूयः Bhûyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavân, Sir. ब्रवीतु Bravîtu, tell.

2. He who meditates on Brahman in Hope, has all his desires fulfilled by Hope, his blessings are infallible. He gets freedom of movement throughout all that region over which Hope has her control—He who meditates on Brahman in Hope. "Sir, is there something better than Hope?" "Yes, there is something better than Hope." "Sir, tell it me." —503.

MADHVA'S COMMENTARY.

Khaṇḍas 4—14.

In this Khaṇḍa it is said Saṅkalpa is greater than Manas. What is this Saṅkalpa? The Commentator explains it thus:—

Greater than Parjanya, whether in bondage or Mukti, is Mitra called the Saṅkalpa Devatâ (because he produces the Saṅkalpa or will in all creatures). During day time one makes Saṅkalpa or determination to do a certain thing, and so remains awake; and in the night time, since the saṅkalpa is absent, one goes to sleep.

Mitra is the God of day, and he is the God of Saṅkalpa or will or suggestion which remains active throughout the day. In sleep Saṅkalpa loses its hold, and so man goes to sleep. Will is absent in dream and in sleep states. Therefore Mitra is the God of Day and is very appropriately called the God of Saṅkalpa.

Similarly Agni is better than Mitra, whether in the state of bondage or release, he is the Devatâ of Mind, and he is called Chitta, because he is spread and collected (Chita) in the Kuṇḍa or other.

Higher than Agni is Varuṇa the God of Dhyâna; and he is called Dhyâna, because in order to distinguish truth and falsehood, Brahman has made it an organ or instrument (Nidhâna).

Higher than Varuṇa is Soma, the Lord of night, the deity of Vijñâna or knowledge. He is called Vijñâna, because he discriminates the truth (Vivechana).

Higher than Soma is the elemental air the Devatâ of strength.

Higher than the elemental air is Aniruddha the Deva of Food. He is called Anna because he frightens all enemies by sounds in battle (Anunâdi).

Higher than Aniruddha is Taijas Vâyu produced from the Taijas Ahaṁkâra; he is called also Prâṇa Vâyu and is the diety of waters. He is called Âpas because he pervades (Vyâpta) the body as the vital principal.

Higher than Prâṇa Vâyu is Purandara the deity of Tejas. He is called Tejas because Tejas and Ojas are the same.

Note:—Purandara or Indra is the magnetic force, higher than the Vital Force. This is called Ojas and through it everything below it may be conquered and brought under one's control. This Ojas has some correspondence with the Odyle force. If Taijas Vâyu corresponds with the health aura of a person, this Purandara, Lord of Ojas would correspond with mental and astral aura.

Higher than Ojas is Umâ, the deity presiding over Buddhi or Âkâśa she is called Âkâśa, because she is fully luminous, (Â = fully, Kâśa = luminus).

Higher than Umâ, is Sadâ Śiva, the Lord of steady memory. He is called Smara, because he is devoted (Ra) to the Sma, the Lord of equality (Sama) *i. e.*, the Supreme Brahman :**सम + र = स्मर**

Higher then Śiva is the beloved of the Chief Vâyu, the Goddess Sarasvatî, in all attributes, whether bound or released she is better than Śiva, she is called Âśâ, because she is the presiding deity of hope, and because Âśâ literally means Full Bliss. **आ** Â meaning full and Śam **शम्** meaning joy.

Note:—Âśâ means also faith or Śraddhâ.

Higher than Sarasvatî is the Chief Vâyu called Prâṇa. He is so called because (1) He is the leader (Ana) of all these excellent ones (Pra). Prâṇa is the highest in this heirarchy. (2) The second reason why he is called Prâṇa is this. Ṇa **ण** means joy, Âṇâ means full joy, and is the name of Sarasvatî. Prâṇa means the Lord of Âṇâ or Sarasvatî and possessing most excellent joy. Therefore the supreme Vâyu is called Prâṇa or the Lord of Âṇâ.

These heirarchies are so graded, that every higher Deva is ten times superior to the one below it. To this rule however, there is the following exception. Parjanya, Mitra and Agni, as well as the elemental Air called Bhuta Vâyu are only twice as great as those immediately below them. Aniruddha is five times as great as the Bhuta Vâyu. Varuṇa is one quarter greater than Agni. Soma is one eighth greater than Varuṇa. Âśâ is hundred times greater than Śiva; while the Chief Vâyu is hundred times greater than Âśâ.

The following table will show the gradation of these Devas. The lowest is Puṣkara, the deity of karmas :—

Nâma ...	...	...	10 times greater than	Puṣkara ...	10P.
Svâhâ ...	...	...	10 „ „	Nâma ...	100P.
Parjanya	...	...	2 „ „	Svâhâ ...	200P.
Mitra ...	...	...	2 „ „	Parjanya ...	400P.
Agni ...	...	...	2 „ „	Mitra ...	800P.
Varuṇa	...	...	¼ „ „	Agni ...	1000P.
Soma ...	...	...	⅛ „ „	Varuṇa ...	1125P.
Bhûta Vâyu	...	...	2 „ „	Soma ...	2250P.
Aniruddha	...	...	5 „ „	Bh. Vâyu ...	11250P.
Taijas Vâyu	...	...	10 „ „	Aniruddha...	112500P.
Purandara	...	...	10 „ „	Tai. Vâyu...	1125000P.
Umâ ...	...	...	10 „ „	Purandara...	11250000P.
Śiva ...	...	...	10 „ „	Umâ ...	112500000P.
Âśâ ...	...	...	100 „ „	Śiva ...	11250000000P.
Mukhya Vâyu	...	...	100 „ „	Âśâ ...	1125000000000P.

Viṣṇu infinitely greater than all.

But says an objector—we sometime find different figures about the relative greatness of these deities. How do you make then this strict rule. To this the Commentator replies :—

Where there are found, in other scriptures, different figures, there it must be understood, that either some higher deity has entered the lower, and thus increased its power or some lower has risen up to the higher. And thus there has arisen a decrease. All the qualities of lower are under the control of the higher.

Note :—Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it ; or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower.

The Lord Viṣṇu is higher than Prâṇa, in all respects infinitely high. He is of super-excellent qualities, eternally free, omnipotent, omnipresent, whose qualities are infinitely eternal, the Lord of all. Thus it is in the Tattva Viveka.

Note :—This gradation of Devas is shown in the Taittirîya Upaniṣad also. In describing the various grades of Ânandas or joys the Upaniṣad says :—

The gradation of joys is thus (Ta. Up. II 8-I) Hundred times more than human joy is the joy of the Manuṣya Gandharvas ; hundred times more than the joy of the Manuṣya Gandharvas is the joy of the Deva Gandharvas ; hundred times more than the joy of the Deva Gandharvas is the joy of the Pitṛis ; hundred times more than theirs is the joy of Ajânaja Devas ; hundred times more than theirs is the joy of Karma Devas ; hundred times more than theirs is the joy of Devas ; hundred times more than the Devas is the joy of an Indra ; hundred times more than his is the joy of a Brihaspati ; hundred times more than his is the joy of a Prajâpati ; hundred times more than his is the joy of Brahmâ.

This very idea is expressed in another Śruti thus:—Now then creation is being described. From the Supreme comes Vidyâ, from Vidyâ comes Prâṇa, from Prâṇa comes Śraddhâ (faith), from Śraddhâ arises Śiva, from Śiva arises Buddhi (intuition), from Buddhi arises Indra, from Indra comes Taijas Prâṇa, from Taijas Prâṇa comes Aniruddha, from Aniruddha comes Bhûta Vâyu (the elemental air, the tangible air), from him Soma (Moon) from Soma comes Varuṇa, from Varuṇa comes Agni, from Agni comes Mitra, from Mitra comes Parjanya, from Parjanya comes Svâhâ, from Svâhâ, Uṣâ. Every one that precedes is greater than one that comes after it, in all qualities; and every one that succeeds is lower in quality than one that precedes it. When they get Mukti, the lower merges in the higher and attains its own form and condition. This gradation is never destroyed, this gradation is no where destroyed, in this regular gradation they reach Brahman, through this regular gradation the released souls exist and move about freely throughout the Universe.

Note:—The names given in the Taittirîya differ from those given here, but the idea is the same. All admit the existence of this hierarchy. The word Vidyâ in the above text refers to Lakṣmî or Ramâ. Śraddhâ is the wife of Prâṇa. Buddhi is the same as Umâ. The first in order is greater than one that follows it, because the Mukti of the latter is dependent upon the former. The Mukti of the Devas consists in everyone of them existing in his own condition, unalloyed by anything else. For Mukti is defined "existence in ones own form (Svarûpa), leaving superimposed forms." This gradation, exists even in the condition of Mukti. It is not that the Mukta Devas lose their gradation; no more than the Mukta Jîvas lose their gradation. Therefore, the text says "this gradation is never and no where destroyed."

In the Chh. Up. the words are "Nâma Brahma Iti Upâsva" "worship Name as Brahman." Similarly in other places "worship Speech as Brahman," "worship Manas as Brahman" &c. In all these places, we have explained the words Nâma, Manas, Speech, &c., by a locative case, and translated these pharses as "worship Brahman *in* Name," "worship Brahman *in* Speech," "worship Brahman *in* Mind, &c." The Commentator now quotes an authority for this interpretation:—

It is thus written in the Sat Tattva:—"Hari gives salvation, when he is worshipped *in* the various deities, beginning with Nâma and ending with the Mukhya Vâyu. By meditating upon him as existing in these and yet separate from these, there is Mukti. There is no doubt in it.

But says an objector these Devas Nâma, &c., differ in qualities and powers, does the Lord existing in them differ also in qualities and powers? To this the Commentator replies:—

The Lord called Sama (the Equal) exists in His fulness in every one of these, beginning with Uṣâ and ending with the Mukhya Vâyu; yet when He is meditated in a higher vehicle, He becomes highly pleased.

Though Hari is the same in all these Devas, yet meditating on Him in a higher form, conduces to greater satisfaction of the deity. The result is that He should be always

worshipped in the Highest, namely, in the Mukhya Prâṇa corresponding with the Christ. God worshipped through the Christ becomes most highly propitiated.

Since the Lord loves the higher more than the lower, therefore, when one meditates, in the highest, he thereby conduces to be highest propitiation of the Lord. Not only the Lord is highly pleased, but the worshipper also, who thus meditates on the Lord in the highest, undoubtedly gets the highest love manifesting in his own soul. The Lord gives salvation, when He is thus meditated in these Devas, with the full knowledge of this gradation. There is no other way of getting His grace, for this is the final conclusion of all scriptures. Thus it is written in the Tattva Viveka.

Note:—Because the Lord loves a Deva of higher hierarchy more than one in a lower hierarchy, therefore he who worships the Lord in a higher Deva gets the higher grace of God: while the highest grace is obtained if worshipped in the Chief Prâṇa (Christ).

The word Nâma, &c., have been explained in the locative case, namely, worship Brahman in name, &c. The Commentator now quotes a clear authority for this:—

The words beginning with Nâma and ending with Prâṇa have been said to be in the seventh case, (they are to be translated as *in* Name, *in* Speech, *in* Manas, &c.). They should be construed everywhere in the third, fourth, fifth and sixth cases also.

Thus we may not only translate it "worship Brahman *in* Name" but also "worship Brahman *through Nâma*, (Nâmnâ, third case), also "worship Brahman *as revealed by name* (Nâmnaḥ Adhivyaktam, fifth case), so also "worship Brahman as the *Lover of* Name and *beloved of* Name" (Nâmnaḥ, Prîtivisayaḥ, sixth case); so also, "worship Brahman *as the giver of rewards to* name (Nâmne, Phala-pradam, fourth case). Thus Nâma Brahma Upâsva, should never be construed in the case it is shown in the text, namely, in the case of apposition, and should never be translated as "worship Brahman as name," for then name and Brahman would become identical; while the whole object of the Upaniṣad teaching is to show the great difference between God and everything else.

Thus everywhere, when these words Nâma, &c., are found in connection with Brahman, they are to be construed in the above manner. As in the well-known Ṛig Veda Hymn (X. 90. 12) Brâhmanaḥ Asya Mukham Âsît, the word Mukham though shown in the first case is explained as not identical with Brâhmaṇa, for Brâhmaṇa is not the mouth of God, but it is explained in the fifth case, namely, from the mouth of God came out the Brâhmaṇa caste. Or as in the phrase Âtmâ Vai Putrakaḥ, the word Âtmâ, though in the first case, is explained as in the ablative and means "from the self or from one's own body;" or is also explained in the sixth case, meaning then "the son belongs to one's own self" and does not mean that "the self is identical with the son." Or as in the phrase Yûpa Âdityaḥ, the word Yûpa, though in the first case is explained in the seventh case. As everywhere, in these examples, the case of apposition is set

aside, in favour of a more appropriate case, so in these passages also the words Nâma, &c., are to be construed not in the case of apposition but differently. This is done on the strength of the following Sutra :—A word in the first case may always be construed in all the seven cases.

Since each succeeding Deva is shown to be greater than one before it, Brahman cannot be construed as identical with Nâma, &c., for then, it would be absurd to say Brahman is identical with Nâma and at the same time to say Speech is greater than Nâma, for then Speech would become greater than Brahman. In other words Brahman himself would become greater and smaller.

Admitted that where a word is in the first case, as in the phrases Mano Hi Brahma, it may be construed in all the other cases as described by you. But when a word is in the objective case, as in the phrase, Vâcham Brahma Iti Upâste, how are you going to explain it. Is there any Sutra of Grammar, by which a word in the second case may be similarly explained ? To this the commentator replies :—

The second or the accusative case is employed in all the six cases, that is to say, it may be construed in all cases except the nominative case. Because all these (Nâma, &c.) have the Supreme as their cause.

Says an objector, we also do not say that Brahman is identical with Nâma, &c. All that we say is that Brahman is to be meditated upon as identical with Nâma, &c. It is only for the purposes of meditation, that we assume this fanciful identity, we never say that Brahman is really identical with Nâma, &c. To this the Commentator replies :—

When one thing is meditated upon as something else, such meditation cannot be conducive to the production of the end of man.

(For a thing must be meditated in its true form in order to give any result. If a man meditates upon Brahman as Uṣâ or Rudra, &c., he can never know Brahman, though he may know Uṣâ and others. Not only is this meditation perfectly useless to attain its own object, but it is dangerous also as the Commentator next shows) :—

There is not only want of the attainment of Puruṣârtha, but there is positive danger in such meditation ; just as there is danger in paying Royal Honors to a mere servant of the King. The person who thinks the servant of the King, to be the King, and by such thinking pays all Royal Honours to him, incurs the displeasure of the King and is destroyed by him, because the servant is under the control of the King ; therefore, he who meditates upon Nâma and the rest, as if they were Brahman, is thrown by Brahman along with these Devas, namely Nâma and the rest into hell called blind darkness. Therefore, let no one meditate upon these as Brahman. Thus it is in the Sâma Saṁhitâ.

Note :—Idol worship is not only useless, but positively sinful. If an idol, whether of clay or stone or of subtler bodies like that of Devas, &c., is worshipped as Brahman, the worshipper goes to hell, and so also does the Deva who accepts such worship. But if the man worships Brahman, *in* the idol or *in* the Deva, realizing all the while the separation of Brahman from the idol, and from the Deva, and knows that he is worshipping Brahman

and not the idol or the Deva, such a worshipper gets the grace of Brahman and final release.

According to you, O Advaitin, these Nâma and the others are not Devas, but insentient objects. You have therefore less reason to fancy them as Brahman, and according to your own theory no good will result by worshipping them as Brahman. Therefore the Commentator says :—

Let no one meditate or worship any insentient object, or in an unworthy way, or in an untruthful way. For by such worship there is great disaster to the worshipper.

To meditate *improperly* is as when one thinks that Brahman weeps. In the Vedas we find a phrase Sorodît, "he wept," and some persons say it means that the worshipper must meditate that Brahman is weeping. Such a meditation is called unworthy meditation, for Brahman never weeps. The *untruthful* worship is that in which you think of an object what it really is not, as when you think of a rose, not as a rose, but as a daisy. Similarly when you think of Nâma, &c., not what they really are, but as Brahman, such worship is called *false* worship. Therefore, the worship of inanimate objects, the *unworthy* worship, and the *false* worship are all disastrous.

If an inanimate object like grass or skin is worshipped as God, such worship is that of an inanimate object. No one should worship grass (Darbha) or skin (Charma) and where the scriptures use these words, they are to be interpreted as referring to certain Devatâs, who have the Abhimâna of Darbha and Charma ; for an inanimate object can never give any fruit (whether worshipped at the time of Yajña or at any other time).

Says an objector, all inanimate objects are not useless, for we see herbs and drugs &c., when regularly used produce results. To this the Commentator replies :—

The very fact that drugs and herbs produce medicinal results proves that the Devas are dwelling in the herbs and drugs, and the good results of the medicines really depend on these Devas. The ignorant, who do not see the Devas in these herbs and drugs, get only ordinary results, by the use of medicines ; but the wise who see the action of the Devas in these, get in addition, super-physical results also (invisible results—adriṣṭa phala). For it is a well known thing that no results can happen but through the intervention of some Deva or other. As a King feeds all his subjects, whether they know of his existence or not, (for the King maintains an open house and looks to the fact that no one of his subjects should die of starvation) ; but the ignorant subject of the King, namely, a person who does not know of the existence of the King and so does not serve him, can never expect special benefits from the King, in the shape (of Jagirs, &c.) of grants of villages, (which is reserved only for those who know and serve the King), so the Devas give visible results to the ignorant, and invisible results in addition to that, to the wise.

But how is it that even when one takes medicine, he does not always get the desired results. Disease is not always cured. To this the Commentator replies :—

The favourable result of medicines, however little, requires something of Adṛiṣṭa (invisible) knowledge, a man must have some faith in the Devas, and must use these drugs with some knowledge of the invisible forces in order to get invariably favourable results. The results called Adṛiṣṭa always accrue to the wise and not to any other.

Therefore, let no one ever worship any inanimate object ; nor must his worship be untruthful, nor unworthy of the Lord ; if he desires the best result (Mukti) ; and if he does not wish to go into hell, and if he wishes to work the will of Lord and to do that which is beloved of the Lord ; or if he wishes to do what is the duty (of every right thinking man) ; or if he is a person desirous of getting release. Even the last two classes of persons (namely, he who worships through a sense of duty or is desirous of release) must desire to please the Lord Hari ; there is no questioning about it. Thus it is in the Upâsana Lakṣaṇa.

Even Lord Bâdarâyaṇa in his Vedânta Śutras (II. I. 5) says :—"Only the superintending deities are denoted (by such terms) ; for they have superior powers and are personally present (in all places)."

In such texts [the Earth spoke, (S. Br. VI-3) Waters spoke], the deities that preside over Earth, etc., are denoted. For they have, distinguished from other (beings), exalted powers, and they are also found present everywhere.

Similarly in the Sutra II. 2-3 the same idea is conveyed :—

"(If it be said that the Pradhâna can be the cause) as seen in the case of milk or water ; ("no" we reply) ; for even there (there is the intelligent being guiding it.)"

It is not right to hold, that even the non-intelligent Pradhâna may be active as in the case of milk curdling or water flowing, &c. For the Śruti says, that even there the activity is caused by the Lord, as conveyed by the text. "All the different rivers abide by the command of this Imperishable (Lord), O Gârgi, the rivers which take their rise in the mountains of the Śveta, etc., and flow in different directions, some to the east, some to the west," (Bri. V. viii. 9) "By this (Lord) indeed milk becomes curd, etc." As a matter of fact the curdling of milk is due to a living organism, and not to dead matter.

Moreover the following sûtra of the Devatâ Mimaṁsâ shows the same :—"The names like Skin, &c., are used in denoting devas, because we find them holding conversation, and the rest." Thus in the following passage of the Ṛig Veda (X, 97-22) we find the trees holding a discourse : —"With Soma as their Sovran Lord the Plants hold colloquy and say : O King, we save from death the man whose cure a Brahman undertakes."

The plants here must be the devas of the plants. So also in the following passage the stones must be the devas of the stones.

May Savitar the God, O Stones, stir you according to the Law. (Rv. X, 175, 1).

Not only the insentient matter has no directive activity of its own, but the animate world also has no independent activity of its own, as will appear from the following verse of the Rig Veda :—(X, 112-9.)

"Lord of hosts amid our bands be seated : they call thee greatest Sage among the sages. Nothing is done, even far away, without Thee, great, wonderous Mighty One, is the hymn I sing thee."

This shows that nothing is done anywhere by any one, but under the command of the Lord of the hosts. So also it cannot be said the devas can be frustrated in their aims. When the devas want to reward or punish any one, they do so without any chance of being hindered by any one.

So also in the following (Rv. X, 33-9) :—"None lives, even had he hundred lives, beyond the statute of the Devas." So also (Rv. VIII, 47-1) :—"Yours are incomparable aids, and good the succour they afford."

This shows that the aid of the gods are invincible, for the word anehas may be translated as invincible, that which cannot be furstrated. So also the following (Rv. X, 6-9) :—

"The Holy ones engendered, for their several laws, the heavens and earth, the waters and the plants and trees. They filled the firmament with heavenly light for help, the Devas with will all free, made bodies beautiful for souls to dwell in."

Admitted that nothing is done even far away, without the will of the Supreme Lord, but what is the necessity of admitting the existence of a hosts of devas, when God can do everything. To this the Commentator answers in the words of the Brahma Tarka :—

The insentient objects get all their essential attributes, active powers, and various modifications, from the sentient beings, the sentient beings get their sentiency from the Devas, the Devas get their power from the Supreme Prâṇa (the Christ), while the Chief Prâṇa gets his from the Supreme Lord Viṣṇu, always. This is the law, and nothing can happen, but as directed by them. There is no example of an insentient object, showing any activity, without the directing agency of a sentient being. Since we always see all activity emanating from sentient beings, in every case, therefore the unseen things must be judged by the analogy of the seen. As when we find some grains scattered near an ant-hill we infer that the ants must have thrown them there, and they did not come there of themselves and though we do not see the ants, we cannot say that the scattering is not caused by the ants. Thus we infer from known examples, that the insentient is always under the control and direction of the sentient.

Admitted that this sentient regulates the insentient, what is the necessity of admitting the existence of the devas to regulate the sentient beings, cannot the sentient beings regulate their own activities without the devas? The theory of the devas

is a cumbersome one. Rather say that every sentient being is self-moved. To this the Commentator says :—

When the evil spirits by obsessing can show their super-normal powers (such as bringing things from a distance, levitation, clairvoyance, etc.), why should the spirits of good, the devas, be not active agents, also ; and why should not the Highest Spirit, the Lord Hari be active? Thus in the Brahma Tarka.

In khaṇḍa second occurs the word hṛidayajñam, a word generally translated as pleasing, but the Commentator shows that it has not that meaning here.

The word hṛidayajñam means he who knows the truth about the Lord. The word hṛidaya is a name of the Lord, literally meaning "He who moves in the hearts of all, or He who controls the hearts of all." Thus in the Aitareya Âraṇyaka we find the following :—"The Ṛiṣis called Śârkarâkṣyas meditate on Brahman as Udara; while the Ṛiṣis called Âruṇeyas adore him as Hṛidaya (II. I. 1-5).

Thus hṛidaya is a well-known name of God. The word kola occurs in this khaṇḍa (second). The Commentator thus gives its meaning.

The Abhidhâna (Lexicon ?) says :—kola is the name of the pûga fruit, that is the betel nut; while the betel leaf is called kalam.

In the fourth Khaṇḍa Saṅkalpa or Mitra is said to be the producer of heaven and earth, &c. The Commentator shows that all inanimate creation is the work of Mitra, and all the animate is the work of Prâṇa and the rest.

Mitra called Saṅkalpa is the fashioner of the whole host of inanimate creation, such as the elements, the elementary objects, the mantras, and the multitude of sacrificial objects, and of the various worlds. Mitra is the fashioner of inanimate objects ; and Vâyu and the rest, fashion all animate beings. All objects are dual having a material and a vital part, the first is the work of Mitra, the second that of Prâṇa. Thus it is in Vastu Tattva.

Says an objector why do you make this division? In this very khaṇḍa we find that everything is created by Saṅkalpa, the word is sarvam or all. The Commentator says that the word must be restricted in its meaning here.

Saṅkalpa creates or fashions "all," that is, all inanimate objects. Chitta is that memory which is unsteady, liable to forgetfulness. Smara is that memory which is steady and permanent. Thus it is in the Śabda Nirṇaya.

In the fifth khaṇḍa it is said yad ayam veda yad vâ ayamvidvân. What is the difference between veda and vidvân, both mean "he who knows."

To this the Commentator answers :—

A man is said to know (veda) a thing, when he has a general knowledge of it ; he is said to be an expert (vidvân) when he has special knowledge of a subject.

In the same khaṇḍa are used the words ekâyanam and pratiṣṭhâ, both generally meaning abode. The Commentator however shows that there is a shade of difference.

Pratiṣṭhâ means primarily the Abode, that is, the place in which one abides in Release, the Mansions of the blest.

The word pratiṣṭha is applied to ordinary places of dwelling in a secondary sense only: (primarily it denotes the abode of the Released). This is the difference which the knowers of words draw between the meaning of these two words.

The word Deva manuṣya has been used several times in this adhyâya. It does not mean the devas and men, but the devas who have assumed the body of men.

They should be known as deva-maṇuṣya who being devas, have obtained an human incarnation. The phrases "the earth is in meditation," &c., in khaṇḍa sixth mean "as if they were in meditation," for they are always reserved in their speech, and are never given to much talk. But when they speak, they utter words pregnant with deep and many a meaning, for every word of theirs has more than one meaning. Thus it is in the Padma Purâṇa.

In the next few khaṇḍas, it is said that bala is greater than vijñâna, that annam is greater than balam, that apas is greater than annam, that tejas is greater than apas, and so on. If balam, &c., be taken in their literal sense, then it would reduce the teaching into absurdity, for to say that the brute force is greater than knowledge, is not correct. The Commentator explains that all these words have two meanings and refer to the spiritual force and the physical force. The spiritual force is greater than knowledge and not the physical force.

As says the Tattva Sâra:—By the word Force is meant two kinds of forces; the force of the knowledge appertaining to the conditions of Release; and the external force. The knowledge which relates to Release is higher than ordinary knowledge (vijñâna). Similarly annam or Food has also two meanings. It means the essence of the knowledge relating to Release and the ordinary food. The spiritual food is higher than spiritual force, as the physical food is greater than physical force (for without food there would be no force). The spiritual food means the love of spiritual knowledge, and it is certainly higher than mere spiritual knowledge. And since the physical prowess depends upon physical food, hence the food is said to be greater than force. Similarly water is said to be of two sorts:—the spiritual Waters, and the physical. The satisfaction resulting from the love of spiritual knowledge is called spiritual Waters, this peace of conscience is the inner water, the external water is the liquid element. Thus the inner water is higher than inner food, as the physical water is higher than the physical food (for no food will grow without water, and a man can live without food but not without water). Similarly Fire has also two meanings, the Inner fire, which is the fire of genius (pratibhâ) and the External fire, Pratibhâ fire is greater than the

satisfaction of soul, for pratibha or the spiritual insight is greater than soul-satisfaction, (as fire or oxygen is a greater necessity of life than even water). Similarly Âkâśa is of two sorts, the spiritual âkâśa and the physical âkâśa. The Inner âkâśa is within the pratibhâ ; (it is the life of the spiritual fire) ; the external âkâśa or the ether is that which pervades through every interstice of matter. The spiritual âkâśa is the steady light of genius, the spiritual fire is the erratic flame of genius ; hence âkâśa is greater than fire. (A man may live without air, as in yoga hybernation, but not without ether, for when the etheric double leaves the body, disintigration sets in). But higher than the steady light of genius is the steady memory, called smara :—it is the uniform memory in the state of meditation. But higher than spiritual memory is the spiritual hope called âśâ. Âśâ means the bliss of direct vision of the Lord. But higher than the joy of direct vision is the joy one feels in Release, when he attains the Chief Prâṇa (the Christ). That is the highest joy.

The last three, namely Smara, Âśâ, and Prâṇa are purely spiritual and have no external correspondence. They are inner objects. But if these are purely spiritual, why not take food, water, fire, &c., as purely material, and why explain them as devatâs of food, &c. To this the Commentator replies :—

Commencing with food and ending with Prâṇa, the external force, food, water, and fire are respectively surpassed by external food, water, fire, and âkâśâ ; because from physical water is produced the physical food, and so on, but never otherwise. But the case is different with the inner food, &c., for the evolution or unfoldment of the inner ones is by a reverse process : (the unfoldment of the lower precedes that of the higher).

The manifestation of the inner faculties is in a reverse way. Thus the unfoldment of the spiritual force (bala) leads to the unfoldment of the spiritual love (rati), the unfoldment of spiritual love leads to the evolution of the spiritual satisfaction (tripti), which unfolds pratibhâ, which leads to the opening of the steady memory, &c. Thus here the lower in scale is the cause of the manifestation of the higher ; just the reverse of it takes place in the physical plane. In other words, the higher devatâ can manifest in man only after the lower has evolved, and manifested itself. But says an objector—if this be so, why call the succeeding ones greater, when they depend upon the others for their manifestation. In fact your so-called lower is the cause of the so-called higher : and cause being greater than the effect : the so-called lower ought to be called the higher. To this the Commentator replies :—

Though the manifestation of Mokṣa depends upon the (successive unfoldment of the) lower devatâs, yet as the bliss of mokṣa is innate, natural, and eternal, while that even of the direct vision (aparokṣa) is lower than that of Mokṣa in an infinitely less degree, and compared with ṣa it is transitory and ephemeral, therefore, the gradation is as

mentioned above; (that is to say, the quantity of bliss regulates the grade, and not the order of manifestation).

As the joy of the state of release is innate, and natural, therefore it is eternal, and since it is eternal, all other joys are lower to it. The ecstasy of direct vision is considered to be the highest, but it even is not innate, for it depends upon antaḥkaraṇa, and is a modification of the inner organ, and consequently aparokṣa knowledge is temporary. Moreover, here also the lower are the effect of the higher. For the production of the aparokṣa knowledge is dependent upon the fitness for Mokṣa; similarly the steady memory is dependent upon fitness for aparokṣa vision, while the pratibhâ is caused by steady memory and so on.

This steady memory is dependent upon the fitness for aparokṣa vision, the pratibhâ (the fire of genius) is dependent upon the fitness for steady memory, while the erratic genius exists where there is fitness for the steady genius; from genius comes satisfaction, and from satisfaction comes love, for how can there be love where there is no satisfaction. Thus in this order also, there is superiority of the attribute born of Prâṇa over every other quality.

Though the order of unfoldment of the spiritual qualities is reverse of that of the physical, yet as a matter of fact, no lower quality unfolds, until the person is fit for the higher. Only the man eligible for Mokṣa, gets his aparokṣa vision unfolded, the man unfit for Mokṣa will never have his vision unfolded, and so on. Thus Mokṣa is really the cause of the unfoldment of all the latter.

Fifteenth Khanda.

Mantra 1.

प्राणो वा आशाया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन् प्राणे सर्वꣳ समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥

प्राणः Prâṇa, life breath, the Chief Prâṇa. **वै.** Vai, verily. **आशायाः** Âśayâḥ, than Hope. **भूयान्.** Bhûyân, greater. **यथा.** Yathâ, as. **वै.** Vai, verily. **अराः** Arâḥ, spokes of a wheel. **नाभौ.** Nâbhau, in the nave. **समर्पिताः** Samarpitâḥ, hold to or attached to. **एवम्.** Evam, thus. **अस्मिन्.** Asmin, in this. **प्राणे.** Praṇe, in the Chief Breath. **सर्वम्.** Sarvam, all. **समर्पितम्.** Samarpitam, attached. **प्राणः.** Prâṇaḥ, the Chief breath. **प्राणेन** Prâṇena, through the Supreme Breath. The Highest Brahman. **याति.** Yâti, moves. **प्राणः.** Prâṇaḥ, The Supreme breath or Prâṇa. The Highest Self. **प्राणम्.** Prâṇam, life to Prânam or the Christ. **ददाति.** Dadâti, gives (all desired objects). **प्राणाय.** Prâṇaya, to prâṇa. **ददाति.** Dadâti, gives. **प्राणः.** Prâṇaḥ. The Supreme

Breath. The Lord God. ह. Ha, verily. पिता. Pitâ, father. प्राणः. Prâṇaḥ, the Supreme breath. माता. Mâtâ. mother. प्राणः Prâṇaḥ, the Supreme breath. भ्राता Bhrâtâ, brother. प्राणः. Prâṇaḥ, the Supreme breath. स्वसा. Svasâ, sister. प्राणः. Prâṇaḥ, the Supreme breath. आचार्यः. Âchâryaḥ, teacher. प्राणः. Prâṇaḥ, the Supreme breath. ब्राह्मण : Brâhmaṇaḥ, the Priest. The Singer.

1. The Chief Breath (Prâṇa) is verily greater than Hope. As the spokes of a wheel are all attached to the nave, so in this Chief Breath are all attached. But the Chief Breath, himself moves, through the Supreme Breath. The Supreme Breath, gives to the Chief Breath all that He desires, (when the Prâṇa mediates for souls to the Supreme); yea gives to him, his very life. This Supreme Breath is verily father, the Supreme Breath, the mother; the Supreme Breath, the sister; the Supreme Breath, the teacher; the Supreme Breath, the Priest.—504.

MANTRA 2.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किंचिद् भृशमिव प्रत्याह धिक्त्वाऽस्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥

सः. Saḥ, he. यदि. Yadi, if. पितरम्. Pitaram, to father. वा Vâ, or. मातरम्. Mâtaram, mother. वा. Vâ, or. भ्रातरम्. Bhrâtaram, brother. वा. Vâ. or. स्वसारम्. Svasâram, sister. वा. Vâ, or. आचार्यम्. Âchâryam, teacher, वा. Vâ, or ब्राह्मणम् Brâhmaṇam, priest. वा Vâ, or. किञ्चित्. Kiñchit, any thing. भृशम्. Bhriśam, offensive. इव. Iva, as if. प्रत्याह. Pratyâha, says. धिक्. Dhik, shame, fie. त्वा. Tvâ, to thee अस्तु. Astu. be. इति Iti, thus. एव. Eva, even. एनम्. Enam, to him. आहुः. Âhuḥ, they say. पितृहा. Pitṛihâ, father-killer, parricide. वै. Vai, verily. त्वम्. Tvam, thou. असि. Asi, art. मातृहा. Mâtṛihâ, matricide. वै. Vai, verily. त्वम्. Tvam, thou. असि. Asi, art. भ्रातृहा. Bhrâtṛiha, fratricide. स्वसृहा. Svasṛihâ, killer of sister. आचार्यहा. Âchâryahâ, killer of teacher. ब्राह्मणहा. Brâhmaṇahâ, killer of priest. वै. Vai, verily. त्वम्. Tvam, thou. असि. Asi, art. इति. Iti, thus.

2. If he says anything harsh to his father, or mother, or brother, or sister, or teacher, or priest, people say to him, 'fie unto thee, thou art as if thou hast killed thy father, or mother, or brother, or sister, or teacher, or priest.'—505.

MANTRA 3.

अथ यद्यप्येनानुत्क्रान्तप्राणान् शूलेन समासं व्यतिषंदहेन्नैवैनं ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥

अथ. Atha, then. **यदि**. Yadi, if **अपि**. Api, also. **एनान्**. Enân, these. **उत्क्रान्तप्राणान्**. Utkrântaprâṇan, gone Life Breaths, whose life breaths had departed. **शूलेन**. Śûlena, with a poker. **समासम्** Samâsam, fully, touching with, thrusting. **व्यतिषंदहेत्** Vyatiṣaṁdahet, burns them to pieces. **न**. Na, not. **एव** Eva, even. **एनम्**. Enam, to him **ब्रूयुः**. Brûyuḥ, they say. **पितृहा**. Pitṛihâ, killer of father. **असि**. Asi, thou art. **इति**. Iti, thus. **न**. Na, not. **मातृहा**. Mâtrihâ, Matricide. **असि**. Asi, art thou **इति**. Iti, thus. **न**. Na, not. **भ्रातृहा**. Bhrâtṛihâ, fratricide. **असि**. Asi, thou art. **इति**. Iti, thus. **न**. Na, not **स्वसृहा**. Svasṛihâ, sorroricide. **असि**. Asi, thou art. **इति**. Iti, thus. **न**. Na, not. **आचार्यहा**. Achâryahâ, tutor. **असि**. Asi, thou art. **इति**. Iti, thus. **न**. Na, not. **ब्राह्मणहा**. Brâhmaṇahâ, Priest killer.

3. But when Life Breaths have gone out of them, if one thrusts a pocker into them or burns them to ashes, no one says to him, thou hast killed thy father, mother, brother, sister, teacher or priest.—506.

MANTRA 4.

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत ॥ ४ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

प्राणः. Prâṇaḥ, the Supreme Breath. **हि**. Hi, verily. **एव**. Eva, indeed, only. **एतानि**. Etâni, in these. **सर्वाणि**. Sarvâṇi, all. **भवति**. Bhavati, becomes. **स**. Saḥ, he. **वै**. Vai, verily. **एषः** Eṣaḥ, this. **एवम्**. Evam, thus. **पश्यन्**. Paśyan, seeing. **एवम्**. Evam, thus. **मन्वानः** Manvânaḥ, perceiving. **एवम्**. Evam, thus. **विजानन्**. Vijânan, understanding. **अतिवादी**. Ativâdî, becomes a speaker of the highest truth. **भवति**. Bhavati, becomes. **तम्**. Tam, to him. **चेत्**. Chet, if. **ब्रूयुः**. Brûyuḥ, they say. **अतिवादी**. Ativâdî, declarer, of highest truth, a Christian. **असि**. Asi, thou art **इति**. Iti, thus. **अतिवादी**. Ativâdî, declarer of highest truth, a Christian. **अस्मि**. Asmi, I am. **इति**. Iti, thus. **ब्रूयात्**. Brûyât, let him say. **न**. Na, not. **अपह्नुवीत**. Apahnuvîta, let him not conceal.

4. The Supreme Breath verily exists in all these. He who sees it thus, perceives it thus, knows it thus, becomes the teacher of the highest Truth. If people say to him, thou art an Ativâdin, let him say boldly, I am an Ativâdin, he need not conceal it. ("Sir is there something higher than Prâṇa?" "Yes, there is something higher than Prâṇa." "Sir, tell it me".)—507.

Note.—An Ativâdin is one who declares a great truth, or believes in a great truth. Here it means one who believes that Prâṇa (Christ) is the highest truth, next only to God. An Ativâdin would, therefore, mean a Christian. One who believes in Christ should never be afraid of declaring his faith in him, and when asked by any one, should never deny him or conceal the truth.

Sixteenth Khanda.

Mantra 1.

एष तु वा अति वदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ॥ १ ॥

इति षोडशः खण्डः ॥ १६ ॥

एषः Eṣaḥ, this. **तु** Tu, but. **वै** Vai, verily. **अतिवदति** Ativadati, declares the highest truth. **यः** Yaḥ, who. **सत्येन** Satyena, with the true, about the true, *i. e.*, Viṣṇu. **अतिवदति** Ativadati, declares the highest truth. **सः** Saḥ, that. **अहम्** Aham, I. **भगवः** Bhagavaḥ, Sir. **सत्येन** Satyena, by the true, by the Lord Viṣṇu, by the grace of the True **अतिवदानि** Ativadâni, may I become an Ativâdin. **इति** Iti, thus. **सत्यम्** Satyam, the true, Viṣṇu. **तु** Tu, but. **एव** Eva, even. **विजिज्ञासितव्यम्** Vijijñâsitavyam, ought to be known. **इति** Iti, thus. **सत्यम्** Satyam, the true, Viṣṇu. **भगवः** Bhagavaḥ, Sir. **विजिज्ञासे** Vijijñâse, desire to know. **इति** Iti, thus.

1. (The Lord called the True is higher than Prâṇa). But he in reality is (a higher) Ativâdin, who declares the Lord Viṣṇu to be the True. "Sir, may I become an Ativâdin by the grace of the True." "But we must (first) desire to know the True." "Sir, I desire to know the True."—508.

SEVENTEENTH KHANDA

MANTRA 1.

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

यदा Yadâ, when. **वै** Vai, verily. **विजानाति** Vijânâti, one understands. **अथ** Atha, then. **सत्यम्** Satyam, the Lord called the True, the good Ruler. **वदति** Vadati, he speaks, he declares the True to be Omniscient. **न** Na, not. **अविजानन्** Avijânan, he who does not understand the Lord as Omniscient. **सत्यम्** Satyam, the True. **वदति** Vadati, declares. **विजानन्** Vijñânam, understanding, the Lord as Omniscient. **एव** Eva, even, only. **तु** Tu, but. **एव** Eva, only, even. **विजिज्ञासितव्यम्** Vijijñâsitavyam, one should desire to understand. **इति** Iti, thus. **विज्ञानम्** Vijñanam, the understanding. **भगवः** Bhagavah, Sir. **विजिज्ञासे** Vijijñâse, I desire to understand. **इति** Iti, thus.

1. When one understands (the good Lord as Omniscient) then one declares the Good Lord (Satyam). One who does not understand (Him as Omniscient,) cannot declare Him as the Good. Only he who understands the Omniscient, can declare the Good. This Omniscient, however, we must desire to understand. "Sir, I desire to understand the Omniscient."—509.

Note.—The word satya means the Good (sat) Ruler (ya).

EIGHTEENTH KHANDA.

MANTRA 1.

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो विजिज्ञास इति ॥ १ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

यदा Yadâ, when. **वै** Vai, verily. **मनुते** Manute, perceives, acts zealously, realises that the Lord is the Thinker. **अथ** Atha, then. **विजानाति** Vijânâti, he understands. **न** Na, not. **अमत्वा** Amatvâ, without thinking, without being

zealous. विजानाति Vijânâti, understands. मत्वा Matvâ, by perceiving, by being zealous, by knowing Him as Thinker. एव Eva, even, only. न Na, not. विजानाति Vijânâti, understands as Omniscient. मतिः Mâtiḥ, the Thinker, Reason, thought, perception, zeal. तु Tu, but. विजिज्ञासितव्या Vijijñâsitavyâ, one should desire to understand. इति Iti, thus. मतिम् Matim, zeal, thinking, reasoning, perception, the Thinker. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñâse, I desire to understand. इति Iti, thus.

1. When one realises Him as the Thinker, then one knows Him as Omniscient. One who does not so realise, cannot understand Him as Omniscient. Only he who knows thus, understands the Omniscient. This Thinker, however, we must desire to understand. "Sir, I desire to understand the Thinker."—510.

NINETEENTH KHANDA.

MANTRA 1.

यदा वै श्रद्दधात्यथ मनुते नाश्रद्दधन् मनुते श्रद्दधदेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

यदा Yadâ, when. वै Vai, verily. श्रद्दधाति Śraddadhâti, has faith, believes, knows Him as Holy. अथ Atha, then. मनुते Manute, he has zeal, acts zealously, knows Him as Thinker. न Na, not. अश्रद्दधन् Aśraddadhan, without faith, without knowing Him as Holy. मनुते Manute, he acts with zeal, knows as Thinker. श्रद्दधत् Śraddadhat, has faith, knows as Holy. एव Eva, alone. मनुते Manute, acts with zeal, knows as Thinker. श्रद्धा Śraddha, faith, holiness. तु Tu, but. एव Eva, alone. विजिज्ञासितव्या Vijijñâsitavyâ, one should desire to understand. इति Iti, thus. श्रद्धाम् Śraddhâm, faith, holiness, the Holy One. भगवः Bhagavaḥ, Sir, विजिज्ञासे Vijijñâse, I desire to understand. इति Iti, thus.

1. When one knows Him as Holy, then one knows Him as Thinker. One who does not know Him as Holy, cannot know Him as Thinker. Only he who knows Him as Holy, can know Him as Thinker. This All-holy, however, we must desire to understand. "Sir, I desire to understand the All-holy."—511.

TWENTIETH KHANDA.

MANTRA 1.

यदा वै निस्तिष्ठत्यथ श्रद्दधाति नानिस्तिष्ठञ्श्रद्दधाति निस्तिष्ठन्नेव श्रद्दधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥ १ ॥

इति विंशः खण्डः ॥ २० ॥

यदा Yadâ, when. **वै** Vai, verily. **निस्तिष्ठति** Nistiṣṭhati, attends on a spiritual teacher, has reverence: knows Him as Firm. **अथ** Atha, then. **श्रद्दधाति** Śraddadhâti, he has faith: knows him as holy. **न** Na, not. **अनिस्तिष्ठन्** Anistiṣṭhan, without reverence: knowledge of firmness. **श्रद्दधाति** Śraddadhâti, has faith: knows him as holy. **निस्तिष्ठन्** Nistiṣṭhan, who has reverence: knowing Him as Firm. **एव** Eva, only. **श्रद्दधाति** Śraddadhâti, has faith: one knows him as holy. **निष्ठा** Nisthâ, reverence, firmness. **तु** Tu, but. **एव** Eva, only, even. **विजिज्ञासितव्या** Vijijñâsitavyâ, one should desire to know. **इति** Iti, thus. **निष्ठाम्** Niṣṭhâm, the All Firm. **भगवः** Bhagavaḥ, Sir. **विजिज्ञासे** Vijijñâse, I desire to know. **इति** Iti, thus.

1. When one knows Him as Firm, then one believes Him holy. One who has no knowledge of His firmness, cannot believe Him as holy. Only he who knows Him as firm, believes Him as holy. This firm Lord, however, we must desire to understand. "Sir, I desire to understand the firm One."—512.

TWENTY-FIRST KHANDA.

MANTRA 1.

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति ॥ १ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

यदा Yadâ, when. **वै** Vai, verily. **करोति** Karoti, controls his passions: knows Him as Creator. **अथ** Atha, then. **निस्तिष्ठति** Nistiṣṭhati, has reverence: knows Him as Firm. **न** Na, not. **अकृत्वा** Akṛitvâ, without controlling: knowing Him as Creator. **निस्तिष्ठति** Nistiṣṭhati, has reverence: knows Him as Firm. **कृत्वा** Kṛitvâ, having control, knowing Him as Creator. **एव** Eva, alone. **निस्तिष्ठति** Nistiṣṭhati,

have reverence: knows Him as Firm. **कृतिः** Kṛitiḥ control: creator. **तु** Tu, but. **एव** Eva, alone. **विजिज्ञासितव्या** Vijijñâsitavyâ, one should desire to know. **कृतिम्** Kṛitim, control, creator. **भगवः** Bhagavaḥ, Sir. **विजिज्ञासे** Vijijñâse, I desire to know. **इति** Iti, thus.

1. When one knows Him as Creator, he knows Him as having firmness. The man who does not know Him as Creator, can never know Him as having firmness. He alone knows Him as Firm, who knows Him as Creator. The Creator therefore, should one desire to know. "Sir, I desire to know the Creator."—513.

TWENTY-SECOND KHANDA.

MANTRA 1.

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास इति ॥ १ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

यदा Yadâ, when. **वै** Vai, verily. **सुखम्** Sukham, happiness. **लभते** Labhate, he obtains. **अथ** Atha, than. **करोति** Karoti, performs a duty. **न** Na, not. **असुखम्** Asukham, not happiness. **लब्ध्वा** Labdhvâ, having obtained, realised. **करोति** Karoti, performs duty, knows the Creator. **सुखम्** Sukham, happiness. **एव** Eva, alone. **लब्ध्वा** Labdhvâ, having obtained. **करोति** Karoti, does any act. **सुखम्** Sukham, happiness. **तु** Tu, but. **एव** Eva, alone. **विजिज्ञासितव्यम्** Vijijñâsitavyam, one should desire to understand. **इति** Iti, thus. **सुखम्** Sukham, happiness. **भगवः** Bhagavaḥ, Sir. **विजिज्ञासे** Vijijñâse, I desire to understand. **इति** Iti, thus.

1. When one knows Him as Pleasure, he knows Him as the Creator, he who does not know Him as Pleasure, does not know Him as Creator. Realising Him as Pleasure alone, one knows Him as Creator. This Pleasure, however, we must desire to understand. "Sir, I desire to understand Pleasure."—514.

TWENTY-THIRD KHANDA.

MANTRA 1.

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ १ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

यः Yaḥ, who. **वै** Vai, verily. **भूमा** Bhûmâ, infinity, the full Nârâyaṇa. **तत्** Tat, that. **सुखम्** Sukham, pleasure, happiness, True and independent bliss. **न** Na, not. **अल्पे** Alpe, finite, Mukti. The Released Souls. **सुखम्** Sakham, happiness, pleasure. **अस्ति** Asti, is. **भूमा** Bhûmâ, infinity. **एव** Eva, only. **सुखम्** Sukham, happiness, pleasure. **सुखम्** Sukham. **भूमा** Bhûmâ, infinity. **तु** Tu, but. **एव** Eva, only. **विजिज्ञासितव्यः** Vijijñâsitavyaḥ, one should desire to understand. **इति** Iti, thus. **भूमानम्** Bhûmânam, the infinity. **भगवः** Bhagavaḥ, Sir. **विजिज्ञासे** Vijijñâse, I desire to understand. **इति** Iti, thus.

1. He who is (the Lord Nârâyaṇa) called the Infinity is real pleasure, without the grace of Infinity, there is no pleasure for the finite but Muktajîvas. Infinity alone is pleasure one must, therefore, enquire into Infinity. "Sir, I desire to understand Infinity."—515.

Note.—Thus Nârâyaṇa called Infinity (Bhûmâ) is the Good (Satya), the Omniscient (Vijñâna), the Thinker (Mati), the Holy (Śraddhâ), the Firm (Niṣṭhâ); the Creator (Kṛiti); and the Pleasure (Sukham). All these attributes belong to Him.

TWENTY-FOURTH KHANDA.

MANTRA 1.

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यꣳ स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

यत्र Yatra, where, under control of whom. **न** Na, not. **अन्यत्** Anyat, any thing else. **पश्यति** Paśyati, he sees. **न** Na, not. **अन्यत्** Anyat, any thing else. **शृणोति** Śṛiṇoti, one hears. **न** Na, not. **अन्यत्** Anyat, any thing else. **विजानाति** Vijânâti, understands. **सः** Saḥ, he. **भूमा** Bhûmâ, infinity. **अथ** Atha, but. **यत्र** Yatra, where, under control of whom. **अन्यत्** Anyat, any thing else. **पश्यति** Paśyati, he sees. **अन्यत्** Anyat, any thing else. **शृणोति** Śṛiṇoti, one hears. **अन्यत्**

Anyat, any th ng else. विजानाति Vijânâti, understands. तत् Tat, that. अल्पम् Alpam, small. यः Yaḥ, who. वै Vai, verily. भूमा Bhûmâ, infinite. तत् Tat, he. अमृतम् Amṛitam, immortal. अथ Atha, then. यत् Yat, what. अल्पम् Alpam, small, whole class of Muktas. तत् Tat, that. मर्त्यम् Martyam, mortal. सः Saḥ, he. भगवः Bhagavaḥ, Sir. कस्मिन् Kasmin, in which. प्रतिष्ठितः Pratiṣṭhitaḥ, foundation, rests. इति Iti, thus. स्वे Sve, own. महिम्नि Mahimni, glory. यदि Yadi, or, if. वा Vâ, or. न Na, not. महिम्नि Mahimni, glory. इति Iti, thus.

Note:—He Who is Infinity, He verily is Pleasure, in the limited (condition of the Muktas) there is no Pleasure (without the grace of Infinity). The Infinity alone is Pleasure. Infinity however, one must try to unterstand. "Sir, I desire to understand Infinity."

1. Without being permitted by whom, one does not see any thing else, one does not hear any thing else, one does not understand any thing else, He is the Infinite. But where he sees a thing under the control of something else, or hears it such, or understands it such that is the limited. He who is Infinite, He is verily the Immortal. But that which is the limited that is Mortal.

"Sir, in what does this Infinite rest?" In His Own Glory or perhaps not even there.—516.

MANTRA 2.

गोऽश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमीति होवाचान्यो ह्यन्यस्मिन् प्रतिष्ठित इति ॥ २ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

गो Go, cow. अश्वम् Aśwam, horses. इह Iha, here. महिमा Mahimâ, glory इति Iti, thus. आचक्षते Âchakṣate, they call. हस्तिहिरण्यम् Hasti-hiraṇyam, elephants and gold. दासभार्यम् Dâsa-bhâryam, slaves and wives. क्षेत्राणि Kṣetrâṇi, fields. आयतनानि Âyatanâni, houses. इति Iti, thus. न Na, not. अहम् Aham, I. एवम् Evam, thus. ब्रवीमि Bravîmi, I say. इति Iti, thus. ह Ha, verily. उवाच Uvâcha, said (Sanat Kumâra). अन्यः Anyaḥ, another. हि Hi, verily. अन्यस्मिन् Anyasmin, in another. प्रतिष्ठितः Pratiṣṭhitaḥ, resting. इति Iti, thus.

2. "Cows and horses in this world are said to be glorious, so also elephant and gold, slaves and wives, fields and houses. But I did not mean any such glory," thus said, Sanat Kumâra. "I said something different. 'Infinity resting in his own glory,' is different from any worldly glory."—517.

TWENTY-FIFTH KHANDA.

MANTRA 1.

स एवाधस्तात् स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदꣳ सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्ता-दहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदꣳ सर्वमिति ॥ १ ॥

सः Saḥ, he. एव Eva, alone. अधस्तात् Adhastât, below. सः Saḥ, he. उपरिष्टात् Upariṣṭât, above. सः Saḥ, he. पश्चात् Paśchât, behind. सः Saḥ, he. पुरस्तात् Purastât, before. सः Saḥ, he. दक्षिणतः Dakṣiṇataḥ, on the right. सः Saḥ, he उत्तरतः Uttarataḥ, left. सः Saḥ, he. एव Eva, alone. इदम् Idam, this, the nearest. सर्वम् Sarvam, all; all under Him, the Full. इति Iti, thus. अथातः Atha-ataḥ, now, then. अहङ्कारादेशः Ahaṅkârâdeśaḥ, self consciousness. Âdeśa, teaching. The Lord Aniruddha in the Jîva. एव Eva, only. अहम् Aham, I. The Lord called Aham. एव Eva, alone. अधस्तात् Adhastât, below, अहम् Aham, I. The Aham. उपरिष्टात् Upariṣṭât, above. अहम् Aham, I. The Aham. पश्चात् Paśchât, behind. अहम् Aham, I. The Aham पुरस्तात् Purastât, before. अहम् Aham, I. The Aham. दक्षिणतः Dakṣiṇataḥ, on the right, अहम् Aham, I. The Aham. उत्तरतः Uttarataḥ, on the left. अहम् Aham, I, एव Eva, alone.

1. The Infinite indeed is below, above, behind, before, right and left—this He indeed is Full (Sarvam). Now follows the explanation of the Infinite residing in the Jîva, and called ("I"). The "I" is below, the "I" is above, the "I" is behind, the "I" is before, the "I" is on the right, the "I" is on the left, the "I" verily is the nearest and the Full.—518.

MANTRA 2.

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चा-दात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदꣳ सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्य-लोका भवन्ति तेषाꣳ सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

इति पञ्चविंशः खण्डः ॥ २५ ॥

अथातः Athâtaḥ, now, then. आत्मादेशः Âtmâdeśaḥ, the explanation of the Infinity as âtmâ, his aspect as Vâsudeva. एव Eva, even, alone. आत्मा Âtmâ, Self. एव Eva, even, alone. अधस्तात् Adhastât, below. आत्मा Âtmâ, Self. उपरिष्टात् Upariṣṭât, above. आत्मा Âtmâ, Self. पश्चात् Paśchât, behind. आत्मा Âtmâ Self. पुरस्तात् Purastât, before. आत्मा Âtmâ, Self. दक्षिणतः Dakṣiṇataḥ, on the right. आत्मा Âtmâ, Self. उत्तरतः Uttarataḥ, on the left. आत्मा Âtmâ, Self. एव Eva, alone. इदम् Idam, this : the nearest. सर्वम् Sarvam, All ; Full. इति Iti, thus. सः Saḥ, he. वा Vâ, verily. एषः Eṣaḥ, this. एवम् Evam, thus. पश्यन् Paśyan, seeing, एवम् Evam, thus. मन्वानः Manvânaḥ, thinking. एवम् Evam, thus. विजानन् Vijânan, understanding. आत्मरतिः Âtmaratiḥ, thinking the Self to be the Highest. आत्मक्रीडः Âtmakrîḍaḥ, sporting with the Atman, आत्ममिथुनः Âtmâmithunaḥ, unites with the Âtman. आत्मानन्दः Âtmânandaḥ, who has Âtman for his Joy. सः Saḥ, he. स्वराट् Savarâṭ, having the Lord for his Sva; as his king. भवति Bhavati, becomes. तस्य Tasya, his, of the freed soul. सर्वेषु Sarveṣu, in all लोकेषु Lokeṣu, worlds. कामचारः Kâmachâraḥ, freedom of movement. भवति Bhavati, becomes. अथ Atha, but. ये Ye, who. अन्यथा Anyathâ, otherwise. अतः Ataḥ, than this. विदुः Viduḥ, know. अन्यराजानः Anyarâjânaḥ, are under other kings than the Lord called Sva. ते Te, they. क्षय्यलोकाः Kṣayyalokâḥ, dwellers of Transitory worlds. भवन्ति Bhavanti, become. तेषाम् Teṣâm, of them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, world. अकामचारः Akâmachâraḥ, want of freedom of movement. भवति Bhavati, becomes.

2. Next follows the explanation of the Infinite as the Self (Vâsudeva). Self is below, Self is above, Self is behind, Self is before, Self is on the right, Self is on the left, the Self alone is the nearest and the Full.

He who sees Him thus, thinks of Him thus, understands Him thus, He always thinks the Self to be highest, He sports in the Self, He unites with the Self, has the Self for his joy, and comes directly under the rule of the Self. For Him there is freedom of movement in all the worlds. But those who understand Him differently from this, live in perishable worlds and are under inferior rulers, for them there is no freedom of movements in all worlds.—519.

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TWENTY-SIXTH KHANDA

MANTRA 1.

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदꣳ सर्वमिति ॥ १ ॥

तस्य Tasya, his. **ह** Ha, verily. **वै** Vâi, verily. **एतस्य** Etasya, of this. **एवंपश्यतः** Evaṁ paśyataḥ, of thus seeing. Of one who sees thus. One who is Mukta or released. **एवंमन्वानस्य** Evaṁmanvânasya of one who thinks thus. **एवम्** Evam, thus **विजानतः** Vijânataḥ, understanding thus. **आत्मतः** Âtmataḥ, from the Supreme Lord called Âtman or Sat. **प्राण** Prâṇaḥ, Prâna. **आत्मतः** Âtmataḥ, from the Supreme Lord, called Âtman or Sat **आशा** Âśâ, hope. **आत्मतः** Âtmataḥ, from the Supreme Lord called Âtman or Sat. **स्मरः** Smaraḥ, Memory. **आत्मतः** Âtmataḥ, from the Supreme Lord. **आकाशः** Âkâśaḥ, the ether. **आत्मतः** Âtmataḥ, from the Supreme Lord. **तेजः** Tejaḥ, fire. **आत्मतः** Âtmataḥ, from the Supreme Lord. **आपः** Âpaḥ, waters. **आतः** Âtmataḥ, from the Supreme Lord. **आविर्भावतिरोभावौ** Âvirbhâvatirobhâvau, the appearance and disappearance of the world systems. **आत्मतः** Âtmataḥ, from the Supreme Lord. **अन्नम्** Ânnam, food. **आत्मतः** Âtmataḥ, from the Supreme Lord. **बलम्** Balam, force. **आत्मनः** Âtmataḥ, from the Supreme Lord. **विज्ञानम्** Vijñânam, understanding. **आत्मतः** Âtmataḥ, from the Supreme Lord. **ध्यानम्** Dhyânam, meditation. **आत्मतः** Âtmataḥ, from the Supreme Lord. **चित्तम्** Chittam, mind, unsteady memory. **आत्मतः** Âtmataḥ, from the Supreme Lord. **सङ्कल्पः** Saṅkalpaḥ, will. **आत्मतः** Âtmataḥ, from the Supreme Lord. **मनः** Manaḥ, mind. **आत्मतः** Âtmataḥ, from the Supreme Lord. **वाक्** Vâk, speech. **आत्मतः** Âtmataḥ, from the Supreme Lord. **नाम** Nâma, name. **आत्मतः** Âtmataḥ, from the Supreme Lord. **मन्त्राः** Mantrâḥ, Sacred hymns. **आत्मतः** Âtmataḥ, from the Supreme Lord. **कर्माणि** Karmâṇi, sacred rites. **आत्मतः** Âtmataḥ, from the Supreme Lord. **एव** Eva, alone. **इदम्** Idam, this world. **सर्वम्** Sarvam, all. **इति** Iti, thus.

1. Of the released soul which sees thus, which thinks thus, understands thus, (there takes place the vision of creation, sustenance and dissolution of the Universe. He sees how) the Chief Prâṇa comes out of the Lord (Âtman), how the Hope comes out from the Âtman: how the Steady

Memory emerges from Him, how the Ether comes from the Âtman, the Fire from the Âtman, the Water from the Âtman the appearance and disappearance of the world from the Âtman, Food from Âtman, Power from Âtman, Understanding from Âtman, Meditation from Âtman, Unsteady Memory from Âtman, the Will from Âtman, the Mind from Âtman, the Speech from Âtman, the Name from Âtman, the Mantras from Âtman, the Karmas from Âtman, verily how all this Universe comes out from the Âtman alone.—520.

Note:—This verse also describes the glory of the Released Soul. The Mukta sees the panoramic view of the creation of the universe, and how everything at the dawn of creation comes out of the Lord.

MANTRA 2.

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताꣳ सर्वꣳ ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशस्मृतः शतं च दश चैकश्च सहस्राणि च विꣳशतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान् सनत्कुमारस्तꣳ स्कन्द इत्याचक्षते तꣳ स्कन्द इत्याचक्षते ॥ २ ॥

इति षड्विंशः खण्डः ॥ २६ ॥

इति सप्तमः प्रपाठकः ॥७ ॥

तत् Tat, about this. **एषः** Eṣaḥ, this. **श्लोकः** Ślokaḥ, verse. **न** Na, not. **पश्यः** Paśyaḥ, the seer, the Mukta Jîva. **मृत्युम्** Mṛityum, death. **पश्यति** Paśyati, sees. **न** Na, not. **रोगम्** Rogam, disease. **न** Na, not. **उत** Uta, also. **दुःखताम्** Duḥkhatâm, sorrow; pain. **सर्वम्** Sarvam, all. **ह** Ha, verily. **पश्यः** Paśyaḥ, the seer, the released soul. **पश्यति** Paśyati, sees. **सर्वम्** Sarvam, all, the Supreme Lord called Full. **आप्नोति** Âpnoti, obtains. **सर्वशः** Sarvaśaḥ, always, everywhere. **इति** Iti, thus. **सः** Saḥ. He **एकधा** Ekadhâ, one-fold. **भवति** Bhavati, becomes. **त्रिधा** Tridhâ, three-fold, Bhavati, becomes. **पञ्चधा** Pañchadhâ, five-fold. **सप्तधा** Saptadhâ, seven-fold. **नवधा** Navadhâ, nine-fold. **च** Cha, and. **एव** Eva, alone, thus. **पुनः** Punaḥ, again. **च** Cha, and. **एकादश** Ekâdaśa, eleven. **स्मृतः** Smṛitaḥ, is called. **शतंच दशच** Śatamcha daśacha, one

hundred and ten and one एकः च Ekaḥ cha, and one. सहस्राणि च विंशतिः Sahasrâṇi, chaviṁśatiḥ, one thousand and twenty. आहारशुद्धौ Âhâra śuddhau, food being pure, teaching or doctrine being pure. सत्त्वशुद्धिः Sattvaśuddhiḥ, purity of knowledge. सत्त्वशुद्धौ Sattvaśuddhau, when the mind is pure. ध्रुवा Dhruvâ, steady. स्मृतिः Smṛitiḥ, memory, means of meditation. स्मृतिलम्भे Smṛitilambhe, when meditation is steady. सर्वग्रन्थीनाम् Sarvagranthînâm, of all fetters. वि-प्र-मोक्षः Vi-pra-mokṣaḥ, unloosening. तस्मै Tasmai, to him. मृदितकषायाय Mṛiditakaṣâyâya, whose faults have been rubbed out. तमसः पारम् Tamasaḥ pâram, The other side of darkness. दर्शयति Darśayati, shows. भगवान् Bhagavân, Lord. सनत्कुमारः Sanat Kumâraḥ, Sanat Kumâra. तम् Tam, him. स्कन्दः Skandaḥ, Skanda. इति Iti, thus. आचक्षते Âchakṣate, they say. तम् Tam, him. स्कन्दः Skandaḥ, Skanda. इति Iti, thus. आचक्षते Âchaksate, they say.

2. There is this verse about it: "the released soul does not see death nor illness nor pain. The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine, and it is said He becomes eleven as well, nay He becomes one hundred and eleven and one thousand and twenty."

Right doctrine leads to right thinking. Right thinking conduces to firm meditation. When meditation is firm (there is vision of the Divine) and all ties are unloosened completely.

To the sage Nârada, with his faults all rubbed out, the Great Teacher Sanat Kumâra showed the other side of darkness. Sanat Kumâra is called the Great Warrior, yea he is called the Great Warrior.—521.

MADHVA'S COMMENTARY.

The last khaṇḍa ended with the Âśâ as the highest. The next khaṇḍa teaches that Prâṇa is the highest, and we find the enigmatical saying the prâṇa moves by the prâṇa, it gives prâṇa to the prâṇa. It may be construed as meaning that the prâṇa moves by his own power, and that the prâṇa gives his own life to others; but this would be wrong. Hence the Commentator explains it:—

That which is Prâṇa (the Christ) moves by the PRÂṆA, namely moves by the Supreme Brahman, who is the PRÂṆA and this the true meaning of the phrase prâṇaḥ prâṇena yâti. The phrase prâṇaḥ prâṇam dadâti means the Supreme Brahman (*Prâṇa*) gives to Prâṇa all desired objects. That the word prâṇa means the Supreme Brahman, we find from the following Śruti:—He is the PRÂṆA of prâṇa itself (Kena). The phrase prâṇâya dadâti means that the Prâṇa hands over to the

Supreme PRÂṆA the Soul of the freed, having shown him the Supreme Self. (In other words he is the Mediator): that the Prâṇa Vâyu gives to the disciple the knowledge of the Supreme Brahman even. He shows the Brahman to him through knowledge.

The word ativâdi means he who says (vadati) to the disciple the truth about the highest (atita), for the Highest has gone beyond all else, (beginning with annam and ending with prâṇa). (He who proclaims the Highest is Ativâdi—the Evangelist). The phrase Eṣa Tu Vâ Ativadâti uses the word Tu (but), in order to show that something new is being taught. He who proclaims the chief Prâṇa as the highest, is called an Ativâdi with regard to Prâṇa; but he who proclaims the Lord called Satya, as the highest is higher than that Ativâdi who proclaims the Prâṇa only. The phrase "Sir, is there anything higher than Prâṇa," is to be supplied here in order to complete the sense. This we do on the maxim where any sense of a passage cannot be made out without supplying certain words or sentences, these must be supplied in order to complete the sense. In every sentence the necessary ellipsis must be supplied, if the sentence otherwise gives no meaning. This we do on the maxim enunciated by the venerable Bâdarâyaṇa himself in the following Sûtra. (III-3-37). "If it be objected that otherwise (*i. e.*, there being none higher than Prâṇa) he cannot be different from the Supreme Being, we reply the objection is not valid; for (it is fit to narrow the denotation of "all" in the Śruti) as taught by Scripture."

When it is stated that Prâṇa is the foremost of all, it may seem that the separateness of Prâṇa from the Supreme is not possible to maintain, but this is no difficulty; for the statement will be seen consistent if things are admitted as postulated by Scripture; and the Scriptual teaching here is that Prâṇa is superior, (not absolutely to all, but) to all other souls; and the Supreme Being is superior to Prâṇa. If it be said that there is none higher than Prâṇa, it is to be denied; for

"(It is proper to hold that Satya, the Lord, is superior to Prâṇa, as it may be seen from) supplying the ellipsis; for they (Chhândogas) have added to Satya a distinguishing element (particle) as in every other case."

That the superiority of the Lord is declared in the passage, would become evident on supplying the question and answer as in the previous cases; for the Sakhins distinguish Satya from Prâṇa thus: "But he indeed speaks of the Supreme Thing, who speaks of Satya"; (*i. e.*, by using the adversative conjunction तु 'but' they draw the distinction that he who speaks of Satya is really speaking of the Supreme Thing with greater truth than he who speaks of Prâṇa) (Chh. VII. 16). Just as there is the use the of distinguishing attributes and the statements in other cases, (so also distinction is drawn in the case of Satya by saying, "But he, &c.") And this is said also in the Brihat Tantra: "The superiority over man of the gods remains the same even in heaven; and over them, of Prâṇa; and over Prâṇa, certainly that of Hari, the eternally blessed." Then an objection may be raised thus; not only Viṣṇu called Satya is above Prâṇa, there are many others

too; for after Satya, Kriti, Nishtha, Vijñâna and others are mentioned as different from one another. But this objection is not valid.

Because the same deity (spoken of as the Akṣara) is described by the terms) Satya, etc.

Satya and other words denote the qualities which only form the essence of the same Supreme Deity. This is said in the Brahma Tarka: "To Him who is different from, and exhalted over, the group (series) of which the first is Nâma and the last is Prâṇa, and whose essence consists of Satya, etc., (truth etc., etc.), (who is the true, etc.,) to Him, the glorious Viṣṇu, the creator of all, obeisance is made. Obeisance is made to that glorious Lord, whose qualities beginning with Satya and ending with Ahaṁkâra are described (in the Śruti) and from whom alone the soul obtains release."

He who proclaims Prâṇa to be the highest is called an Ativâdi, but he who proclaims Viṣṇu to be the highest is more truly entitled to the name of Ativâdin. The Lord Viṣṇu is called Satya because He is Sat or free from all faults, and Ya or controller; because He is the good governor, therefore, He is called Satya.

If Viṣṇu is Satya then how do you explain the subsequent khaṇḍas where Vijñâna, Mati, Śraddhâ, Niṣṭhâ, Kriti, Sukham, Bhumâ, Ahaṁkâra, and Âtman are shown; each succeeding to be higher than the preceding one in the series. The Commentator explains that all these names describe the various attributes of the Lord Viṣṇu called here Satya, the good governor.

The Lord Viṣṇu is called Vijñâna, because He has specific (vi) knowledge (Jñâna) of everything; or His form is highest knowledge. He is called Mati, because He has general knowledge, *i. e.*, knows everything generically as well. He is called Śraddhâ because His form is always holy. He is called Niṣṭhâ because He is always firm. He is called Kriti because He is the creator of all. He is called Sukham because He is full bliss. He is called Bhûmâ because he is full of all auspicious qualities.

In describing Bhûmâ it has been said that nothing else is seen there. It should not be understood to mean that in Bhûmâ nothing else exists; and on the other hand it means that everything else really exists but dependent upon Bhûmâ. Therefore the Commentator says:—

He is called Bhumâ because he is full and because without dependence upon Him nothing else can exist. Everything else is small compared with Bhûmâ.

The Commentator now explains the phrase that Bhûmâ is above and below.

He the Lord full of all auspicious qualities, pervading all localities, always from eternity is self dependent, and all objects are under His control from all times.

Being full, all the above attributes are now shown to be the logical consequence of His being full, and to follow logically one from the other.

Because He is full, therefore, He is all joy, because He is all joy therefore, He is the creator of all; because He is the creator of all, therefore, He is perfectly steady; because He is perfectly steady, therefore, He is all holy; because He is all holy, therefore, He is all Knower generically

(the thinker); because He knows everything generically, therefore He is all knower specifically (the omniscient); therefore the Lord Hari is omniscient; because He is omniscient, therefore, He is free from all faults and ruler of all (sat=good, free from all faults; and ya=controller; Satya= the holy or the Good governor). Bhûmâ is a name of Nârâyaṇa, He is also called Ahaṅkâra because He makes the consciousness of 'I' in all; since in His aspect of Aniruddha He dwells within all Jîvas and causes their notion of 'I' ness.

But the Jîva is atomic, the Lord within the Jîva must therefore be atomic. How is it that He is described here as all-pervading; to this the Commentator replies.:—

Though the Lord is atomic as existing within the Jîva, yet through His Lordly and mysterious power, He is all-pervading; just as in the little body of the child (Viṣṇu), Mârkaṇḍeya the sage saw, when he entered into it through his Yoga power, infinite universes endless and beginningless. Thus the Lord Hari, the Supreme, though atomic in Jîva, is yet all-pervading; verily Vâsudeva is the Supreme Lord. He is called Âtmâ because He is all-pervading; verily there is no distinction and differences in the Lord Hari. Thus it is in the Parama Sâra.

It is said he who is Bhûmâ is immortal that which is small is mortal. This would mean that except the Lord, everything else was mortal. But as the released souls are called immortal, it would mean that such souls are identical with the Lord. The Commentator shows that the word Alpa meaning small, refers to the raleased souls, as compared with Bhûmâ the Lord. And that the released souls are not mortal in the strict sense of the word. For then the Goddess Ramâ would also become mortal, and would be joyless, because the text says there is no happiness in that which is Alpa.

The true meaning of the phrase 'there is no happiness in the small' is that without the grace of Bhûmâ, the small or the Mukta Jîvas can have no happiness. Similarly the Muktas are really immortal, but their immortality is dependent upon the Lord, therefore, they are called mortal.

Even the goddess Śrî the Full is Alpa but immortal, because she is beloved of the Lord and eternally free and though she is called Alpa she is all full, through the loving grace of the Lord. (She in fact is included in the word Bhûmâ).

If even the Muktas have no joy, except through the grace of the Lord, why are they described as Âtma-Rati, &c., meaning that they delight in the self, love the self, revel in the self, rejoice in the self, become a self ruler, He is Lord and Master in all the worlds. To this the Commentator says that the true meaning of the words Âtma-rati, &c., is not what you have given, but they are as follows:—

Âtma-rati means loving the Lord. Âtma-Krîḍa means delighting in the Lord. Âtma Mithuna means revelling in the Lord. Âtma Ânanda means rejoicing in the Lord. Similarly Svarâṭ does not mean an autocrat or self-ruler, but it means he who is directly under the rule of the Lord called Sva or the Independent. The released souls take their commands

directly from the Lord (and from no inferior being) and the Lord is always directly present to them. Therefore, a released soul is called Svarâṭ, meaning ruled-by-the-Lord.

The phrase Âtmataḥ Prâṇaḥ Âtmataḥ Âśâ, &c., do not mean that Prâṇaḥ Âśâ, &c., come out from the self of the released soul, but it means that the released soul sees the panorama of creation spread out before his sight, he sees how the various hierarchies of Prâṇaḥ, &c., come out at the dawn of creation from the Supreme Lord.

The last sentence is "the wise sees everything Sarvam Hi Paśyaḥ Paśyati" this shows that the Paśyaḥ or the Mukta Jîva only sees creation unfolded before him, and not that he creates. The word Paśya means the seer, the released soul, to whom the past is unfolded. That it means the seer we find also from the following passage :—

Yadâ Paśyate Rukma varṇam "when the seer sees that brilliant form" (Kaṭha). The person entitled to meditate on Bhûmâ is Lord Brahmâ in the first place, directly and principally. He through this knowledge obtains from Viṣṇu the divine love called Rati, and with that he sports with the Lord, for ever; and revels in him as a loving wife with her husband and thus he gets Ânanda or bliss. The Supreme Lord is his king and no one else, therefore, he is called Svarâṭ. (Thus except Brahmâ no one else is entitled properly to be called Âtma-rati, Ạtmakrîḍa &c.) Brahmâ alone sees creation of Prâṇa, &c., and not every Mukta.

The other worshippers of Viṣṇu, lower than Brahmâ, obtain fruits according to their fitness, when they get Mukti. There is no doubt in it. Thus it is in Parama Tattva.

The gradation among the Muktas is a well recognised fact with Madhva. Thus all the qualities of Mukta mentioned in khaṇḍas 25 & 26 applly literally and fully to Brahmâ alone, while they are true, more or less, with regard to other Muktas, according to their evolution.

The phrase "now the instruction about Ahaṅkâra" has been explained by us as referring to Aniruddha. This point is further cleared, by showing the inconsistency of the explanation given by those, who take the word Ahaṅkâra here as the ordinary ego ism, the result of avidyâ. The Commentator shows that if Ahaṅkâra here meant any thing other than the Supreme Lord, then it would be impossible to say regarding it, that this Ahaṅkâra is above, or this Ahaṅkâra is below, &c. In fact, all the perfect attributes of Bhûmâ are ascribed to Ahaṅkâra. Therefore, Ahaṅkâra here cannot mean the ordinary egoism. Therefore the Commentator says :—

It is not proper to construe the word Ahaṅkâra taught here, as something different from the Lord ; for the following reason :—

The question asked by Nârada is "Sir, I want to know Bhûmâ;" and in reply to this Sanat Kumâra describes Bhûma as that which is above that which is below &c., and then he goes on to describe Ahaṅkâra. This being in answer to the question about Bhûmâ, Ahaṅkâra cannot but mean Bhumâ. Moreover Ahaṅkâra, if taken here to mean not the Lord Bhumâ, but something else; then this Ahaṅkâra would be as full and infinite as Bhûmâ and consequently equal to the

Lord. But no one admits that Ahaṁkâra, meaning egoism, is equal to the Lord. Nor can you say that infinity and fullness ascribed to Ahaṁkâra are figurative only, for when a thing can be construed in its principal sense, it is wrong to interpret it in a figurative sense. Therefore when we can interpret this Ahaṁkâra as a form of the Lord, and thus take the word fullness in its primary and principal sense, we need not take it in its secondary sense and say that the fullness ascribed to Ahaṁkâra is figurative only. Moreover, the question being about Bhumâ, there was no occasion to enter into a panegyric about Ahaṁkâra, for no one had asked any question about it. The word Atha with which the khaṇḍa begins and which says Atha, Ataḥ Ahaṁkâra Âdeśa "now an explanation of Ahaṁkâra," the word Atha has the force of not commencing a new topic, but of describing an alternative form. It means, having described Bhûmâ now we shall describe it again in another way. The description of Bhûma is of that form of the Lord which is called Nârâyaṇa. Having described this Nârâyaṇa form, we now describe that form of the Lord which is called Aniruddha or Aham. The force of the word Ataḥ in the above sentence is "with the grace of the Lord." A means Supreme Lord and Taḥ means from; therefore Ataḥ means "from the Supreme Lord or with the grace of the Supreme Lord called अ."

We have explained the word Âtma-rati and Svarâṭ, &c., as love of the Lord, having the Lord as one's sole King, &c. The words Âtma and Sva mean the Supreme Lord. In the word Svayambhû and Âtmabhû the words Sva and Âtma mean the Lord, and they do not mean self, for Brahmâ (who is called by these names, and which are generally translated as self-born) is nowhere taught as self-created. On the contrary the following Śruti declares expressly that Brahmâ is created,—He who creates Brahmâ in the beginning (Svet. VI., 18.) As in the words Svayambhû and Âtmabhû the words Sva and Âtman mean Viṣṇu; similarly here also the word Âtman means Viṣṇu alone. Therefore when the Śruti says "now an instruction about the âtman," it does not refer to the Jîva Âtman, but to the Supreme Lord Viṣṇu. The Śruti says that "from Âtman proceeds Prâṇa, from Âtman springs Hope, from Âtman comes Memory, from Âtman Ether, Fire, Water, &c." Now if Âtman meant here the self of the emancipated Jîva, then it would mean that the Mukta Jîva creates Prâṇa, Memory, Ether, Fire, Water, &c. But as a matter of fact, it is impossible to say that the creation of Prâṇa, &c., is from any Mukta Jîva. Lord Bâdarûyana in his Vedânta Sûtras (IV. 4. 17) clearly says that though Mukta Jîvas enjoy all bliss, and all power, yet they have no power to create an universe. Thus there is no creative power in the released souls, that

belongs to the Lord alone. Therefore in this last khaṇḍa, since it is mentioned that from Âtman proceeds Prâṇa and from Âtman alone, we conclude that this Âtman here means the Lord alone, and not any released soul, how high soever. Moreover, in the Praśna Upaniṣad it is said Âtmata Eva Prâṇa Jâyate (III. 3. 3) which shows that Prâṇa is produced from Âtman alone and not from anything else; therefore it is produced from the Lord. For it is impossible to construe that passage as referring to the released souls. Similarly in this Skanda Purâṇa it is written that the word Âtma is principally applied to Viṣṇu, and to others only figuratively; similarly the word Sva. Therefore Brahmâ is called Âtmabhu the child of Viṣṇu, Svabhu the child of the Independent One.

The word Idam in the last khaṇḍa means the Lord, for it literally means 'this' and refers to something very near. The Lord is called Idam or this, because He is the nearest object of all to us, for He is inside of our very being. The word Sarvam there means possessing full attributes, the perfect fullness. The words Bhumâ, Aham, and Âtmâ describe the three aspects of the Lord Hari: as Bhumâ, He is the cosmic agent, as Aham, He is the Psychic agent inside all Jîvas, and as Âtman, He unites the Jîvas with the world. Thus the Lord is called Idam or this, because in all three aspects He is ever near, the nearest of all.

If the word Idam Sarvam meant the Lord is the nearest and Full, then the Grammar would require Sa Eva Ayam Sarvaḥ in the masculine gender and not in the neuter. How do you explain this change of gender? To this the Commentator replies as follows:—

All attributes whether feminine or masculine or neuter are under the Supreme Lord: by His command there is constant interchange of gender everywhere; therefore, the Lord is called Kaḥ (Masculine) Kim (Feminine), Kam (Neuter). Everything is verily the Supreme, He is the Âtmâ of all; the Aditi and words like Devas, &c., of whatever gender they may be, apply to the Lord. Thus it is in the Liṅga Nirṇaya.

The phrase Âhâra Śuddhau Sattva Śuddhi is generally translated as meaning "if the food is clean, the mind is clean." But this is not the true meaning of the phrase. The word âhâra here does not mean food, but means the study of Śâstra, the Âhâra or acceptance of teaching. Therefore the Commentator says:—

The word Âhâra means the absorbing (Âhṛiti) of knowledge from the Guru (teacher). When this Âhâra or absorption of knowledge, is pure, then follows the purity of the mind (for if the teaching is wrong the mind can never be purified). When there is purity of knowledge or mental purity, then comes the steady memory, when there is steadiness of memory then there is the direct vision (Aparokṣa) of the Lord Hari, when there is direct vision then there is final release (Mokṣa). Thus it is in the Sâdhana Nirṇaya.

EIGHTH ADHYÂYA.

FIRST KHANDA.

MANTRA 1.

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ १ ॥

अथ Atha, now. It shows the commencement of a new topic. **यत्** Yat, what. **इदम्** Idam, this. **अस्मिन्** Asmin, in this. **ब्रह्मपुरे** Brahmpure, in the city of Brahman; or in Brahman the full: in the body called the city of God. **दहरम्** Daharam, small. **पुण्डरीकम्** Puṇḍarîkam, lotus. **वेश्म** Veśma, the palace. **दहरः** Daharaḥ, small. **अस्मिन्** Asmin, in this. **अन्तः** Antaḥ, within. **आकाशः** Âkâśaḥ, Ether: the elemental ether. **तस्मिन्** Tasmin, in that. **यत्** Yat, what. **अन्तः** Antaḥ, within. **तत्** Tat, that. **अन्वे ष्टव्यम्** Anveṣṭavyam, is to be searched. **तत्** Tat, that. **वाव** Vâva, verily. **विजिज्ञासितव्यम्** Vijiǰñâsitavyam, should be known, determined. **इति** Iti, thus.

1. (The teacher says) "Now in this city of Brahman, there is this palace, the small lotus (of the heart). Within this, there is the small Ether. That which is within this, He is to be sought for, He is to be understood."—522.

MANTRA 2.

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥ २ ॥

तम् Tam, to him: to the teacher. **चेत्** Chet, if. **ब्रूयुः** Brûyuḥ, they, (*i.e.*, the pupils) may say, may ask. **यद्** Yad, what. **इदम्** Idam, this. **अस्मिन्** Asmin, in this **ब्रह्मपुरे** Brahmapure, in the city of Brahman, or in Brahman the full. **दहरम्** Daharam, small. **पुण्डरीकम्** Puṇḍarîkam, lotus. **वेश्म** Veśma, the palace. **दहरः** Daharaḥ, small. **अस्मिन्** Asmin, in this. **आकाशः** Âkâśaḥ, Ether. **किम्** Kim, what. **तत्** Tat, that. **अत्र** Atra, there. **विद्यते** Vidyate, exists. **यत्** Yat, what, which. **अन्वेष्टव्यम्** Anveṣṭavyam, is to be searched for. **यत्** Yat, what, **वाव** Vâva, verily. **विजिज्ञासितव्यम्** Vijiǰñâsitavyam, should be known. **इति** Iti, thus.

2. And if they (the pupils) should say to him: "Now with regard to that city of Brahman, and the palace in it,

i. e., the small lotus of the heart, and the small Ether within the heart, what is there within, that deserves to be sought for, or that is to be understood."—523.

Note:—The doubt of the pupils is: "How the all-pervading Brahman, who contains all, be contained in the small ether of the heart ?"

MANTRA 3.

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥ ३ ॥

सः Saḥ, He (Teacher). ब्रूयात् Brûyâd, let him say. यावान् Yâvân, as much. वै Vai, verily. अयम् Ayam, this. आकाशः Âkâśaḥ, the All-luminous, the Supreme Self. तावान् Tâvân, so much, in qualities and size. एषः Eṣaḥ, this. अंतर्हृदये Antarhṛidayeḥ, within the heart : within the ether of the heart. Hṛidaya, is a compound of "hṛid" and "aya"—"mover within the heart, *i.e.*, the ether in the heart." आकाशः Âkâśaḥ, the All-luminous, the Supreme Self. उभे Ubhe, both. The free and the non-free. The Mukta and the non-Mukta. अस्मिन् Asmin, in the Âkâśa. द्यावापृथिवी Dyâvâpṛithivî, Heaven and Earth. अन्तः Antaḥ, within. एव Eva, just, even. समाहिते Samâhite, contained. उभौ Ubhau, both. The free and the non-free. The Mukta and non-Mukta. अग्निः Agniḥ, the Fire. च Cha, and. वायुः Vâyuḥ, Air. च Cha, and. सूर्याचन्द्रमसौ Suryâchandramasau, the Sun and the Moon. उभौ Ubhau, both. The free and the non-free. The Mukta and non-Mukta. विद्युत्-नक्षत्राणि Vidyut-nakṣatrâṇi, the Lightnings and the Stars. यत् Yat, that, which. च Cha, and. अस्य Asya, his, (of the transmigrating Jîva). इह Iha, here. अस्ति Asti, is: is helpful to the transmigrating Soul, *i.e.*, other bound Jîvas like him. यत् Yat, what. च Cha, and. न Na, not. अस्ति Asti, is : a thing is said to be non-existant, which is of no use to a particular being. The freed souls are non-being with regard to the bound souls; for they are of no use to the latter. सर्वम् Sarvam, all. तत् Tat, that. अस्मिन् Asmin, in it. समाहितम् Samâhitam, contained. इति Iti, thus.

3. Then let the Teacher say, "as large as is this All-luminous (Lord pervading the external space), so large is also that All-luminous (Lord who is) within the Ether of the Heart. Both (the Free and Bound Devas of) Heaven and Earth are contained within Him, both (sorts of) Fire and Air, both (kinds of) Sun and Moon, both (sorts of) Lightning and Stars, and whatever that exists here namely the

(Bound Jîvas), and whatever is not (namely all Free Jîvas), all that is contained within the Brahman (who exists in the Ether within the lotus of the heart).—524.

MANTRA 4.

तं चेद्ब्रूयुरस्मिꣳश्चेदिदं ब्रह्मपुरे सर्वꣳ समाहितꣳ सर्वाणि च भूतानि सर्वे च कामा यदैनज्जराप्नोति प्रध्वꣳसते वा किं ततोऽतिशिष्यत इति ॥ ४ ॥

तं Tam, to him, to the Teacher. **चेत्** Chet, if. **ब्रूयुः** Brûyuḥ, they may say. **अस्मिन्** Asmin, in this. **चेत्** Chet, if. **इदम्** Idam, this. **ब्रह्मपुरे** Brahmapure, in the city of Brahman, in the Brahman existing within the heart. **सर्वम्** Sarvam, all. **समाहितम्** Samâhitam, is contained. **सर्वाणि** Sarvâṇi, all. **च** Cha, and. **भूतानि** Bhûtâni, beings. **सर्वे** Sarve, all. **च** Cha, and. **कामाः** Kâmâḥ, desires. **यदा** Yadâ, that, when. **एनत्** Enat, to this, to this body. **जरा** Jarâ, old age. **आप्नोति** Âpnoti, reaches. **प्रध्वंसते** Pradhvaṁsate, destroys. **वा** Vâ, or. **किम्** Kim, what. **ततः** Tataḥ, then. **अतिशिष्यते** Atiśiṣyate, remains behind. **इति** Iti, thus.

4. If his pupils should ask him "if everything that exists is contained in that Brahman the Full, all Beings and all Desires, then what is left of this body, when old age reaches it and destroys it."—525.

Note:—If when this body dies this Brahman were to vanish, what is the use of inquiring about this Brahman, who is dependent upon the body and grows old, decays and dies with the body.

MANTRA 5.

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

सः Saḥ, he, the Teacher. **ब्रूयात्** Brûyât, let him say. **न** Na, not. **अस्य** Asya, of this body. **जरया** Jarayâ, with the old age. **एतत्** Etat, this. Brahman. **जीर्यति** Jîryati, decays. Grows old. **न** Na, not. **वधेन** Vadhena, with the slaying. With the death. **अस्य** Asya, of this body. **हन्यते** Hanyate, is killed. **एतत्** Etat, this Brahman. **सत्यम्** Satyam, the true. The Eternal. The infinite powers. **ब्रह्मपुरम्** Brahmapuram, Brahman the full. **अस्मिन्** Asmin, in him. **कामाः** Kâmâḥ,

all desires. समाहिताः Samâhitâḥ, are contained, *i. e.*, is Pûrṇa Kâma. एषः Eṣaḥ, this Brahman, dwelling within the ether of the lotus of the heart. आत्मा Atmâ, the Self. अपहतपाप्मा Apahatapâpmâ, free from sins. विजरः Vijaraḥ, free from old age. विमृत्युः Vimṛityuḥ, free from death. विशोकः Viśokaḥ, free from grief. विजिघत्सः Vijighatsaḥ, free from hunger. अपिपासः Apipâsaḥ, free from thirst. सत्यकामः Satyakâmaḥ, he whose desires are true. सत्यसंकल्पः Satyasaṅkalpaḥ, he whose will is true. यथा Yathâ, as, according as they deserve, or are fit. हि Hi, verily. एव Eva, even, just. प्रजाः Prajâḥ, people : the freed jîvas. अन्वाविशन्ति Anvâviśanti, follow, enter into the Lord. यथानुशासनम् Yathânuśâsanam, as commanded by Him. यम् Yam, what. यम् Yam, what. अन्तम् Antam, object. Place. अभिकामाः Abhikâmâḥ, desirous of, or attached to. भवन्ति Bhavanti, they become. यम् Yam, what. जनपदम् Janapadam, country. यम् Yam, what. क्षेत्रभागम् Kṣetrabhâgam, a piece of land. तम् Tam, that. तम् Tam, that. एव Eva, alone. Just. उपजीवन्ति Upajîvanti, they depend upon the Lords ; they get all that through the grace of the Lord.

5. Then the Teacher should say unto them "By the old age of the body this Brahman does not grow old, by the slaying of the body He is not slain ; this Brahman is the full, is the true, in Him are contained all desires, He is the Âtman free from sin, free from old age, from death and grief, free from hunger and thirst. All His desires are true, because His will is irresistable ; as His commands are obeyed on this Earth by all people who have obtained release, similarly they get according to their merits whatever they desire, whatever country or place they may wish, all that they get, by depending upon Him (and through His grace).—526.

MANTRA 6.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमननुविद्य व्रजन्त्येताꣳश्च सत्यान् कामाꣳस्तेषा ꣳ सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्येताꣳश्च सत्यान् कामा ꣳस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

इति प्रथमः खण्डः ॥ १ ॥

तद् Tad, that. यथा Yathâ, as. इह Iha, here. कर्मजितः Karmajitaḥ, obtained by Karma, acquired by a past good merit, *i. e.*, the body. लोकः Lokaḥ,

place, such as body, family &c. क्षीयते Kṣîyate, becomes exhausted, is destroyed, perishes. एवम् Evam, so. एव Eva, just. अमुत्र Amutra, there, namely, he who does not know the Lord. पुण्यजितः Puṇyajitaḥ, acquired through merit. लोकः Lokaḥ, place, such as Heaven, &c. क्षीयते Kṣîyate, perishes. तद् Tad, therefore. ये Ye, who. इह Iha, here. आत्मानम् Âtmânam, the Âtman, the Self. अननुविद्य Ananuvidya, not knowing. व्रजन्ति Vrajanti, pass away. एतान् Etân, these. च Cha, and. सत्यान् Satyân, true. कामान् Kâmân, desires. तेषाम् Tesâm, of them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in the worlds. अकामचारः akâmachâraḥ, non-freedom of movement. भवति Bhavati, becomes. अथ Atha, but. ये Ye, who. इह Iha, here. आत्मानम् Âtmânam, the Self. अनुविद्य Anuvidya, knowing. व्रजन्ति Vrajanti, pass away. एताम् Etâm, these. च Cha, and. सत्यान् Satyân, true. कामान् Kâmân, desire. तेषाम् Teṣâm, for then. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in worlds. कामचारः Kâmachâraḥ, freedom of movements. भवति Bhavati, becomes.

6. And as here on Earth, (the body) which has been acquired by Karma perishes, so there the world acquired by sacrifices also perishes (for him who does not know the Lord). Therefore, who pass away from this world, without knowing the Self and these true desires, for them there is no freedom of movement in all the worlds. But those who pass out after knowing the Lord here that all his desires are true (as mentioned before) for them there is freedom of movement in all the worlds.—527.

Second Khanda.

Mantra 1.

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

सः Saḥ, he, the freed soul. यदि Yadi, if. पितृलोककामः Pitṛilokakâmaḥ, desiring that his male ancestors should be free, and get Viṣṇuloka. भवति Bhavati, becomes. सङ्कल्पात् Saṅkalpât, by mere willing of the free soul. एव Eva, even, just, alone. अस्य Asya, his. पितरः Pitaraḥ, ancestors, male. समुत्तिष्ठन्ति Samuttiṣṭhanti, appear before him, namely being free from Saṁsâra they appear before him. तेन Tena, with those ancestors. पितृलोकेन Pitṛilokena, by seeing those male ancestors. सम्पन्नः Sampannaḥ, having obtained. महीयते Mahîyate, he is honoured (by those who are below him in rank).

1. If he desires "may my ancestors get the world (of the Lord)," then for that free soul, by his mere willing, his

male ancestors become free from Saṁsâra, and surround him; and thus surrounded by his male ancestors, he is honoured (by all).—528.

MANTRA 2.

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

अथ Atha, now. **यदि** Yadi, if. **मातृलोककामः** Mâtṛilokakâmaḥ, desiring that his female ancestors should become free: and get Viṣṇu's realm. **भवति** Bhavati, becomes. **संकल्पात्** Saṅkalpât, by willing. **एव** Eva, merely. **अस्य** Asya, for him. **मातरः** Mâtaraḥ, female ancestors. **समुत्तिष्ठन्ति** Samuttiṣṭhanti, surround him, being free from Saṁsâra. **तेन** Tena, with those. **मातृलोकेन** Mâtṛilokena, with the female ancestors. **सम्पन्नः** Sampannaḥ, having obtained. **महीयते** Mahîyate, is honoured.

2. If he desires "may my female ancestors get the world of the Lord," then for that free soul, by his merely thus willing, his female ancestors become free from Saṁsâra and surround him, and thus surrounded by his female ancestors, he becomes honoured.—529.

MANTRA 3.

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥ ३ ॥

अथ Atha, now. **यदि** Yadi, if. **भ्रातृलोककामः** Bhrâtṛilokakâmaḥ, desiring to give freedom to his cousins and brothers. **भवति** Bhavati, becomes. **सङ्कल्पात्** Saṅkalpât, by will. **एव** Eva, merely. **अस्य** Asya, his. **भ्रातरः** Bhrâtaraḥ, brothers and cousins. **समुत्तिष्ठन्ति** Samuttiṣṭhanti, surround him. **तेन** Tena, by that, with that. **भ्रातृलोकेन** Bhrâtṛilokena, with brothers and cousins. By seeing brothers and cousins. **सम्पन्नः** Sampannaḥ, enjoying. **महीयते** Mahîyate, is honoured by those who are inferior to him in rank.

3. Now if he desires "may my brothers and cousins get the world of the Lord" then for that free soul, by his merely thus willing, his brothers and cousins become free from Saṁsâra, and surround him, and thus in the company of his brothers and cousins, he becomes honoured.—530.

MANTRA 4.

अथ यदि स्वस्रूलोककामो भवति संकल्पादेवास्य स्वसारः समुत्तिष्ठन्ति तेन स्वस्रूलोकेन संपन्नो महीयते ॥ ४ ॥

अथ Atha, now. **यदि** Yadi, if. **स्वस्रूलोककामः** Svasṛilokakâmaḥ, desirous of giving freedom to his sisters and female cousins. **भवति** Bhavati, becomes. **सङ्कल्पात्** Saṅkalpât, by will. **एव** Eva, merely. **अस्य** Asya, his. **स्वसारः** Svasâraḥ, sisters and female cousins. **समुत्तिष्ठन्ति** Samuttiṣṭhanti, surround him. **तेन** Tena, by that, with that. **स्वस्रूलोकेन** Svasṛilokena, by seeing sisters and female cousins. **सम्पन्नः** Sampannaḥ, surrounded, joined. **महीयते** Mahîyate, is honoured by those who are inferior to him in rank.

4. Now if he desires "may my sisters and female cousins get the world of the Lord" then for that free soul, by his merely thus willing, his sister and female cousins become free from Saṁsâra and surround him, and thus in the company of his sisters and female cousins, he becomes honoured.—531.

MANTRA 5.

अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः समुत्तिष्ठन्ति तेन सखिलोकेन संपन्नो महीयते ॥ ५ ॥

अथ Atha, now. **यदि** Yadi, if. **सखिलोककामः** Sakhilokakâmaḥ, desirous of giving freedom to his friends. **भवति** Bhavati, becomes. **सङ्कल्पात्** Saṅkalpât, by will. **एव** Eva, merely **अस्य** Asya, his. **सखायः** Sakhâyaḥ, friends. **समुत्तिष्ठन्ति** Samuttiṣṭhanti, surround him. **तेन** Tena, by that, with that. **सखिलोकेन** Sakhilokena, by seeing friends, enjoying. **सम्पन्नः** Sampannaḥ, surrounded, joined. **महीयते** Mahîyate, is honoured by those who are inferior to him in rank.

5. Now if he desires "may my friends get the world of the Lord," then for that free soul, by his merely thus willing, his friends become free from Saṁsâra and surround him, and thus in the company of his friends he becomes honoured.—532.

MANTRA 6.

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन संपन्नो महीयते ॥ ६ ॥

अथ Atha, now. यदि Yadi, if. गन्धमाल्यलोककामः Gandhamâlyalokakâmaḥ, desirous of getting the sight of or enjoyment of perfumes and garlands. भवति Bhavati, becomes. सङ्कल्पात् Saṅkalpât, by will. एव Eva, merely. अस्य Asya, his. गन्धमाल्ये Gandhamâlye, perfumes and garlands. समुत्तिष्ठतः Samuttiṣṭhataḥ, surround him. तेन Tena, by that, with that. गन्धमाल्यलोकेन Gandhamâlyalokena, with the sight of perfumes and garlands. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahîyate, is honoured.

6. Now if he desires to enjoy perfumes and garlands, by his merely willing, the perfumes and garlands surround him, and he thus enjoying perfumes and garlands, becomes honoured.—533.

MANTRA 7.

अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते ॥ ७ ॥

अथ Atha, now. यदि Yadi, if. अन्नपानलोककामः Annapânalokakâmaḥ, enjoyment of food and drink. भवति Bhavati, becomes. संकल्पात् Saṅkalpât, by will. एव Eva, merely. अस्य Asya, his. अन्नपाने Annapâne, food and drink. समुत्तिष्ठतः Samuttiṣṭhataḥ, surround him. तेन Tena, by that, with that. अन्नपानलोकेन Annapânalokena, by enjoying food and drink. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahîyate, is honoured.

7. Now if he desires to enjoy food and drink, by his merely willing, the food and drink surround him, and he thus enjoying food and drink, becomes honoured.—534.

MANTRA 8.

अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य गीतवादिते समुत्तिष्ठतस्तेन गीतवादित्रलोकेन संपन्नो महीयते ॥ ८ ॥

अथ Atha, now. यदि Yadi, if. गीतवादित्रलोककामः Gîtavâditralokakâmaḥ, song and music enjoyment. भवति Bhavati, becomes. सङ्कल्पात् Saṅkalpât, by will. एव Eva, merely. अस्य Asya, his. गीतवादित्रे Gîtavâditre, song and music. समुत्तिष्ठतः Samuttiṣṭhataḥ, surround him. तेन Tena, by that, with that. गीतवादित्रलोकेन Gîtavâditralokena, by enjoying songs and music. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahîyate, honoured.

8. Now if he desires to enjoy songs and music, by his merely willing, the songs and music surround him, and he thus enjoying songs and music, becomes honoured.—535.

MANTRA 9.

अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो महीयते ॥ ९ ॥

अथ Atha, now. **यदि** Yadi, if. **स्त्रीलोककामः** Strîlokakâmaḥ, desirous of seeing women. **भवति** Bhavati, becomes. **सङ्कल्पात्** Saṅkalpât, by will. **एव** Eva, alone. **अस्य** Asya, his. **स्त्रियः** Strîyaḥ, women. **समुत्तिष्ठन्ति** Samuttiṣṭhanti, surround him. **तेन** Tena, by that, with that. **स्त्रीलोकेन** Strîlokena, with the sight of women. **सम्पन्नः** Sampannaḥ, surrounded, joined. **महीयते** Mahîyate, honoured.

9. Now if he desires to have a sight of women, by his merely willing, he gets the sight of women and he thus being surrounded by women, becomes honoured.—536.

MANTRA 10.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य संकल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ॥ १० ॥

इति द्वितीयः खण्डः ॥ २ ॥

यम् यम् Yam Yam, what, what; whatsoever. **अन्तम्** Antam, world, desire, object. **अभिकामः** Abhikâmaḥ, desirous of obtaining or enjoying. **भवति** Bhavati, becomes. **यम्** Yam, what. **कामम्** Kâmam, desire. **कामयते** Kâmayate, desires. **सः** Saḥ, that. **अस्य** Asya, for him, to him. **सङ्कल्पात्** Saṅkalpât, by will. **एव** Eva, alone. **समुत्तिष्ठति** Samuttiṣṭhati, surrounds. **तेन** Tena, by that, with that. **सम्पन्नः** Sampannaḥ, surrounded, joined. **महीयते** Mahîyate, is honoured.

10. Whatever objects he desires, whatever worlds he wants to get, all that, by his merely willing, surrounds him, and being thus surrounded by it, he is honoured.—537.

Note.—Every Mukta-Jîva becomes a Satya-kâma, namely one whose desires are ever fulfilled, with the grace of God and by His Command. This khaṇḍa gives some illustrations of Satya-kâma. The words Pitṛi and Mâtṛi, translated as male and female ancestors, are taken by some as meaning sons and daughters and lower descendants. By the mere willing of the Mukta, his descendants get release. It may be objected that if the will of the Mukta can confer release on his descendants and others, then the Law of Karma is violated. To this, we reply, that a Mukta desires release, only for those who deserve release. If a person does not deserve release, the idea of releasing him, will never enter the mind of the Mukta-Jîva. The word Loka in this khaṇḍa sometimes means "the sight of," and at other places it means "the enjoyment of." The will of the Mukta is supposed to be uttered in these words: "May my descendants and friends get the world of Viṣṇu, and then after their so getting it, let me also get that world." For it is natural for the Mukta-Jîva to participate others in his felicity and happiness.

MADHVA'S COMMENTARY.

In the preceding Adhyâyas has been taught the Brahma Vidyâ, as far as is related to things external. Now will be taught the same, as far as it relates to things interior, the knowledge which is common to all descriptions of aspirants. This Vidyâ is called the Doctrine of the Lotus-heart. Even those who can obtain release by worshipping the Lord in outside nature, should now and then, for a short time, meditate upon him in the heart. The first Mantra of this Adhyâya begins with the verse *Yad Idam Asmin Brahmapure*, which may mean "in this town of Brahman" and then the word Brahampura, being a genitive compound, would mean "the whole body"; which is the meaning taken by Śrî Śaṅkara Âchârya. The Commentator shows that it is not only a genitive compound but karmadhâraya also.

The word Brahampura, in the sentence "in this Brahampura" does not only mean 'the city of Brahaman'; but it means also Brahman called the Puram. The Supreme Brahman is called Puram, because he is Pûrṇam, the full. It also means the city of Brahman, in that case, it is a genitive compound, and refers to the body; thus the word Brahmapuram has both meanings, namely Brahman the 'Full,' and 'the city of Brahman'. Thus in the verse, "having reached the invincible Brahmapura I am dwelling like a king". Here the word Brahmpaura means the Brahman the Full.

Then the question is asked, if everything that exists is contained in that Brahmapura, all beings and all desires, whatever can be imagined of, then what is left of it, when old age reaches it or when it falls to pieces. To this question the answer is given in the Śrûti thus:—

By the old age of the body that Brahman deos not age, by the death of the body that Brahman is not killed, that Brahman is the True Brahampuram, Brahman the Full; in him all desires are contained. He is the Âtman free from sin, free from old age, from death and grief, from hunger and thirst; who desires nothing, but what he ought to desire; and imagines nothing, but what he ought to imagine. Therefore the Commentator says:—

The word Brahmapura has both these meanings, it means the city of Brahman or body and it also means Brahman the Full.

Thus in mantra 4 and 5 of the first khaṇḍa the word is used in the sense of Brahman the Full. And if his pupils should ask him: "If everything that exists is contained in that Brahmapura, all beings and and all desires, then what is left of this body, when old age reaches it and destroys it. Then he should say: 'By the old age of the body, that (the Brahman called Brahma Pura) does not grow old, by the slaying of the body, He is not slain. That (Brahman) is the true Brahmapura (not the body). In Him all desires are contained. He is the self, free from hunger and thirst. All His desires are true, because His will is irresistable."

In the above the word Brahmapura means the Supreme Brahman, because the attributes like free from sin, free from old age, free from death; cannot apply to any body but to Brahman. The word Brahampura

there cannot mean the body; because it is not deathless, &c. The words of the Lord "Prâptaḥ Avadhyam Brahampuram Râjâ Iva Nivasâmi Aham "having reached the invincible Brahampura I live like a king" also show that Brahampura here means the Brahman the Supreme.

This word Brahmapura also means the body which is the city or temple of God. Thus in the following two texts it is taken in the sense of body:—

Dahram Vipâpam Vara-Veśma-Bhûtam, Yat Puṇḍarîkam Pura Madhya Saṁstham; Tatrâpi Dahre Gaganam Viśokam Tasmin Yad Antas Tad Upâsitavyam. "This heart, in the form of a lotus, is small (of the size of a thumb), free from sin, (because it is the place for the concentration of the mind), it is the palace of the highest (for the Supreme Self is found in this heart and is to be meditated herein), which is situated in the middle of the city (Puram meaning city refers here to the body, for the heart is situated in the middle of the body). In this small lotus of the heart there is a small ether, wherein there exists an Ether free from sorrow, that ought to be meditated upon." (Taittirîya Âraṇyakam X. 10-7).

In this passage, the word Puram is shown as the container of the lotus, namely, the heart exists in this Puram. Therefore the Puram here must mean the well-known physical body. With reference to this passage, the word Brahmapura is taken to mean the city of Brahman or the body, in which there is a small lotus called the heart.

The next Śruti also shows that the phrase "temple of God" applies to the body.

Yad Idam Śarîram Tad Etad Âdyam Deva Sadanam. "This body is verily the first temple of God." Thus the body is called Devasadana. From these two texts we learn that the body is regarded as a temple of God. Therefore, Brahampura has this meaning also.

If the word Brahampura means God the Full, then how do you explain the phrase "In the Brahmapura, there is a small lotus, which is a palace". For it would then mean that within God the Full, there is a small lotus, which is a palace, and thus this lotus would be in the God and not in the body. But the heart is in the body and not in the God; while the God is within the heart. To this objection, the Commentator says that the God is not only within the heart, but He also upholds the heart, for the heart is within him.

The following text shows that the God is not only within the heart, but it surrounds the whole physical body of man and thus He contains the heart within it. "He who is outside the Jîva, pervading the whole physical body of the Jîva, He is the All-luminous (Âkâśa), He is verily this Brahman" (Chhândogya III 12-7).

This shows that the Brahman, who has been thus described as immortal with three feet in heaven, and as Gâyatrî, is the same as the Âkâśa which is around us. Similarly in the Śruti next quoted, the same idea is conveyed. "He who sees all beings in the Âtman" (Iśâ vâsya). This also shows that the heart is within the Supreme Self; for when everything exists in the Self, the heart also must exist therein.

In the phrase Daharaḥ Asmin Antar Âkâśaḥ within this is a small Âkâśa, this word Âkâśa is taken to mean by some to be the Supreme Brahman. They say the question "what is within that," is asked as an Âkṣepa. According to them this Âkâśa contains nothing in it. Their whole explanation is given below :—

In this small palace, there is a smaller inner Âkâśa which is Brahman; as will be described below: Âkâśa is its name; this being based upon the fact of its being, like Âkâśa, immaterial, subtle, all-pervading. That which is within this Âkâśa, is to be sought after; and that is to be understood, that is to say having been sought after by such means as having recourse to the teacher, attentive listening to him and the like. It is to be directly perceived.

If they should say to him: "Now with reference to the small lotus, in this city of Brahman, which is a palace, and the smaller Âkâśa within this, what is it existing therein, which has to be soght after and to be understood," he should reply in the words of the Śruti.

When the teacher has said this, if the students might object that, in this city of Brahman itself being limited, and the small lotus palace lying within this, and smaller than this latter too being the Âkâśa inside it, in the first place, what could there be in the lotus-palace itself? And then how could there lie anything within the Âkâśa that is said to be within that palace? The meaning being that the Âkâśa within this being smaller, what could exist in it? Even if there do exist something of the size of a plum, what is the good of wishing to search for it, or even to know it?

Hence that which is neither to be sought after, nor to be understood what is the use of such a thing? When they have raised this objection, the teacher should say this :—

"As large as this is Âkâśa, so large is the Âkâśa, within the heart; both heaven and earth are contained within it; both Fire and Air, both Sun and the Moon, the Lightning as well as the Stars, and whatever there is in this world, of the self and whatever is not, all is contained within it."

This explanation of the verse is incorrect. The ether within the heart is not the Supreme self: and the question "what is within that which is to be searched," is not asked in a saracastic way. It does not imply that there is nothing within it which is to be searched. Therefore, the Commentator says :—

The Âkâśa within the heart is small, in that Âkâśa there exists some one who is to be searched out. In this sentence, "within it there is a small Âkâśa what exists there," the word Âkâśa is used to denote the elemental ether. The phrase "what exists within it," is to be supplemented by the following sentence in order to complete its sense :—"In this elemental ether (Bhutâkâśa) there exists another Âkâśa called Para Brahma." When the word Âkâśa is applied to the Supreme Lord it has any one of these three meanings :—

(1) All-luminous, (आ=all, काश=light or light-giver.)
(2) Eater of all joys, (आ=all; कं=pleasure अद्=to eat, enjoy).
(3) Eater of all desires (आ=all, काम=desires, अद्=to eat).

The word Âkâśa in the first sense is a compound of Â+Kâśa Â meaning "all," and Kâśa=illumination, All-illuminor. In its second sense, it is a compound of three words, Â=all. Kâm=Joy, and Âśnâti=to eat: meaning 'he who eats or enjoys all happiness.' In its third sense, it is a compound of Â=all, Kâma=desires, and Âśnâti=eats, "he who eats or experiences all desires," and this we learn from the text of the Upaniṣad which says "in it all desires are centred."

The Supreme Lord, with all His fullness, exists within the small ether, as much as He exists in the infinite space outside. There is no diminution, in His qualities, by His existing within the small compass of the ether of the heart. The reason of this is that His attributes are always infinite and full. It is not impossible, in the case of God, that a small quantity may have infinite qualities; because the powers of the Lord are mysterious and unthinkable; and so it is possible that He may be in a small space and be at the same time infinitely Great. This idea is conveyed by the following text also:—Yasmin viruddha-gatayo pyaniśam patanti, Vidyâdayo vividha-śaktaya ânupûrvyâ:—"I take shelter under that Brahman, in whom exist various powers, like Vîdyâ, &c., moving in contrary directions, simultaneously and uninterruptedly as taught by the Śrutis." The word Ânupûrvyâ means "according to the authority of the Śruti," as says the Lexicon:—"The words Ânupûrvî, Śruti, Veda, and Âmnâya all mean sacred scriptures." The word Ânupûrvyâ does not mean here "consecutively," it does not mean that the various powers exist in the Lord in succession; it does not mean that the Lord is possessed of different contradictory and conflicting attributes which manifest in succession, but not simultaneously. If it meant that, then the word Aniśam in the above verse would be useless. For it means 'simultaneously,' 'incessantly uninterruptedly.' That the Lord has all conflicting attributes, we find from another passage of this very Upaniṣad, where it is said:—"He is my Lord within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He is also my Lord within the heart, greater than the earth, greater than the sky greater than heaven, than all these worlds" (Chh. III. 14. 3). This text clearly shows that the Lord within the heart is both infinitely Small and infinitely Great. The following text also shows the same:—"all conflicting attributes mentioned in the scriptures exist in the Lord (God), and even such attributes which the scriptures do not mention, also undoubtedly exist in Him, whether they are thinkable or whether they transcend all thought. But in Him there exists no evil though persons ignorant of the true meaning of scriptures,

say that in Him exists all evil also, for He is both Good and Bad.' Similarly the following verse of the Garuḍa Purâṇa shows the same; "verily there exists in Him only good attributes, whether they are mentioned in the scriptures or they are not so mentioned, (such as smallness and greatness, &c.), but no faults ever exist in Him, whether known or unknown." In fact the conflicting qualities exist in the Lord, only so far as, they are good qualities, the conflicting qualities of evil do not exist in Him at all, for there is no evil at all in Him."

The word Hṛidaya means not only heart, but the ether of the heart also. When it means not only heart, but the ether of the heart, it is a compound of Hṛid and Aya, meaning that which moves in the heart. When the question is put, "what exists in this Hṛidaya," it means what exists in this ether of the heart. The full sense, therefore, is "in this ether (Âkâśa) called also Hṛidaya (Mover in the heart) there exists an Ether (Âkâśa) called Brahman." The elemental Ether in the heart is not Brahman, for then this elemental Ether in the heart, which is very small in quantity, would be equal to infinite Ether outside the heart, which is an impossibility, for the Ether within the heart is said to be small, in the phrase Dahraḥ Asmin Antara Âkâśaḥ. While the Âkâśa or Ether outside the heart is infinite. Moreover, the Being mentioned in answer to the question, "what exists within it," is described as being infinitely great in size, as the Ether outside. Therefore, this Being is Brahman Âkâśa and not any elemental Akâśa.

If the Ether within the heart did not mean the elemental Ether, but Brahman itself, then we are landed in this absurdity. The Śruti says "that which is within this that must be sought after, that must we understand," which would then mean, that which is within Brahman deserves to be sought for and that is to be understood. But the object of search and understanding is Brahman himself, and not something within Brahman. If the Ether within the Heart were Brahman itself, then it would contradict also the text of Taittiriya, already given before, which says 'in this small lotus of the heart there is a small Ether wherein there exists an Ether, which is free from sorrow, that ought to be meditated upon'. This text of the Taittiriya also shows that the Ether within the heart is not Brahman, but He is within the Ether of the heart. For the attribute Viśokam 'free from sorrow' applies to Gaganam or Ether or Sky, which exists within the Ether of the heart. Moreover, another text says that He has thousand heads, thousand eyes, &c. This text follows immediately after the above text of the Taittiriya Âraṇyaka. This clearly shows that

the Ether within the heart is not to be meditated upon as God, but the God Himself who exists within this Ether.

We give below the whole of this text :—

(1) Vedâdau Svaraḥ Proktaḥ Vedânte Cha Pratiṣṭhitaḥ ; Tasya Prakritilînasya Yaḥ Paraḥ Sa Maheśvaraḥ.

(2) Sahasraśirśam Devam Viśvâkṣam Viśvasaṅbhuvam Viśvam Nârâyaṇam Devam Akâṣaram Paramam Prabhum.

"That syllable (Om) which is employed in the beginning of the Vedas, which is maintained in the Vedantas as svara, beyond, this Om, must be meditated upon the Supreme Lord : merged in Prakriti. The Supreme God has infinite number of heads, has eyes in all directions, has senses everywhere, the good of the whole universe flows from Him, this God moving upon waters is the Imperishable the Supreme Lord." This clearly shows that the Being within the Ether of the Heart is the Supreme Lord and not the Ether of the heart.

The word in the text is that "the Lord has thousand heads, &c.," which cannot apply to the Ether of the heart.

In the text it is said "that which is within, that must be searched for." Now if the Ether within the heart meant Brahman, then it would mean "that which is within Brahman, that ought to be searched." Therefore the Commentator says :—

Verily there is nothing within Lord which deserves to be sought after or to be understood than the Lord Himself. In fact, the Lord Himself is to be understood, the Lord Himself is to be sought for, for such is the force of the word "Tad Vâva," "He alone."

If it be taken that the Ether within the Heart is the Supreme Brahman, and he who is within this Ether is the lower Brahman, then also there would be incongruity. For this Being within the Ether of the heart is described to be "the Supporter of all, as not touched by old age, and not dying with the death of the body, not being killed when the body is killed, that is the true Brahmapura, in it all desires are contained, this is the Self free from sin, free from old age, free from death and grief, &c." All these attributes cannot apply to the lower Brahman. Therefore the Ether within the heart is Elemental Ether, and the Being within it is the Supreme Brahman. The result is, that when the pupils ask the question "what is there within that deserves to be sought for or that is to be understood," the answer to it is "he who is called Âkâśaḥ the All-luminous and who exists within the Ether of the heart."

If it be said why dont you take the question and answer to mean that the Heaven and Earth, the Fire and Air, Sun & Moon, &c., are contained within this Brahman and therefore they ought to be inquired into. May not this Śruti be taken as teaching men to inquire into the facts of nature and to learn God by learning His handiwork. To this the Commentator replies :—

If the scripture taught that inquiry should be made into Heaven and Earth, &c., and the object of the question is to teach such inquiry, then we say it is wrong. For the scriptures do not teach merely inquiry

into Heaven and Earth, &c. Their highest aim is to incline men's heart towards inquiry after Brahman. As we find from the following text :— "Know Him alone as the Self, leave off every other talk." (Br. Up.)

The Ubhe in the phrase Ubhe Asmin Dyâvâ Pṛithivî, &c., means both the freed and the non-freed, and released and the bound condition of these deities called Heaven and Earth, &c. This we say because of the last phrase of the verse which says "whatever there is (useful) for him here, and Whatever is not," Now "whatever there is, for him here" means whatever is useful for his condition as a transmigrating Jîva, *i. e.*, other bound Jîvas, and the phrase "whatever is not for him" means whatever is of no use to him as a bound Jîva; namely all freed Jîvas. The word Asya in that line means "for him," namely for the Transmigrating Self.

Admitted that Jîvas passing through the Cycle of transmigration may be called as Asti or existing; but why should the freed Jîvas be called Nasti or non-existing. To this the reply is :—

With reference to the bound Jîvas the freed souls are called non-existent, because they are unknown to the former and can be of no good to him (consciously). He is said to be non-existent with regard to another, who cannot help the other (*i.e.*, of whose help the other is unconscious), and though he is existent, of course, yet relatively he is non-existent. As a man who has no wealth, may say there is no wealth, not meaning that there is absolutely no wealth in the world, but that it is in the possession of some one, where it can be of no use to him.

The word Yathâ occurs in this khaṇḍa (verse 5) it means according to their merit and their fitness. All freed creatures enter into the Lord, into that aspect of Him for which they are fit, and they enter into Him under the command of the Lord.

The phrase Yam, Yam Antam, &c., in that verse means that the freed souls get whatever desires they desire, whatever place they want to go to; all through the Grace of the Lord. (They are not independent in getting these things, but depend upon the Lord for them). (The next verse teaches that the place obtained through good works is transitory. It does not mean that all good works are transitory in their effect). Only persons, who do not know the Lord, acquire worlds which are transitory, by their good deeds; and in their case only, such goods are transitory in their results; (but in the case of those who know the Lord, their good deeds are fruitful of permanent result).

The phrase Etân Cha Satyâ Kâmân, does not mean that a freed soul becomes absolutely a Satya Kâma; he becomes a Satya Kâma only

under the command of the God : and the Satya Kâmân here refers to the true desires of the Lord and not to the desires of the freed souls The freed soul must know the Lord on this Earth and must know also that all the desires of the Lord are also True.

The Lord Viṣṇu is called Brahmapura, because, He is Great (Bṛihat) and Full (Pûrṇa), because all His desires are ever satisfied. In that Viṣṇu exists this body, which is also called Brahmapura or the temple of God. In this Brahmapura or temple of God, there is in the centre, the heart, called the Palace ; within this heart, is the Ether, called the Cardiac Ether, in that Cardiac Ether there is the Lord Viṣṇu Himself, and in Him there exists all this Universe. He is the Satya Kâma, the Lord whose desires are ever fulfilled, for whatever He wills, that cometh to pass ; all desires of every man find the fulfilment in Him, therefore, it is said ' in Him all desires are centred.' For the freed souls invariably get all their desires fulfilled by His command alone. Therefore, the released souls are also called Satya Kâma ; but they are dependent on the Lord for the fulfilment of their desires, as the reflection depends on the original fount of light for all its light and glory.

Third Khanda.

Mantra 1.

त इमे सत्याः कामा अनतापिधानास्तेषाꣳ सत्यानाꣳ सतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते ॥ १ ॥

ते Te, they. **इमे** Ime, these. **सत्याः** Satyâḥ, true. **कामाः** Kâmâḥ, desires. Though true from before. **अनृतापिधानाः** Anṛitâpidhânâḥ, anṛita. By falsehood or ignorance (apidhânaḥ covered, are not seen.) **तेषाम्** Teṣâm, of them. **सत्यानाम्** Satyânâm, of the true desires. **सताम्** Satâm, of good. **अनृतम्** Anṛitam, falsehood, ignorance. **अपिधानम्** Apidhânam, covering. **यः यः** Yaḥ, Yaḥ, who, who whatever relation, sons, daughters, friends, &c. **हि** Hi, verily. **अस्य** Asya, for him, to him, to one who is not free, but deserves freedom. **इतः** Itaḥ, from this world. **प्रैति** Praiti, goes to the other world. **न** Na, not. **तम्** Tam, him. **इह** Iha, here. **दर्शनाय** Darśanâya, for the purpose of being seen. **लभते** Labhate, is obtained.

1. Since these true desires are hidden by a covering of ignorance, therefore, though the desires of the good are

always true (yet their manifestation is prevented), because there is the covering of ignorance. Therefore, whatever (relation of this Jîva, who has not yet obtained Mukti) goes from this world to the next, does not come within the scope of his vision. Even if he desires to see him.—538.

Note:—An Objector says:—"Now this power called Satya Kâma, namely having all his desires fulfilled, is it accidental and a adventitious with regard to the released soul? It cannot be accidental for release is defined to be a state in which there is nothing adventitious. Nor is it natural and innate condition of the soul to be a Satya Kâma. For if it were so, then all the desires of non-freed souls would also become true." To this we reply that the desires of every soul, deserving release, are such that they will come to be true at some time or another. His every desire is really a true desire, but its manifestation is prevented, because there is a covering of falsehood. This falsehood or ignorance prevents the manifestation of the will. Therefore this unreleased soul, who is on the path of release, does not at once find his desires realised. So if his ancestors die and even if he desires to see them, he cannot see them, because of this covering of ignorance.

MANTRA 2.

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधानास्तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥ २ ॥

अथ Atha, now. ये Ye, who. च Cha, and. अस्य Asya, of this non-released soul. इह Iha, in this world. जीवाः Jîvâḥ, are living. ये Ye, those, who. च Cha, and. प्रेताः Pretâḥ, are dead. यत् Yat, what. च Cha, and. अन्यत् Anyat, other than these namely perfumes, garlands, food, drink, &c. इच्छन् Ichhan, desiring. न Na, not. लभते Labhate, he obtains (invariably). सर्वम् Sarvam, all. तद् Tad, that. अत्र Atra, here, in the world of Viṣṇu. गत्वा Gatvâ, going. विन्दते Vindate, he obtains. अत्र Atra, here in the world of Viṣṇu. हि Hi, because. अस्य Asya, of this Mukta-jîva. एते Ete, these. सत्याः Satyâḥ, true. कामाः Kâmâḥ, desires: having taken thought forms, become manifested. अनृतापिधानाः Anṛitâpidhânâḥ, covered by falsehood or ignorance. तद् Tat, that. यथा Yathâ therefore, as. अपि Api, even. हिरण्यनिधिम् Hiraṇyanidhim, a golden treasure. निहितम् Nihitam, hidden, placed. अक्षेत्रज्ञाः Akṣetrajñâḥ, people not knowing the place. उपरि उपरि Upari. Upari, over and over again. सञ्चरन्तः Sañcharantaḥ, walk.

न Na, not. विन्देयुः Vindeyuḥ, know. एवम् Evam, thus. एव Eva, just so. इमाः Imâḥ, these. सर्वाः Sarvâḥ, all. प्रजाः Prajâḥ, creatures. अहरहः Aharahaḥ,

day after day. गच्छन्त्यः Gachhantyaḥ, going. एतम् Etam, this. ब्रह्मलोकम् Brahmalokam, the world of Brahman, the lotus in the heart where dwells the Brahman: Viṣṇu lokam. न Na, not. विन्दति Vindanti, know, discover. अनृतेन Anṛitena, by ignorance, by falsehood. हि Hi, because. प्रत्यूढाः Pratyûḍhaḥ, covered.

2. As regards the non-released soul of the deserving, all his desires exist in perfect fruition in the world of Brahman, whether they relate to those who are living, in this world, or have departed hence, and whatever else, he desires but does not obtain now, he obtains them when he goes there. Here, verily all his desires become realised. (But before his release they were still existing in thought-forms) but covered by ignorance (and hence he did not see them). Just as some golden treasure may be hidden under ground, but the people, who do not know the spot where it is hidden, may pass over it again and again, without discovering it; exactly like this are all these creatures, who go day after day (in their deep sleep), to this world of Brahman, but do not discover Brahman, because their sight is covered by the veil of ignorance.—539.

MANTRA 3.

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तꣳ हृद्ययमिति तस्माद्धृदयमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥ ३ ॥

सः Saḥ, he. वै Vai, verily. एषः Eṣaḥ, this, आत्मा Âtmâ, the Supreme Self. हृदि Hṛidi, in the Ether of the heart. तस्य Tasya, of his. एतत् Etat, this. एव Eva, just. निरुक्तम् Niruktam, etymological explanation. हृदि Hṛidi, in the heart. अयम् Ayam, this. इति Iti, thus. तस्मात् Tasmât therefore. हृदयम् Hṛidayam, He is called Hṛidayam. अहरहः Aharahaḥ, day after day. वै Vai, verily. एवंवित् Evamvit, thus knowing. स्वर्गंलोकम् Svargamlokam, Heaven world. एति Eti, goes.

3. That Supreme Self verily abides in the Ether of the heart; (and therefore He is called Hṛidayam), the etymology of which is this:—He is called Hṛidayam, because, He abides, in the heart. He who knows Him thus, goes day by day (when in deep sleep) into the Heaven world.—540.

Note:—This gives the explanation of the word Hṛidaya.

It has three meanings. First it means the heart; secondly it means that which is in the heart namely the ether in the heart, thirdly the Ruler of the heart, the Lord Himself. The root Aya means to go, to rule, thus hṛid *plus* Aya equal to hṛidaya.

MANTRA 4.

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

अथ Atha, now. यः Yaḥ, what., the Adhikâri, the elect. एषः Eṣaḥ, this. सम्प्रसादः Samprasâdaḥ, the person who has received the grace of Viṣṇu, completely. अस्मात् Asmât, from this. शरीरात् Śarîrât, from the body, from the final body. समुत्थाय Samutthâya, having risen out. परम् Param, highest. ज्योतिः Jyotiḥ, light. उपसंपद्य Upasampadya, having reached. स्वेन Svena, by his own. रूपेण Rûpeṇa, by the form. अभिनिष्पद्यते Abhiniṣpadyate, obtains. Manifests. एषः Eṣaḥ, this. आत्मा Âtmâ, Âtman. The Supreme Self. इति Iti, thus. ह Ha, verily. उवाच Uvâcha, said. Ramâ said. एतत् Etat, this. अमृतम् Amaṛitam, immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. तस्य Tasya, to him. ह Ha, verily. वै Vai, verily. एतस्य Etasya, of this. ब्रह्मणः Brahmaṇaḥ, of Brahman. नाम Nâma, name. सत्यम् Satyam, true. इति Iti, thus.

4. Now the elect who has received the grace of Viṣṇu completely, rises from out his (final) body, and reaches the Highest Light, and appears in his true form, verily He, the Lord is the Self, thus spoke (Ramâ). He is the Immortal, the Fearless, He the Brahman. And of that Brahman the name is the True, Satyam.—541.

MANTRA 5.

तानि ह वा एतानि त्रीण्यक्षराणि सत्, ति, यमिति तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ यद्यंतेनोभे यच्छति यदनेनोभे यच्छति तस्माद्यमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥ ५ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तानि Tâni, that, these. ह Ha, verily. वै Vai, verily. एतानि Etâni, these. त्रीणि Triṇi, three. अक्षराणि Akṣarâṇi, syllables. सत्-ति-यम् Sat-ti-yam, the syllable Sat, the syllable Ti, the syllable Yam. इति Iti, thus. तद् Tad, that. यत् Yat, which. सत् Sat, the syllable Sat. तद् Tad, that. अमृतम् Amṛitam, immortal,

the Mukta Jîvas. अथ Atha, now. यत् Yat, that, which. ति Ti, syllable Ti. तत् Tat, that. मर्त्यम् Martyam, the mortal, the bound Jîvas, passing through transmigration. अथ Atha, now. यत् Yat, who. यम् Yam, the syllable Yam. तेन Tena, by that. उभे Ubhe, both, the released and non-released souls. यच्छति Yachchhati, binds, controls. यत् Yat, who. अनेन Anena, by this. उभे Ubhe, both, the released and non-released souls. यच्छति Yachchhati, binds. तस्मात् Tasmât, therefore. यम् Yam, it is called Yam. अहरहः Aharahaḥ, day after day, daily. वै Vai, verily. एवंवित् Evamvit, he who knows thus. स्वर्गंलोकम् Svargamlokam, to the heaven world. एति Eti, goes.

5. There are verily these three syllables in the word Satyam, namely Sat, Ti, Yam. That which is the syllable Sat signifies the immortal (the released souls). That which is the syllable Ti signifies the mortal (non-released souls). That which is the syllable Yam signifies 'with that he controls both, (released and non-released souls), and because He controls both, therefore, He is called Yam. He who knows this thus, goes daily to heaven world, in his deep sleep.—542.

MADHVA'S COMMENTARY.

If in the condition of Mukti, the Jîva becomes a Satya Kâma, then he is a Satya Kâma before Mukti also, for Mukti is a state in which the Jîva attains the full stature of his unfoldment. The Mukti only manifests qualities which were latent in the man and which form his true nature. Therefore, before Mukti also the Jîva ought to manifest the condition of Satya Kâma. But he does not do so, what is its reason? To this the Śruti replies Ime Satyaḥ Kâmâḥ Anṛitâpidhânaḥ "these true desires are covered up by falsehood, namely nescience." Therefore the Commentator explains this :—

Therefore, those who are elect and deserve to get release are Satya Kâmas even before their release, and their desires are ever fulfilled, even before they get release, but the fulfilment of these desires are not visible on account of ignorance. Therefore all ignorance is called Anṛita non-righteousness, non-knowledge, for the word Ṛita means knowledge also, because it is derived from the root Ṛi to go, to know.

The elect even before his release, creates thought-forms of all his desires, these forms are not visible to him owing to his want of development. Therefore when he gets release, he is surrounded by the heaven, which he had created by his thoughts and desires, for his desires are never untrue.

Therefore, if he wants to see his desires, the rule is that he cannot see them, so long as he has not attained Mukti, but when he attains Mukti and goes to the world of the Lord, he sees all the desires fulfilled. There he sees them all, ready existing from before, and standing to welcome him.

Now the Commentator explains the verse where it is said that people go in deep sleep to Brahman but do not know him.

It is owing to ignorance alone, that in deep sleep people constantly go to the Lord Mâdhava, but they do not see him.

This Viṣṇu is called Hṛidaya because He dwells in the heart. Thus knowing always Viṣṇu, as having the name of Hṛidaya, and going to the world of Viṣṇu, and attaining all the fruits of his good deeds, he reaches Viṣṇu then and in this way.

He alone is called Samprasâda on whom Viṣṇu is perfectly gracious, such a being after his death reaches Keśava, and attains his own true form (Svarûpa). The Lord of Indirâ is the Supreme Self, through whose grace, the freed soul attains his true form. This said the Goddess Ramâ, seeing the Supreme State (Viṣṇu).

The word Satya is a compound of three words Sat, Ti and Yam. The word Sat means all Mukta Jîvas including Śrî, the immortals, the word Ti refers to the non-muktas, the mortals. The syllable Yam means the controller. The Lord Hari controls the released and the bound souls; therefore He is called by the word Satyam, the controller of the Sat and Ti.

FOURTH KHANDA.

MANTRA 1.

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय नैतꣳ सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतꣳ सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥ १ ॥

अथ Atha, now. **यः** Yaḥ, who. **आत्मा** Âtmâ, the Self, dwelling within the lotus of the heart. **सः** Saḥ, He. **सेतुः** Setuḥ, the bridge, the refuge, the bond, from the root सि to bind. **विधृतिः** Vidhritiḥ, strong, the support. **एषाम्** Eṣâm, of these. **लोकानाम्** Lokânâm, of the worlds. **असम्भेदाय** Asambhedâya, in order to separate, in order that they may not be confounded, that they may not burst or break up. **न** Na, not. **एतम्** Etam, this. **सेतुम्** Setum, the bridge, the Lord, the refuge. **अहोरात्रे** Ahorâtre, day and night. **तरतः** Taratah, cross over, surpass. produce any change. **न जरा** Na jarâ, not old age. **न मृत्युः** Na mṛityuḥ, not death. **न शोकः** Na śokaḥ, not grief. **न सुकृतम्** Na sukṛitam, neither good work. **न दुष्कृतम्** Na duṣkṛitam, nor evil deeds. **सर्वे** Sarve, all. **पाप्मानः** Pâpmânaḥ, sins, evil doers. **अतः** Ataḥ, from Him, from the Lord. **निवर्तन्ते** Nivartante, turn back. **अपहतपाप्मा** Apahatapâpmâ, He is free from sins. **हि** Hi, verily, because. **एषः** Eṣaḥ, this. **ब्रह्मलोकः** Brahmalokaḥ, Brahman, the Great Refuge.

1. This Self is a Bridge (refuge) and a support, so that these worlds (may be kept in their proper places and) may not clash with each other. Night and day do not pass that Bridge, nor old age, nor death, nor grief, nor the good deeds, nor the evil deeds (of men). All evils turn back from Him, because He is free from all evil. He is Brahman the Great Refuge.—543.

MANTRA 2.

तस्माद्वा एतꣳ सेतुं तीर्त्वाऽन्धः सन्ननन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतꣳ सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥ २ ॥

तस्मात् Tasmât, therefore because he is free from sin. **वै** Vai, verily. **एतम्** Etam, this. **सेतुम्** Setum, Bridge, Bond, from root **सि** to bind. The connecting link, Refuge. **तीर्त्वा** Tîrtvâ, having crossed (everything else). **अन्धः** Andhaḥ, blind (through ignorance). **सन्** San, being. **अनन्धः** Anandhaḥ, not blind (free from ignorance). **भवति** Bhavati, becomes. **विद्धः** Viddhaḥ, wounded (by harsh words). **सन्** San, being. **अविद्धः** Aviddhaḥ, not wounded. **भवति** Bhavati, becomes. **उपतापी** Uptâpî, suffering from illness. **सन्** San, being. **अनुपतापी** Anupatâpî, free from illness. **भवति** Bhavati, becomes. **तस्मात्** Tasmât, therefore, because the released soul is free from sin, and has obtained the grace of God. **वै** Vai, even alone, verily. **एतम्** Etam, this. **सेतुम्** Setum, towards the bridge. **तीर्त्वा** Tîrtvâ, having crossed everything else. **अपि** Api, also. **नक्तम्** Naktam, night. **अहः** Ahaḥ, day. **एव** Eva, even, alone, just. **अभिनिष्पद्यते** Abhinispadyate, turns into, becomes. **असकृत्** Asakṛit, perpetually. **विभातः** Vibhâtaḥ, shining. **हि** Hi, verily. **एव** Eva, just. **एषः** Eṣaḥ, this. **ब्रह्मलोकः** Brahmalokaḥ, Brahman, the Great Refuge.

2. Therefore, having crossed everything else, when one goes to this Refuge, if he is blind, he gets his sight; if he is wounded, he gets healed, if he is afflicted he gets peace. Therefore, when that Refuge is reached, after having crossed everything else; the night becomes also verily turned into day, for it is perpetual light there. (Such is this Brahman, the Great Refuge.) This world of Brahman is lighted once for all.—544.

Note.—Compare Adhyâya three Khaṇḍa II, Verse 3.

MANTRA 3.

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तद् Tad, that, there, among the elects. **ये** Ye, those who. **एव** Eva, alone. **एतम्** Etam, this. **ब्रह्मलोकम्** Brahmalokam, Brahman the Refuge of all: **ब्रह्मचर्येण** Brahmacharyeṇa, through celibacy, or through devotion to the Supreme Brahman with mind, speech and deed: through theosophy. **अनुविन्दन्ति** Anuvindanti, attain. **तेषाम्** Teṣâm, for them. **एव** Eva, alone. **एषः** Eṣaḥ, this. **ब्रह्मलोकः** Brahmalokaḥ, the compassionate look of Brahman, the grace of Brahman. **तेषाम्** Teṣâm, for them. **सर्वेषु** Sarveṣu, in all. **लोकेषु** Lokeṣu, in the worlds, for which he is fitted. **कामचारः** Kâmachâraḥ, freedom of movement. **भवति** Bhavati, becomes.

3. Among the elect, those only reach this Brahman, the Refuge, who understand Divine Wisdom (for Brahmaloka is obtained by Brahmacharya alone). For them alone is the grace of Brahman, for them is the freedom of movements in all the worlds (deserved by them).—545.

Note.—Brahmacharya here does not mean celibacy alone; but that which leads one (char) to Brahman—the Divine Wisdom—Theosophy. The next khaṇḍa would explain this further, otherwise, to say that celibacy was the only way of getting Salvation, would be against all the other teachings of the scriptures.

MADHVA'S COMMENTARY.

The Lord is called Setu or bound, because the whole universe is bound or regulated by Him. (He sets the bounds to the worlds and fixes their paths which they do not transgress). A man crossing everything else (discarding everything), and being free from all faults, goes towards this Bound. The Lord is attainable through Brahmcharya, performed with mind, speech, and deeds. The knowledge (Charaṇa) of the Supreme Brahman, is called Brahamcharya, or Divine Wisdom. By this Brahamcharya or Divine Wisdom, they may go to the worlds of Brahman or Brahmaloka. For them is the Brahmaloka, which also means the Divine Vision, the Beatific Vision. The word Brahmaloka meaning Beatific Vision, is so called, because the released *see* (Loka meaning to look, to see), and Brahma means the God, the state in which this Vision of God is obtained is called Brahmaloka. (Or because the Lord *looks upon* the released souls with His great Grace, therefore it is called Brahmaloka). Of course, Brahmaloka means also *the world of Brahman*, the heavenly worlds like Vaikuṇṭha, &c,

Note.—The two most important words in this khaṇḍa are Setu and Brahmacharya. The Setu is not to be crossed but approached—no one can cross Brahman—He Himself is the goal. Therefore the translation "he who crosses this Bridge" is wrong. The object of the verb *tarati* or *tirtvâ* is not Setu, but *anyat* to be supplied. The word Setu is governed by some preposition and verb like "going towards." The meaning is:—"going towards this Setu or Refuge, after having crossed every evil, &c." Similarly Brahmacharya—the science of reaching God—does not mean here celibacy or vedic Study.

FIFTH KHANDA.

MANTRA 1.

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्टात्मानमनुविन्दते ॥ १ ॥

अथ Atha, now: because wisdom is the way to salvation. **यत्** Yat, what. **यज्ञः** Yajñaḥ, sacrifice: literally **य+ज्ञ** through which one knows (ya) the wisdom (jña). **इति** Iti, thus. **आचक्षते** Âchakṣate, say the wise. **ब्रह्मचर्यम्** Brahmacharyam, devotion to Brahman, the divine knowledge, theosophy. **एव** Eva, alone. **तत्** Tat, that. **ब्रह्मचर्येण** Brahmacharyeṇa, through Theosophy: through the Brahmacharya of deed and speech. **हि** Hi, verily. **एव** Eva, alone. **यः** Yaḥ, who. **ज्ञाता** Jñâtâ, knows, the knower. **तम्** Tam, that. **विन्दते** Vindate, obtains. **अथ** Atha, now. **यत्** Yat, what, **इष्टम्** Iṣṭam, sacrifice, through which or by which anything is desired (ichchhati). That which creates, to know God is Iṣṭam, —hence Divine Wisdom. **इति** Iti, thus. **आचक्षते** Âchakṣate, say the wise. **ब्रह्मचर्यम्** Brahmacharyam, theosophy: the Divine Wisdom. **एव** Eva, alone, even. **तत्** Tat, that. **ब्रह्मचर्येण** Brahmacharyeṇa, by Theosophy or Divtne wisdom. **हि** Hi, verily. **एव** Eva, alone. **इष्टात्मानम्** Iṣṭâtmânam, the good of his self. Having searched the Self. **अनुविन्दते** Anuvindate, obtains.

1. Now, that which the wise call Yajña (sacrifice) is verily the Divine Wisdom, through Divine Wisdom, the knower obtains the Lord. Similarly, that which the wise call Iṣṭam is also the Divine Wisdom. For having desired the Self, he obtains the Self.—546.

Note.—The last verse of the last chapter declares that those only reach Brahman who practice Brahmacharya. This word generally means celibacy; but it is not to be taken in this sense here, for Brahmacharya in its restricted meaning is not the only means of obtaining the Lord. The present chapter therefore, explains the true meaning of this word. Brahmacharya means Divine Wisdom, and thus includes Yajña and Iṣṭa. Yajña also does not mean sacrifice here but Wisdom. It comes from the root Ya to go, to understand and Jñam, Wisdom. The whole word Yajñam means that by which the Omniscient

is reached, and hence it means Divine Wisdom. Thus Yajñam has literally the same meaning as Brahmacharyam, that by which Brahman is reached. Similarly the word Iṣṭam generally means sacrifice; but here it means Divine Wisdom, and it literally means "that by which one desires (Ichchhati) to know Brahman." Thus Iṣṭam means also literally the Divine Wisdom, or as the Śruti puts it—"Iṣṭvâ Âtmânam," "having desired all desires, *i.e.*, having transcended all desires, etc., he obtains the Self." Thus Iṣṭam also means Divine Wisdom or the instrument of getting rid of all desires.

MANTRA 2.

अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत आत्मानस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥ २ ॥

अथ Atha, now. यत् Yat, what. सत्रायणम् Satrâyaṇam, the sacrifice called Sattrâyaṇa, literally that by which the Lord called Sat is obtained as one's saviour (trâṇa). इति Iti, thus. आचक्षते Âchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, the Divine wisdom. एव Eva, alone. तत् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, through the Divine Wisdom. हि Hi, verily. एव Eva, alone. सतः Sataḥ, from the Sat, from the Lord. आत्मनः Âtmanaḥ, of the Self. त्राणम् Trâṇam, safety, salvation. विन्दते Vindate, obtains. अथ Atha, now. यत् Yat, what. मौनम् Maunam, silence. इति Iti, thus. आचक्षते Âchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, Divine Wisdom. एव Eva, Alone. तत् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. हि Hi, verily. एव Eva, alone. आत्मानम् Âtmânam, the Self, the Lord. अनुविद्य Anuvidya, having known. मनुते Manute, meditates, knows indirectly, or knows directly.

2. Now what the wise call Sattrâyaṇa is also Divine Wisdom, for by Divine Wisdom alone, he obtains from the True, the salvation of his self. Similarly what the wise call the vow of silence is really Divine Wisdom, for through Divine Wisdom alone, one after knowing the Lord, becomes absorbed in meditation and becomes silent.—547.

Note.—Thus Sattrâyaṇa and Mauna disciplines literally mean Divine Wisdom.

MANTRA 3.

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत्तदरश्च ह वैरण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरंमदीयꣳ सरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितꣳ हिरण्मयम् ॥ ३ ॥

अथ Atha, now. यत् Yat, what. अनाशकायनम् Anâśakâyanam, the vow of fasting. इति Iti, thus. आचक्षते Âchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom. एव Eva, alone. तत् Tat, that. एषः Eṣaḥ, this. हि Hi, verily. आत्मा Âtmâ, the Self. न Na, not. नश्यति Naśyati, perishes. यम् Yam, what, whom. ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. अनुविन्दते Anuvindate, He discovers. अथ Atha, now. यत् Yat, what. आरण्यायनम् Âraṇyâyanam, the vow of living in the forest. इति Iti, thus. आचक्षते Âchakṣate, they say. ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom. एव Eva, alone. तत् Tat, that. तत् Tat, that. अरः Araḥ, called Araḥ or enemy. च Cha, and. ह Ha, verily. वै Vai, verily. ण्य Naḥ, called Nyaḥ, च Cha, and. अर्णवौ Arṇavau, two lakes. ब्रह्मलोके Brahmaloke, in the Brahman World. तृतीयस्याम् Tṛitîyasyâm, in the third. इतः Itaḥ, from this : from Meru. दिवि Divi, in the Heaven, in the Śvetadvîpa. तत् Tat, that, there. ऐरम् Airam, full of Lakṣmî called Irâ, some say Airam means wine of the tree called Irâ. मदीयम् Madîyam, wine, exhilerating : enchanting. सरः Saraḥ, lake. तत् Tat, that, there. अश्वत्थः Aśvatthaḥ, the tree Aśvattha. Not *one* tree, but rows of such trees. सोमसवनः Somasavanaḥ, showering Soma or Nectar. Ambrosia exuding Aśvattha trees. तत् Tat, that, there. अपराजिता Aparâjitâ, called Aparâjitâ. पूः Pûḥ, city. ब्रह्मणः Brahmaṇaḥ, of the Lord. प्रभुविमितम् Prabhuvimitam, made by the Lord. हिरण्मयम् Hiraṇmayam, golden. The word 'couch' should be supplied to complete the sense.

3. Now what the wise call Anâśakâyaṇa or fasting vow, that also is the Divine Wisdom, for this Self does not perish ; therefore it is called Anâśak (non-perishing). Since this Imperishable is reached through Divine Wisdom, it is called Anâśakâyaṇa, namely, that which leads to the Imperishable. Similarly what the wise call "the vow of Forest life," that also is Divine Wisdom, for Divine Wisdom is called Âraṇyâyaṇa or the leader to the Ara and Ṇya, because it teaches about Brahman, called Âraṇya or the Silent One. Âra and Ṇya are two lakes in the world of Brahman, in the third heaven from hence (Meru). There is a lake where dwells the enrapturing Irâ (Lakṣmî), there are the aśvattha trees that shower the Soma juice ; there is the city of the Lord called Aparâjitâ, and in it the throne, built by the Lord, and called Prabhuvimitam, which is all golden.—548.

Note.—The existence of the lakes called Ara, and Ṇya, of the tank called Airamadiya and the tree that showers soma, and the city Invincible and the couch called Prabhuvimitam is mentioned in the Kauśitaki Brâhmana Upaniṣad. "In this Brahma loka there are the lake named Aira, (consisting of evil passions), the moments called Yeṣṭihâ

(destroying the good), the river named Vijarâ (giving fredom from old age) the tree called Ilya (like the earth) the city named Sâlajyam (with high banked reservoirs of water), the building named Aparâjitam (impregnable) of which Indra and Prajâpati are gate-keepers, the council chamber called the Bibhu (all-pervading), the throne named Vichakṣhaṇa (full of wisdom) a couch named Amitauja (of infinite splendour,) (Brahman's) consort named Mânasî (the delightful, *i. e.*, Nature) and her reflection Chakṣuṣi (probably the individual soul), who both weave the creatures like flowers."

Brahmacharya when mental, includes the mental sacrifice or Yajña, the mental Iṣṭa, &c. In fact these words Yajña, Iṣṭa, &c., when analysed lead to the same meaning as Brahmacharya. The following table shows it :—

Brahmacharya	...	... Leading to Brahmana, *i. e.*, Divine Wisdom.
Yajña ...	...	... Leading to the Omniscient. Ya+jña.
Iṣṭa ...	...	... Transcending desire or the object of search (Eṣana or Ichchhâ).
Sattrâyana	...	... Leading to Sat, the Saviour.
Mauna ...	...	... Meditating (Manana).
Anâśakâyaṇa	...	... Leading to the Imperishable (Anaśaka).
Araṇyâyana	...	... Leading to Ara and Ṇya.

Thus the mental Brahmacharya is Divine Wisdom; and when Yajña, &c., are performed mentally, they must be performed in this spirit. But when Yajña, &c., are performed by deeds and speech, the mental idea should not be absent.

The Śvetadvîpa is the third heaven from the worldly heaven, namely, from Meru. In this Śvetadvîpa are these lakes, trees, places, &c. The word Airam means also consisting of Irâ or Lakṣmî, for Irâ is another name of Lakṣmî. The word aśvattha means the grove of Aśvattha trees. Soma savana means dripping nectar.

MANTRA 4.

तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तत् Tat, there, therefore. **ये** Ye, who. **एव** Eva, only. **एतौ** Etau, these two, **अरम्** Aram, called Ara. **च** Cha, and. **वै** Vai, verily. **ण्यम्** Ṇyam, called Ṇya. **च** Cha, and. **अर्णवौ** Arṇâvau, two lakes. **ब्रह्मलोके** Brahmaloke, in the world of Brahman. **ब्रह्मचर्येण** Brahmacharyeṇa, through Divine Wisdom. **अनुविन्दन्ति** Anuvindanti, they obtain. **तेषाम्** Teṣâm, for them. **एव** Eva, only. **एषः** Eṣaḥ, this. **ब्रह्मलोकः** Brahmalokaḥ, the world of Brahman. **तेषाम्** Teṣâm, for them. **सर्वेषु** Sarveṣu, in all. **लोकेषु** Lokeṣu, in worlds. **कामचारः** Kâmachâraḥ, freedom of movement. **भवति** Bhavati, becomes.

4. Therefore, those who obtain through Brahmacharya these two lakes called Ara and Ṇya, which are in the world of Brahman, they verily get this Brahma world, for them is the freedom of movement in all these worlds.—549.

MADHVA'S COMMENTARY.

In this khaṇḍa the scripture teaches that Yajña, Iṣṭam, Sattram, &c., are said to be Brahmacharya, or Divine Wisdom. The Commentator now shows how the literal meaning of these words lead to the sense of Divine Wisdom.

The words Yajñam, Iṣṭam, Sattram, Maunam, Anâśakâyanam, Âraṇyâyanam all mean the knowledge of the Supreme Brahman, the Divine Wisdom.

In the world of the Supreme Brahman, in the highest region called the Śvetadvîpa, there are two lakes called Arâ and Ṇyâ, these Divine lakes are full with the sweet waters of knowledge and bliss.

The description of these lakes, as filled with the waters of wisdom and bliss, shows that they are really made up of the essence of Lakṣmî. An objector says, it is not proper to say that the Brahmaloka is the white Island or Śvetadvîpa. Because it is described in this as being the third region from this world, and therefore, this white Island is the Third Heaven of Indra. But the white Island is situated in the Ocean of Milk. How do you reconcile this apparent conflict? Is it in the third Heaven from Meru, namely, is it in the Svarga of Indra, or is it in the Ocean of Milk? To this the Commentator replies :—

As much as the world of Indra called Svarga is high away from this world, so much higher than the world of Svarga is the Śvetadvîpa (from the world of Svarga).

The phrase Tritiyasyâm Itaḥ Divi means thus in the third Heaven from Svarga, as the Svarga itself is third from this.

In that Śvetadvîpa is a tank full of wine and all sorts of eatables. And there are trees called Aśavattha which constantly shower Nectar. There is the Divine city of Viṣṇu called Aparâjitâ. There is the couch of Viṣṇu called Vimita made to the size of the Lord (infinite), made of Divine Gold of mental matter (Chit-suvarṇa), which is in the from of Lakṣmî.

Note.—Is the matter of the Heaven world the body of Lakṣmî? It is called Chit matter or matter made of mentality.

This Viṣṇu, dwelling in the Śvetadvîpa, is called Paryaṇka Brahman or the Lord God of the Couch of splendid glory.

Note.—The description of this Couch as given here, and in the Kauśitaki Upaniṣad shows that it was a Drama played in ancient India, something on the lines of modern Free Masonry. The world of heaven is represented, as guarded by the gate-keepers the Inner and outer Guards. The soul cannot enter heaven till it answers properly the questions put by these wardens. The person who gives a right answer to the warden of the Moon (something like the junior warden is allowed to enter). The Upaniṣad says "but if a man does not give the right answer, then the Moon rejects him and that soul is reborn again." The question which the Moon puts is this. Who art thou? The proper answer to this is given in the Upaniṣad already mentioned, in these words :—

"From the wise moon, who orders the seasons, when it is born consisting of fifteen parts, from the moon who is the home of our ancestors, the seed was brought. This seed,

even me, they (the Gods mentioned in the Pañchâgnividyâ) gathered up in an active man, and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen, was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons, grant that I may attain immortality (knowledge of Brahman). By this my true saying, by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the child of the seasons." "Who art thou?" The sage asks again. "I am thou," he replies. Then he sets him free (to proceed onward). The Śvetadvîpa is the place where all must go in order to get their initiation from the great Master.

Sixth Khanda.

Mantra 1.

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥ १ ॥

अथ Atha, now. **याः** Yâḥ, these which. **एताः** Etâḥ, these. **हृदयस्य** Hṛidayasya, of the heart. **नाड्यः** Nâḍyaḥ, vessels, called Piṅgalâ, Nandini, Iḍâ, Vajrikâ and Suṣumnâ. **ताः** Tâḥ, those. **पिङ्गलस्य** Piṅgalasya, of the Brown, of Saṅkarṣaṇa. **अणिम्नः** Aṇimnaḥ, of the subtle, the Lord in his atomic form, dwelling within the Jîva. **तिष्ठन्ति** Tiṣṭhanti, exist. **शुक्लस्य** Śuklasya, of the white, of Vâsudeva. **नीलस्य** Nîlasya, of the Blue, of Aniruddha. **पीतस्य** Pîtasya, of the Yellow, of Pradyumna. **लोहितस्य** Lohitasya, of the Red, of Nârâyaṇa. **इति** Iti, thus. **असौ** Asau, that. **वै** Vai, verily. **आदित्यः** Âdityaḥ, of the Lord in the Sun called Âdityaḥ, because he attracts (Adana). **पिङ्गलः** Piṅgalaḥ, Brown, Saṅkarṣaṇa. **एषः** Eṣaḥ, this. **शुक्लः** Śuklaḥ, White, Vâsudeva. **एषः** Eṣaḥ, this. **नीलः** Nîlaḥ, Blue, Aniruddha. **एषः** Eṣaḥ, this. **पीतः** Pîtaḥ, Yellow, Pradyumna. **एषः** Eṣaḥ, this. **लोहितः** Lohitâḥ, Red, Nârâyaṇa.

1. There are five vessels of the heart, in which dwell the five forms of the Lord in His subtle aspect:—In the vessel called Piṅgalâ, dwells Saṅkarṣaṇa having Brown colour, in Nandni, dwells Vâsudeva having White colour; in the Iḍa, dewlls Aniruddha having Blue colour; in the Vajrikâ, dwells Pradyumna having Yellow colour; in the Suṣumnâ, dwells Nârâyaṇa having Red colour. Thus one should meditate on the Lord.

There is also the sun, in these vessels; and in that sun in the heart, one should also meditate on these five forms Brown, White, Bule, Yellow, and Red.—550.

MANTRA 2.

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥

तत् Tat, that. यथा Yathâ, as. महापथः Mahâpathaḥ, a highway. आततः Âtataḥ, long stretching. उभौ Ubhau, to both. ग्रामौ Grâmau villages. गच्छति Gachchhati, goes. इमम् Imam, to this. च Cha, and. अमुम् Amum, to that. च Cha, and. एवम् Evam, thus. एव Eva, just. एताः Etâḥ, these. आदित्यस्य Âdityasya, of the Sun. रश्मयः Raśmayaḥ, rays. उभौ Ubhau, to both. लोकौ Lokau, worlds. गच्छन्ति Gachchhanti, go. इमम् Imam, this. च Cha, and. अमुम् Amum, that. च Cha, and. अमुष्मात् Amuṣmât, from that. आदित्यात् Âdityât, from the sun, from the forms of the Lord within the sun. प्रतायन्ते Pratâyante, they start. They pervade. ताः Tâḥ, they. आसु Âsu, in these. नाडीषु Nâḍiṣu, In the vessels. सृप्ता Sṛiptâḥ, entered: gone. आभ्यः Âbhyaḥ, from these nâḍis, from the forms of the Lord dwelling in the Nâḍis. नाडीभ्यः Nâḍîbhyaḥ, from these vessels. प्रतायन्ते Pratâyante, they pervade, they start. ते Te, they: the rays. अमुष्मिन् Amuṣmin, in that. आदित्ये Âdityе, in the sun. सृप्ताः Sṛipptâḥ, entered.

2. As a highway stretches to both villages from where it starts to where it ends, similarly these rays of the sun go to both worlds, to this one and to the other. They start from the various forms of the Lord in the Sun and enter into the various forms of the Lord in these vessels of the heart; again these rays start from these various forms of the Lord dwelling in the vessels of the heart and enter into the various forms of the Lord dwelling in the sun.—551.

Note.—The Lord in the sun has five forms, as previously described in the Madhuvidyâ. The Lord in the Heart has also the same five forms as described here. There is constant communication between these. The rays from the Solar Logos enter into the heart, and the rays from the Cardiac Logos enter into the sun. Thus there is a constant interchange between these two Logoi the Solar and Cardiac.

MANTRA 2.

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति तन्न कश्चन पाप्मा स्पृशति तेजसा हि तदा संपन्नो भवति ॥ ३ ॥

तत् Tat, there, this being so. यत्र Yatra, when. एतत् Etat, this Jîva. सुप्तः Suptaḥ, sleeps. समस्तः Samastaḥ, all, withdrawing himself from the senses. सम्प्रसन्नः Samprasannaḥ quitly reposing, at perfect rest. स्वप्नम् Svapnam, dreams. न Na, not. विजानाति Vijânâti, perceives. आसु Âsu, in these vessels, and thereby into Viṣṇu. तदा Tadâ, then. नाडीषु Nâḍîṣu, In the vessels, in Viṣṇu, within the nâḍis. सृप्तः Sṛiptaḥ, entered. भवति Bhavati, becomes. तम् Tam, him. न Na, not. कश्चन Kaśchana, any one. पाप्मा Pâpmâ, evil one. स्पृणाति Spṛiṣati, touches. तेजसा Tejasâ, by the fire of the Lord. हि Hi, verily, because. तदा Tadâ, then. सम्प्रसन्नः Samppannaḥ, joined भवति Bhavati, becomes.

3. This being so, when this Jîva sleeps, being at perfect rest and all senses withdrawn (experiencing the joy of his essential nature), and sees no dream, then he enters (into the Lord dwelling in) these vessels and there no evil one can touch him, because he is protected by the Light of the Lord.—552.

MANTRA 4.

अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना आहुर्जानासि मां जानासि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो भवति तावज्जानाति ॥ ४ ॥

अथ Atha, Now. यत्र Yatra, where, when. एतत् Etat, this (knower of the Lord). अबलिमानम् Abalimânam, feels weak, on account of illness. नीतः Nîtaḥ, becomes, gets. भवति Bhavati, becomes. तम् Tam, to him. अभितः Abhitaḥ, on all sides. आसीनाः Âsînâḥ, sitting. आहुः Âhuḥ, (the kinsmen) say. जानासि Jânâsi, knowest thou. माम् Mâm, me. जानासि Jânâsi, knowest thou. माम् Mâm, me. इति Iti, thus. सः Saḥ, he. यावत् Yâvat, so long as. अस्मात् Asmât, from this. शरीरात् Śarîrât, from the body. अनुक्रान्तः Anukrântaḥ, has not gone out. भवति Bhavati, becomes. तावत् Tâvat, so long. जानाति Jânâti, he knows.

4. Now when this knower of Brahman becomes weak on account of illness, he is surrounded by his kinsmen, who say "do you recognise me, do you recognise me." As long as he does not go out of the body, he knows them.—553.

MANTRA 5.

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते स ओमिति वाहोद्वामीयते स यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥

अथ Atha, now. यत्र Yatra, when. एतत् Etat, this. अस्मात् Asmât, from this. शरीरात् Śarîrât, from the body. उत्क्रामति Utkrâmati, goes out. अथ Atha, then. एतैः Etaiḥ, by these. एव Eva, just alone. रश्मिभिः Raśmibhiḥ, by the rays, by the solar rays existing in the vessels of the heart, which illumine the passage of these tubes. ऊर्ध्वम् Ûrdhvam, upwards. आक्रमते Âkrâmate, he goes. सः Saḥ, he, the wise. ओम् Om, Om. इति Iti, thus. वाहा Vâhâ, by the carrier. *i.e.*, by the vehicle of Om, namely by Vâyu, through the grace of Vâyu. उद्वामीयते Udvâmityate, Attains the condition of Vâma, called the Divine Consciousness. सः Saḥ, he, namely Vâyu. यावत् Yâvat, when, in order to lead him up. क्षिप्येत् Kṣipyet, throws off. मनः Manaḥ, mind, in order to take the man away. तावत् Tâvat, then. आदित्यम् Âdityam, to (Viṣṇu dwelling in) the sun. गच्छति Gachchhati, goes. एतत् Etat, this, Lord in the Sun वै Vai, verily. खलु Khalu, verily. लोकद्वारम् Lokadvâram, the door to the world of Brahman. विदुषाम् Viduṣâm, by the wise; of the wise. प्रपदनम् Prapadanam, to be walked through, to be attained. निरोधः Nirodhaḥ, stoppage. अविदुषाम् Aviduṣâm, of the non-wise.

5. Now when he departs from the body, he soars upwards by those very solar rays in the vessels of the heart. He through the grace of the vehicle of Om, attains the condition of Divine consciousness. When Vâyu throws off the mind, he carries the soul upwards to the Lord, in the Sun which is the door to the world of Brahman. He is attained by the wise, but is shut off from the non-knowing.—554.

MANTRA 6.

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

इति षष्ठः खण्डः ॥ ६ ॥

तत् Tat, on this. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse. शतम् Śataṃ, one hundred. च Cha, and. एका Ekâ, one. च Cha, and. हृदयस्य Hṛidayasya, of the Lord moving in the heart. नाड्यः Nâḍyaḥ, the vessels presided over by the Lord. तासाम् Tâsâm, out of them. मूर्धानम् Mûrdhânam crown of the head. अभिनिःसृता Abhinisṛitâ, penetrates. एका Ekâ, one, namely Suṣumnâ. तया Tayâ, by that, by the Suṣumnâ. ऊर्ध्वम् Ûrdhvam, upwards. आयन् Âyan, going. अमृतत्वम् Amṛitatvam, Immortality. एति Eti, goes, attains. विष्वङ्ङन्याः Viśvaṅṅanyâḥ, the others to different directions. उत्क्रमणे Utkramaṇe, for departing. भवन्ति Bhavanti, become. उत्क्रमणे Utkramaṇe, for departing. भवन्ति Bhavanti, become.

6. About this is the following verse:—One hundred and one are the arteries of the heart; out of them one penetrates the crown of the head. By that vessel going upwards, it reaches the Immortal; the others lead to different worlds, if the soul passes out through them: Yea to different worlds.—555.

MADHVA'S COMMENTARY.

In this khaṇḍa, the five tubes or force vehicles of the heart, are described. It is not the physical description of the arteries of the heart, but of the five forms of Viṣṇu existing in the heart, in His most subtle aspect.

This Viṣṇu, called Paryaṅka Brahman, dwells in five forms, in the vessels of the heart. These are the five atomic aspects of Viṣṇu dwelling in the five Nâḍis or vessels. In the central vessel called Suṣumnâ, is the form of the Lord having red colour, and called Nârâyaṇa. In the vessel called Nâḍini, is the form called Vâsudeva, and it has white colour, and is situated in the front part of this vessel. In the vessel called Piṅgalâ is the form called Saṅkarṣaṇa, and it has brown colour. In the vessel called Vajrikâ is the form called Pradyumna, and it has yellow colour. In the vessel called Îḍa is the form called Aniruddha and it has blue colour.

In the Sun also are these five forms of the Lord. The sun is called Âditya and the Lord in the sun is also called so, because He is the Âdi or beginning, and because He pervades (tata) with His rays the whole Solar Orb. Thus all the solar rays are pervaded by the Divine Rays. In the Lord dwelling in the heart, in His five forms, in the various vessels of the heart, are Solar Rays also. These Solar Rays are interwoven with the rays of the Nâḍis. The Jîva is in the midst of these rays and within the Jîva is the Lord Viṣṇu, regulating the Jîva through all these rays. When the Jîva is overpowered by the vibrations of the light rays (Tejas) proceeding form Viṣṇu He is said to be in deep sleep.

Vâyu is the vehicle of Om, therefore He is called Omvâṭ (Om-vâh) or the carrier of Om. Through this Om Vâṭ or Vâyu, the Jîva obtains release, and proceeds upwards by the pleasant path called Vâma. The word Vâma means the condition of the Divine consciousness (Divya Chidrûpa Bhâva), when Vâyu desiring to raise up the souls of the pious, throws away the Manas (separates the soul from Manas); then the Jîva goes to Viṣṇu called Âditya, through this method of meditation. Thus it is in the Paryaṅka Upâsanâ.

Note:—At the time of death, the person who has been meditating on the Lord within the heart, in the method described above, quits the body through the help of Vâyu the

Great Meditator, the Saviour. This Vâyu takes the soul up, and makes him attain the condition of Vâma or Divine consciousness. The souls of the wise only attain this consciousness, when they throw off their mental body. In other cases, the throwing off of the mental body is a prelude to unconsciousness. The majority of souls, who do not know the mystery of Vâyu, remain in this state of unconsciousness, when their Manas or mental vehicle drops down. The state of Vâmatva is only for those who know the secret of Om and of Vâyu, the vehicle of Om. A man must become the worshipper of Vâyu in order to get the grace of the Lord, whose beloved son is Vâyu, the meditator.

SEVENTH KHANDA.

MANTRA 1.

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ १ ॥

यः Yaḥ, who. **आत्मा** Âtmâ, the Lord called Âtman, the Self. **अपहतपाप्मा** Apahatapâpmâ, free from sin. **विजरः** Vijaraḥ, free from decay. **विमृत्युः** Vimṛityuḥ, free from death. **विशोकः** Viśokaḥ, free from grief. **विजिघत्सः** Vijighatasaḥ, free from hunger. **अपिपासः** Apipâsaḥ, free from thirst. **सत्यकामः** Satyakâmaḥ, he whose desires are true. **सत्यसंकल्पः** Satyasaṅkalpaḥ, he whose will is true. **सः** Saḥ, he. **अन्वेष्टव्यः** Anveṣṭavyaḥ, ought to be searched. **सः** Saḥ, he. **विजिज्ञासितव्यः** Vijijñâsitavyaḥ, ought to be known. **सः** Saḥ, he. **सर्वान्** Sarvân, all. **च** Cha, and. **लोकान्** Lokân, worlds. **आप्नोति** Âpnoti, attains. **सर्वान्** Sarvân, all. **च** Cha, and. **कामान्** Kâmân, desires. **यः** Yaḥ, who. **तम्** Tam, him. **आत्मानम्** Âtmânam, the Self. **अनुविद्य** Anuvidya, knowing, having known through scriptures &c., indirectly. **विजानाति** Vijânâti, understands by direct vision. **इति** Iti, thus. **ह** Ha, verily. **प्रजापतिः** Prajâpatiḥ, Prajapatiḥ, the four-faced Brahmâ. **उवाच** Uvâcha, said.

1. Prajâpati proclaimed :—"the Âtman, who is free from sins, free from old age, free from death, free from grief, free from hunger, free from thirst, He whose desires are true, whose will is true, He ought to be searched out, He ought to be understood. He, who has known that Âtman indirecty and has also realised Him, attains all worlds and all desires"—556.

MANTRA 2.

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति सर्वांश्च कामानितीन्द्रो हैव देवानामभिप्रववाज विरोचनोऽसुराणां तौ ह्रासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥ २ ॥

तद् Tad, that ; with anu, it becomes tadanu—"after that," after "hearing that." **ह** Ha, verily. **उभये** Ubhaye, both. **देवासुराः** Devâsurâḥ, the Devas and Asuras, **अनु** Anu, afterwards, should be joined with the word tad. Tadanu= then. **बुबुधिरे** Bubudhire, (knew, heard), attempted to understand. **ते** Te, they. **ह** Ha, verily, **ऊचुः** Ûchuḥ, said to Indra and Virochana respectively. **हन्त** Hanta, well. **तम्** Tam, him. **आत्मानम्** Âtmânam, the Âtman. **अन्विष्यामः** Anviṣṇâmaḥ, we shall search, we shall realise. **यम्** Yam, whom. **आत्मानम्** Âtmânam, the Self. **अन्विष्य** Anviṣya, having searched. **सर्वान्** Sarvân, all. **च** Cha, and **लोकान्** Lokân, worlds. **आप्नोति** Âpnoti, one obtains, according to his merit. **सर्वान्** Sarvân, all. **च** Cha, and. **कामान्** Kâmân, desires. **इति** Iti, thus. **इन्द्रः** Indraḥ, the Lord Indra. **ह** Ha, verily. **एव** Eva, **वै** Vai, verily. **देवानाम्** Devânâm, among the Devas, for the sake of teaching the Devas. **अभिप्रववाज** Abhipravavrâja, went out in order to acquire this wisdom. **विरोचनः** Virochanaḥ the Asura called Virochana. **असुराणाम्** Asurâṇâm, among the Asuras, for the sake of teaching the Asuras. **तौ** Tau, these two. **ह** Ha, verily. **असंविदानौ** Asaṁvidânau, without communicating with each other, without being on friendly terms. **एव** Eva, alone. **समित्पाणी** Samitaṇî, with sacred fuel in their hands. **प्रजापतिसकाशम्** Prajâpatisakâśam, to the vicinity of Prajâpati. **आजग्मतुः** Ajagmatuḥ, they two came.

2. Then both the Devas and the Asuras attempted to understand this and said (to Indra and Virochana respectively) "well we, wish to know the Âtman, by knowing whom one obtains all worlds and all desires." Indra went out to get this knowledge, in order to teach the Devas, and Virochana in order to teach the Asuras. These two, without communicating with each other, approached Prajâpati, with fuel in their hands.—557.

MANTRA 3.

तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्तावावास्तमिति तौ होचतुर्य आत्मापहतपाप्मा

विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्तावावास्तमिति ॥ ३ ॥

तौ Tau, those, two. **ह** Ha, verily. **द्वात्रिंशतम्** Dvâtrimśâtam, thirty-two. **वर्षाणि** Varṣâṇi, years. **ब्रह्मचर्यम्** Brahmacharyam, observing the vow of celibacy. **ऊषतुः** Ûṣatuḥ, dwelt. **तौ** Tau, to those two. **ह** Ha, verily. **प्रजापतिः** Prajâpatiḥ, Prajâpati. **उवाच** Uvâcha, said. **किम्** Kim, what. **इच्छन्तौ** Ichchhantau, desiring. **अवास्तम्** Avâstam, You two have dwelt here. **इति** Iti, thus. **तौ** Tau, those two. **ह** Ha, then. **ऊचतुः** Ûchatuḥ, said. **यः** Yaḥ, who. **आत्मा** Âtmâ, the Self. **अपहतपाप्मा** Apahatapâpmâ, free from sin. **विजरः** Vijaraḥ, free from old age, free from decay. **विमृत्युः** Vimṛityuḥ, free from death. **विशोकः** Viśokaḥ, free from grief. **अविजिघत्सः** Avijighatsaḥ, free from hunger. **अपिपासः** Apipâsaḥ, free from thrist. **सत्यकामः** Satyakâmaḥ, He whose desires are true. **सत्यसङ्कल्पः** Satyasaṅkalpaḥ, He whose will is true. **सः** Saḥ, he. **अन्वेष्टव्यः** Anvestavyaḥ, ought to be searched. **सः** Saḥ, he. **विजिज्ञासितव्यः** Vijijñâsitavyaḥ, ought to be known. **सः** Saḥ, he. **सर्वान्** Sarvân, all. **च** Cha, and. **लोकान्** Lokân worlds. **आप्नोति** Âpnoti, attains. **सर्वान्** Sarvân, all. **च** Cha, and. **कामान्** Kâmân, desires. **यः** Yaḥ, who. **तम्** Tam, Him. **आत्मानम्** Âtmânam, The Self: **अनुविद्य** Anuvidya, knowing, having known through scriptares &c., indirectly. **विजानाति** Vijânâti, understands. **इति** Iti, thus. **भगवतः** Bhagavataḥ, Of the Lord. **वचः** Vachaḥ speech. **वेदयन्ते** Vedayante, (The Devas and the Asuras) desire to know. **तम्** Tam, that Âtman, the Lord. **इच्छन्तौ** Ichchhatau, we two desiring (to teach them by learning from thee). **अवास्तम्** Âvâstam, we two have dwelt here. The proper grammatical form is avâtsva. The use of the third person, instead of the first person shows the respectful fear of the Guru. **इति** Iti, thus.

3. The two dwelt there for thirty-two years, observing the vow of celibacy. Then Prajâpati asked them—"for what purpose have you both dwelt here." They replied "the Devas and the Asuras desire to know that Self about whom you have said 'the Self who is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires are true, and whose will is true, that Âtman we must search, that Âtman we must understand. He obtains all worlds, he obtains all desires, who having intellectually conceived this Âtman realises him directly.' Now we both have dwelt here because we wish to know that Self."—558.

MANTRA 4.

तौ ह प्रजापतिरुवाच य एषोऽक्षिणी पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वेतेषु परिख्यायत इति होवाच ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

तौ Tau, to those two. **ह** Ha, verily, then. **प्रजापतिः** Prajâpatiḥ, Prajapati. **उवाच** Uvâcha, said (in a parable, to test the intuition of the two aspirants). **यः** Yaḥ, who. **एषः** Eṣaḥ, this (Lord who creates the waking condition). **अन्तर्** Antar, within. **अक्षिणी** Akṣiṇi, In the eye. **पुरुषः** Puruṣaḥ, the Puruṣa, possessing the six Divine qualities, and called Viśva. **दृश्यते** Dṛiśyate, is seen through Divine vision. **एषः** Eṣaḥ, this. **आत्मा** Âtma, the Self. **इति** Iti, thus. **ह** Ha, verily. **उवाच** Uvâcha, said. **एतत्** Etat, this. **अमृतम्** Amṛitam, the immortal, the ever free. **अभयम्** Abhayam, the fearless. **एतत्** Etat, this. **ब्रह्म** Brahma, Brahman the full. **इति** Iti, thus. This. **अथ** Atha, then (Virochana again asks). **यः** Yaḥ, who. **अयम्** Ayam, this. **भगवः** Bhagavaḥ, Sir. **अप्सु** Apsu, in the waters. **परिख्यायते** Parikhâyate, is seen. **यः** Yaḥ, what. **च** Cha, and. **अयम्** Ayam, this. **आदर्शे** Âdarśe, in the mirror. **कतमः** Katamaḥ, who. **एषः** Eṣaḥ, this. **इति** Iti, thus. **एषः** Eṣaḥ, this. **उ** U, indeed. **एव** Eva, even. **एषु** Eṣu, in these. **सर्वेषु** Sarveṣu, in all. **एतेषु** Eteṣu, within. **परिख्यायते** Parikhyâyate is seen. **इति** Iti, Thus. **ह** Ha, verily. **उवाच** Uvâcha, said.

4. Prajâpati said to them.—'The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman.'' Virochana said.—'Sir, he who is seen in the water, he who is seen in a mirror, who is He?' He replied.—'He Himself indeed is seen in all these.'—559.

Note.—Prajâpati meant by the words "that person who is seen in the eye," the Lord as the Maker of the condition of waking. This aspect of the Lord is called Viśva. It is in this condition that He gives the power of vision to all Jîvas, to see external objects. Virochana, however, takes it to mean the reflection seen in the pupil of the eye. He, therefore asks 'is the reflection seen in the water and in the mirror also Brahman?' Indra gives assents to the same question but in the sense, "is the Lord seen in the water and in the mirror by a sage, whose interior vision is open the Lord Brahman?" To this Prajâpati replies, "the Lord is everywhere and is seen in all these." This reply is perfectly true when taken in its highest sense; but it is misleading, if taken to mean, that the reflection seen in the water or in the mirror is the Lord Viṣṇu.

MADHVA'S COMMENTARY.

In the previous chapter it was taught that Brahmacharya—the Divine Wisdom is the means of attaining release. The next question is; Does it give release to all who aspire to this

knowledge and try to practise it, or only to some of them who are the elect (from eternity). The Śruti answers this by the parable of Indra and Virochana, showing that the eligible, the elect, only gets mukti, the preordained damned soul can never understand Brahma-Vidyâ, even if he hears it. Therefore the Commentator says : --

Indra and Virochana were both taught by Brahmâ ; but Indra got the perfect knowledge of Viṣṇu, whose form is all-bliss and who is the person in the eye ; while Virochana understood it in a contrary way.

The words "whose form is all-bliss" are an explanation of the word âtman, which literally means adeyam mâti.

But if Indra, on hearing of the person in the eye, understood it to refer to Viṣṇu, why did he ask, who is he who is seen in the water and in the mirror ? For he at least knew that the Supreme Self was not the reflection. To this the Commentator answers :—

Indra, though he understood rightly, spoke as Virochana spoke, in order to delude him.

Admitted that Indra asked him the question, along with Virochana merely to keep up appearances with the latter, why did Prajâpati give the elusive reply : " He, Brahman is seen in all these." He at least ought to have spoken the truth. To this the Commentator replies :—

Prajâpati Brahmâ spoke in the (ambiguous) words as he did, in order that Virochana should never come to know easily Viṣṇu ; and his (Brahma's) words should also be not untrue.

But where was the harm if Virochana came to know Viṣṇu ? or if the words of Brahmâ were not true ? To this the Commentator says :—

Because the Asuras are non-eligible to receive wisdom ; and falsehood also should never be uttered, (therefore Prajâpati spoke words which were true, but not plain).

But if all Asuras are non-eligible, how is it that Prahlâda got the wisdom ? To this the Commentator replies :—

Prahlâda and others temporarily got Âsuric conditions, through the curse pronounced by me (Brahmâ)—their soul was not innately Âsuric. But this Virochana is verily a true Asura, so I shall give the teaching in such words that Virochana might not be enlightened and my words should not also be unture. While Indra owing to the purity of his mind (Bhâva) will certainly come back again to me for further knowledge. Thus intending, Brahmâ taught that Hari was in the eye. Virochana, on account of his non-eligibility understood the doctrine to mean that the picture in the eye was Brahman, and thus wrongly understanding, he asked "is the reflection seen in the water and in the mirror also the Âtman ?" To that question, the Four-faced, replied "yes, that which is seen there, is verily Brahman, in the sight of the True-knower" this he said, referring to Viṣṇu ; for Brahmâ thought of Viṣṇu when he said so : for the wise see Him everywhere.

EIGHTH KHANḌA.

MANTRA 1.

उदशरावे आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

उदशरावे Udaśarâve, in a vessel full of water. **आत्मानम्** Âtmânam, the Self. The body. **अवेक्ष्य** Avekṣya, having looked at. **यत्** Yat, what, limbs, &c. **आत्मनः** Âtmanaḥ, of the Self, of the body and its various limbs. **न** Na, not. **विजानीथः** Vijânîthaḥ, you two understand. **तत्** Tat, that, the unknown limb, &c. **मे** Me, to me. **प्रब्रूतम्** Prabrûtam, you two say. **इति** Iti, thus. **तौ** Tau, those two. **ह** Ha, then. **उदशरावे** Udaśarâve, in the pan of water. **अवेक्षांचक्राते** Avekṣâñchakrâte, looked into. **तौ** Tau, they two, to them two. **ह** Ha, then. **प्रजापतिः** Prajâpatiḥ, Prajapâti. **उवाच** Uvâcha, said. **किम्** Kim, what. **पश्यथः** Paśyathaḥ, you two see. **इति** Iti, thus. **तौ** Tau, they two. **ह** Ha, then. **ऊचतुः** Ûchatuḥ, said. **सर्वम्** Sarvam, all. **एव** Eva, just. **इदम्** Idam, this. **आवाम्** Âvâm, of us two. **भगवः** Bhagavaḥ, Sir. **आत्मानम्** Âtmânam, the body, the Self. **पश्यावः** Paśyâvaḥ, we two see. **आलोमभ्यः** Âlomabhyaḥ, up to the hairs. **आनखेभ्यः** Ânakhebhyaḥ, up to the nails. **प्रतिरूपम्** Pratirûpam, picture. **इति** Iti, thus.

1. 'Having looked at your body in a vessel of water, tell me what you do not understand of this Self.' They looked into the pan of water. Then Prajâpati said to them 'what do you see?' They said 'Sir, we both see our full body in it up to the hairs and nails, a complete picture.' —560.

Note.—Prajâpati now wants to teach them that the visible reflection of the body is not Brahman; for it changes according to the change of the body. If the body is well-dressed and smart it looks well-dressed and smart. Prajâpati wanted them to draw the opposite conclusion also, that if the body is badly dressed, and is sloven and sluggish, the reflection would appear badly dressed, sloven and sluggish. Prajâpati in fact wanted them to learn the mistake of the reflection theory of Vedânta. The Pratibimba-vâda says that soul (Jîva) is a reflection of Brahman, meaning thereby that it is really Brahman though appearing separate. The separation is a mere illusion or mâyâ. This mâyâ or pratimba-vâda is the doctrine which finds favour with âsuric natures like that of Virochana. They are not materialists, for Virochana was not a materialist but believed in an after life and taught it to the asuras. But he did not believe in a deity separate from his self or jîva.

MANTRA 2.

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥ २ ॥

तौ Tau, to those two. **ह** Ha, verily. **प्रजापतिः** Prajâpatiḥ, Prajâpati. **उवाच** Uvâcha, said. **साध्वलङ्कृतौ** Sâdhualaṅkṛitau, well-adorned. **सुवसनौ** Suvasanau, well-dressed. **परिष्कृतौ** Pariṣkṛitau, well-cleansed, well-shaved, without hairs and nails. **भूत्वा** Bhûtvâ, being. **उदशरावे** Udaśarâve, in the pan of water. **अवेक्षेथाम्** Avekṣethâm, you two look. **अवेक्षाञ्चक्राते** Avekṣâñchakrâte, they looked. **तौ** Tau, to them two. **ह** Ha, then. **प्रजापतिः** Prajâpatiḥ, Prajâpati. **उवाच** Uvâcha, said. **किम्** Kim, what. **पश्यथः** Paśyathaḥ, you two see. **इति** Iti, thus.

2. Prajâpati said to them 'adorn yourself well, dress yourself well and being well-shaved look into the pan of water.' They adorned themselves well, dressed themselves well and becoming neat and clean, looked into the pan of water. Prajâpati then asked them 'what do you see?' —561.

Note.—This also shows that the reflection depends upon its creator the original: and is not the original. The Lord Hari creates the reflection, the Jîvas. But the Jîvas are not the Lord, but His creatures, His shadows. Those who take the reflection for the Lord and deny a separate Lord, are like Virochana who hold that the worshipping the Jîvâtman is the highest end. Such persons always speak of humanity and never of divinity.

MANTRA 3.

तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ परिष्कृतावित्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ प्रवव्रजतुः ॥ ३ ॥

तौ Tau, those two. **ह** Ha, then. **ऊचतुः** Ûchatuḥ, said. **यथा** Yathâ, this. As. **एव** Eva, alone. **इदम्** Idam, this. **आवाम्** Âvâm, of us two. **भगवः** Bhagavaḥ, Sir. **साध्वलंकृतौ** Sâdhvalaṅkṛitau, well-adorned. **सुवसनौ** Suvasanau, well-dressed. **परिष्कृतौ** Pariskṛitau, well-shaved. **स्वः** Svaḥ, same, Self. **एवम्** Evam, thus. **एव** Eva, even. **इमौ** Imau, these two. **इति** Iti, thus. **एषः** Esaḥ, this. **आत्मा** Âtmâ, the Self. **इति** Iti, thus. **ह** Ha, then. **उवाच** Uvâcha, said. **एतत्** Etat, this.

अमृतम् Amṛitam, Immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. तौ Tau, those two. ह Ha, then. शान्तहृदयौ Śântahṛidayau, with heart at peace. प्रवव्रजतु: Pravavrajatuḥ, went away.

3. They then said 'as the bodies of ours, O Sir, are well-adorned, well-dressed and well-cleansed, that verily Sir, we find here also well-adorned, well-dressed and well-cleansed.' Prajâpati said 'this is the Âtman, this is the Immortal, the Fearless, this is Brahman.' Then they both went away, well-satisfied in their hearts.—562.

Note.—Prajâpati, of course, meant that the Lord is the Creator of this universe, as the body creates its reflection in the water. As the reflection in the water is not the body, but a faint simulacra of it, similarly this universe is not the Lord, but separate from Him. But Virochana, being not advanced enough to understand the enigmatical sense of Prajâpati, understood the reflection to be the Brahman, and thought that in worshipping one's own body, one would worship Brahman. Had he reflected a little, he would have found that the reflection in the water was not self-dependent, but changed with the change of the original: and so could not be Brahman free from death and decay and sorrow.

MANTRA 4.

तौ ह्यन्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्यन्तीति सह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो ह्येतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति ॥ ४ ॥

तौ Tau, to them two, at them two (going away under the impression that they have been fully taught). ह Ha, then, अन्वीक्ष्य Anvîkṣya, having looked. प्रजापति: Prajâpatiḥ, Prajâpati. उवाच Uvâcha, said (in order to show his impartiality). अनुपलभ्य Anupalabhya, not perceiving. आत्मानम् Âtmânam, the Self. अननुविद्य Ananuvidya, without knowing. व्रजत: Vrajataḥ, they both are going away. यतरे Yatare, of these two. Whoseover of these two classes. एतत् Etat, this. उपनिषद: Upaniṣadaḥ, follower of the Upaniṣad. भविष्यन्ति Bhaviṣyanti, will be. देवा: Devaḥ, Devâs. वा Vâ, or. असुरा: Asurâḥ, the Asuras. वा Vâ, or. ते Te, they. पराभविष्यन्ति Parâbhaviṣyanti, will perish. इति Iti, thus. स: Saḥ, he. ह Ha, then. शान्तहृदय: Śântahṛidayaḥ, satisfied in his heart. एव Eva, even. विरोचन: Virochanaḥ, Virochana. असुरान् Asurân, to the Asuras. जगाम Jagâma, went. तेभ्य: Tebhyaḥ, to them. ह Ha, then. एतम् Etâm this. उपनिषदम् Upaniṣadam, teaching, doctrine. प्रोवाच Provâcha, said, taught. आत्मा Âtmâ, the Self, the Jîva. एव Eva, even. इह Iha, in this world. महय्य: Mahayyaḥ, worthy of worship. परिचर्य: Paricharyaḥ, worthy of being served.

आत्मानम् Âtmânam, the Jîva. एव Eva, alone. इह Iha, in this world. महयन् Mahayan, worshipping. आत्मानम् Âtmânam, the Jîva. परिचरन् Paricharan serving. उभौ Ubhau, both. लोकौ Lokau, world. आप्नोति Âpnoti, one attains. इमम् Imam, this. च Cha, and. अमुम् Amum, that. च Cha, and.

4. Prajâpati looking after them said (within their hearing) 'without understanding the Âtman and without preceiving it, they are going away. Any one of these two, whether Devas or Asuras, who would follow this doctrine would become destroyed.' Now Virochana (not hearing this warning, but) well-satisfied in his heart, went to the Asuras; and taught them this doctrine, namely that the Jîva is to be worshipped, that the Jîva alone is to be served, and he who worships the Jîva alone and serves the Jîva alone, attains both the worlds, this and the next.—563.

Note.—Thus Virochana taught the false doctrine that the Jîva was Brahman and there was no other Brahman than the Jîva. That Virochana was not a Lokâyata or materialist appears from the fact that he believes in the *next world*; and teaches the Asuras how to get it. He believes in "both worlds"—ubhau lokau—but does not believe in any God other than his own Self. Even while he was going, Prajâpati cried out "without understanding the Âtman they are going away." Virochana, did not pay heed to his warning. Indra, however, on hearing it, stopped and began to think out what it meant.

MANTRA 5.

तस्मादप्यद्येहाददानमश्रद्दधानमयजमानमाहुरासुरो बतेत्यसुराणा॰ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति सꣳस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

तस्मात् Tasmât, therefore, because the Asuras worshipped the Jîva as Brahman. अपि Api, even, also. अद्य Adya, now, to-day. इह Iha, here. अददानम् Adadânam, one who does not give alms, one who does not give charity in the name of the Lord, but only for the sake of the Jîva. अश्रद्दधानम् Aśraddadhânam, who has no faith in the existence of the Lord, and who believes that the Jîva is the Lord. अयजमानम् Ayajamânam, who does not sacrifice to the Lord, but sacrifices to please the Jîva alone. आहुः Âhuḥ, they say. आसुरः Âsuraḥ, demoniac. बत Bata, alas. इति Iti, thus. असुराणाम् Asurâṇâm, of the Asuras. हि Hi, because. एषा Eṣa, this, such. उपनिषत् Upaniṣat, doctrine. प्रेतस्य Pretasya, of the dead, of the Jîva who has left the body. शरीरम् Śarîram, body. भिक्षया Bhikṣayâ, by begging. वसनेन Vasanena, with

dress. अलङ्कारेण Alaṅkareṇa, with ornament. इति Iti, thus. They adorn the body thinking that thereby the Jîva would be satisfied. संस्कुर्वन्ति Saṁskurvanti, adorn, worship एतेन Etena, with this, by worshipping the living body of the Jîva, as it is the reflection of the Jîva. हि Hi, verily. अमुम् Amum, that. लोकम् Lokam, world, as well as this world. जेष्यन्तः Jeṣyantaḥ, will conquer. मन्यन्ते Manyate, think

5. Therefore, even now, here a man who does not give alms or who has no faith or who does not sacrifice is called an Asura, for this is the doctrine of the Asuras. They adorn the body of the dead with dresses and ornaments, obtained by begging, thinking that by thus (worshipping the Jîva and its casket the body) they will conquer the next world (as well as this).—564.

Note:- Since the Jîva is the God of the Asuras they preserve this body, even when the Jîva has left it, because it had come in contact with God, and therefore they carefully guard it.

MADHVA'S COMMENTARY.

Any person of small understanding would have found out that the reflection in the water could not be the unchangeable Lord. For this reflection changed with the change of the body, if the body was well-dressed, it appeared well-dressed, and so on. But Virochana could not understand this simple truth. This showed that he was one of the eternally damned souls, one of the ineligibles.

To demonstrate that eligibility is the stronger factor (in understanding the Truth), and to show the faults of the picture-theory, Prajâpati told them to look at their reflection in the water, after having adorned the body with ornaments, &c. (He meant to teach that the reflection was not Brahman) because as it gets all the good qualities of the body, when the body is well-adorned, &c., similarly it gets all its bad qualities, when the body is bad. But Virochana, owing to the impurity of his heart, misunderstood the drift of Brahmâ's teaching, and went away well-satisfied in his heart, thinking that the reflection had all the attributes of the Supreme Brahman (*i.e.*, that the Jîva was Brahman): not realising that the reflection (Jîva) had no qualities of its own but what was given to it by the Supreme Lord.

Prâjapati the Grand-father of mankind, in order to remove the doubts of the Asuras, and to show his impartiality told them also that this was not a true doctrine (as understood by Virochana), for it would lead the ignorant to destruction. Brahmâ said this, again and again, in a loud voice, to warn the Asuras; but he knew that the minds constituted like that of Virochana would not understand the true doctrine, and fall

into the error into which he had fallen. Still owing to the impurity of his heart, Virochana went away without knowing the truth, and having gone to his Asuras, taught them that the Supreme Brahman is nothing but the reflection, namely that the Jîva was Brahman. He taught them, that by adorning the body, Brahman is adorned; as one can easily see. Therefore, the Asuras do not give alms, nor do they worship any one else than their own self. They all also hold the doctrine that in indulgence alone there is Supreme satisfaction. Owing to this Self-belief they hold the doctrine that they themselves are Brahman, and say "we are Brahman." Being destroyed, they fall into blinding darkness, where they suffer continually.

NINTH KHANDA.

MANTRA 1.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

अथ Atha, then, when Virochana had gone. **ह** Ha, now. **इन्द्रः** Indraḥ Indra. **अप्राप्य** Aprâpya, without returning to, without reaching. **एव** E va, even. **देवान्** Devân, the devas. **एतत्** Etat, this. **भयम्** Bhayam, fear, difficulty, the logical analogy which led to conclusions which were simply frightening. **ददर्श** Dadarśa, saw (the mistake of Virochana's idea of truth). **यथा** Yathâ, this; as. **एव** Eva, alone. **खलु** Khalu, verily. **अयम्** Ayam, this (body of reflection, *i.e.*, this) reflection. **अस्मिन्** Asmin, when this (when this original namely the body). **शरीरे** Śarîre, when the body, in the body. **साध्वलङ्कृते** Sâdhvalaṅkṛite, in being well-adorned. **साध्वलङ्कृतः** Sâdhvalaṅkṛitaḥ, well-adorned. **भवति** Bhavati, becomes. **सुवसने** Suvasane, in being well-dressed. **सुवसनः** Suvasanaḥ, well-dressed. **परिष्कृते** Pariṣkṛite, in being well cleansed, shaved, &c. **परिष्कृतः** Pariṣkṛitaḥ, well-cleansed. **एवम्** Evam, thus. **एव** Eva, alone. **अयम्** Ayam this. **अस्मिन्** Asmin, in this. **अन्धे** Andhe, being blind. **अन्धः** Andhaḥ, blind. **भवति** Bhavati, becomes. **स्रामे** Śrâme, in becoming lame. One who has flowing discharges from his eyes and nose, catarrh. **स्रामः** Śrâmaḥ, lame. He whose eyes and ears are weak (Srama=flowing). **परिवृक्णे** Parivṛikṇe, crippled, whose hands or legs are mutilated. **परिवृक्णः** Parivṛiknaḥ, in being crippled. **अस्य** Asya,

of this. एव Eva, even. शरीरस्य Śarîrasya, of the body. नाशम् Nâśam, destruction. अनु Anu, after एषः Eṣaḥ, this. नश्यति Naśyati, is destroyed. न Na, not. अहम् Aham, I. अत्र Atra, in this knowledge. भोग्यम् Bhogyam, desirable, the release. पश्यामि Paśyâmi, I see. इति Iti, thus.

1. But Indra, before he had reached the Devas, saw this terrible analogy. As this shadow becomes well-adorned when the body is well-adorned, well-dressed, when the body is well-dressed, well-cleansed, when the body is well-cleansed, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled and will perish when the body perishes. Therefore I do not see the final good in this doctrine.—565.

MANTRA 2.

स समित्पाणिः पुनरेयाय तꣳह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्रावाजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

सः Saḥ, he. समित्पाणिः Samitpaṇiḥ, with sacred fuel in his hand. पुनः Punaḥ, again. एयाय Eyâya, came back (in order to verify from Brahma's own words that Jîva was not Brahman and to further learn that the Lord was the maker of the Dream-state and master of the Muktas even.) तम् Tam, to him. ह Ha, then. प्रजापतिः Prajâpatiḥ, Prajâpati. उवाच Uvâcha, said. मघवन् Maghavan, Maghavat, O Indra. यत् Yat, that. शान्तहृदयः Śântahṛidayaḥ, satisfied in heart. प्रावाजीः Prâvrâjîḥ, thou didst go away. सार्धम् Sârdham, along with. विरोचनेन Virochanena, Virochana. किम् Kim, what. इच्छन् Ichchhan, desiring. पुनः Punaḥ, again. आगमः Âgamaḥ, thou hast come. इति Iti, thus. सः Saḥ, he. ह Ha, then. उवाच Uvâcha, said. यथा Yathâ, as. एव Eva, even. खलु Khalu, verily. अयम् Ayam, this shadow. भगवः Bhagavaḥ sir. अस्मिन् Asmin, when this. शरीरे Śarîre, when the body. साध्वलंकृते Śâdhvalaṅkṛite, in being well-adorned. साध्वलंकृतः Sâdhvalaṅkṛitaḥ, well-adorned. भवति Bhavati, becomes. सुवसने Suvasane, in being well-dressed. सुवसनः Suvasanaḥ, well-dressed. परिष्कृते Pariskṛite, in being well cleaned, shaved &c. परिष्कृतः Pariskṛitaḥ, well cleaned. एवम् Evam, thus. एव Eva, alone. अयम् Ayam, this. अस्मिन् Asmin,

in this. अन्धे Andhe, being blind. अन्धः Andhaḥ, Blind. भवति Bhavati, becomes श्रामे Srâme, in becoming lame. श्रामः Srâmaḥ, lame, he whose eye and ears are weak (srâma-flowing). परिवृक्णे Parivṛikṇe, crippled. परिवृक्णः Parivṛikṇaḥ, in being crippled. अस्य Asya, of this. एव Eva, even. शरीरस्य Śarîrasya, of the body. नाशम् Nâśam, destruction. अनु Anu, after. एषः Eṣaḥ, this. नश्यति Naśyati, is destroyed. न Na, not. अहम् Aham, I. अत्र Atra, in this knowledge. भोग्यम् Bhogyam, desirable, the release. पश्यामि Paśyâmi, I see. इति Iti, thus.

Taking fuel in his hand he came back again. Prajâpati said to him 'O glorious one, as you went away along with Virochana, well-satisfied in your heart, why have you come back, desiring what object?' He said 'as this shadow becomes well-adorned when the body is well-adorned, well-dressed, well-cleansed when the body is well-cleansed, that self will also be blind, if the body is blind, lame if the body is lame, crippled, if the body is crippled and will perish when the body perishes; therefore, I do not see the final good in this doctrine.—566.

MANTRA 3.

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोनुव्याख्यास्यामि वसापराणि द्वात्रिꣳशतं वर्षाणीति स हापराणि द्वात्रिꣳशतं वर्षाण्युवास तस्मै होवाच ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

एवम् Evam, thus. एव Eva, alone. एषः Eṣaḥ, this. मघवन् Maghavan, O glorious one. इति Iti, thus. ह Ha, verily, then. उवाच Uvâcha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed ते Te, to thee. भूयः Bhûyaḥ, again. अनुव्याख्यास्यामि Anuvyâkhyâsyâmi, I shall explain, according to thy capacity. वस Vasa, dwell. अपराणि Aparâṇi, another. द्वात्रिंशतम् Dvâtriṁśatam, thirty-two. वर्षाणि Varṣâṇi, years. इति Iti, thus. सः Saḥ, he. ह Ha, then. अपराणि Aparâṇi, another. द्वात्रिंशतम् Dvâtriṁśatam, thirty-two. वर्षाणि Varṣâṇi, years. उवास Uvasa, dwelt. तस्मै Tasmai, to him. ह Ha, then. उवाच Uvâcha, said.

3. 'O glorious one, this shadow is even indeed thus as thou sayest; but I shall explain it to thee more fully, according to thy capacity. But dwell thou here for another thirty-two years.' He lived there for another thirty-two years, and then Prajâpati said.—567.

MADHVA'S COMMENTARY.

Indra knowing the true doctrine, acted as if he had understood the teaching of Brahmâ in the same light as Virochana. This he did in order to delude the Asuras. He went away, like Virochana, but he came back again; as if, he had found out the defect in the teaching. Again and again, he came back, in order to delude the Asuras and the ignorant, so that they may think that Indra had not understood fully.

TENTH KHANDA.

MANRTA 1.

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतम-भयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज सहाप्राप्यैव देवाने-तद्भयं ददर्श तद्यद्यपीदꣳ शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

य: Yaḥ, who. एष: Eṣaḥ, he, dwelling in the throat. स्वप्ने Svapne, in the dream-state of the Jîva. महीयमान: Mahîyamânaḥ, being glorified by the Devas of the senses, such as Prâṇa &c. चरति Charati, causes to move; makes one perceive, the objects created by him in dream such as horses &c. एष: Eṣaḥ, he. आत्मा Âtmâ, is the Âtman. इति Iti, thus. ह Ha, then. उवाच Uvâcha, said. एतत् Etat, this. अमृतम् Amṛitam, Immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. स: Saḥ, he, Indra. ह Ha, then. शान्तहृदय: Śântahṛidayaḥ, satisfied in heart. प्रवव्राज Pravavrâja, went away. स: Saḥ, he. ह Ha, but. अप्राप्य Aprâpya, without reaching. एव Eva, even. देवान् Devân, to the Devas. एतत् Etat, this. भयम् Bhayam, fear, difficulty, fearful logical analogy. ददर्श Dadarśa, saw. तत् Tat, that. यदि Yadi, if. अपि Api, though. इदम् Idam, this. शरीरम् Śarîram, body. अन्धम् Andham, blind. भवात Bhavati, becomes. अनन्ध: Anandhaḥ, not blind. स: Saḥ, that. भवति Bhavati, becomes. यदि Yadi, if. स्रामम् Srâmam, lame. अस्राम: Asrâmaḥ, not lame. न Na, not. एव Eva, alone, even. एष: Eṣaḥ, this. अस्य Asya, his. दोषेण Doṣeṇa, with the fault. दुष्यति Duṣyati, becomes faulty.

1. Then Prajâpati said, "He who is glorified (by the Devas of the Senses) in dream; causes (the Jîva to perceive) all dream objects, (He, the Lord of dream) is the Âtman, He is Immortal, the Fearless, the Brahman." Then Indra went away, satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is

true, that that self does not become blind, when the body becomes blind, that dream body does not become lame when this physical body becomes lame, and that this dream body does not become tainted with faults of the physical body. —568.

MANTRA 2.

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

न Na, not. **वधेन** Vadhena, by being slain. **अस्य** Asya, of this physical body. **हन्यते** Hanyate, is slain. **न** Na, not. **अस्य** Asya, of the physical body. **स्राम्येण** Srâmyeṇa, by the becoming lame. **स्रामः** Srâmaḥ, lame. **घ्नन्ति** Ghnanti, they kill. **तु** Tu, but. **एव** Eva, even, as if, like. **एनम्** Evam, this. **विच्छादयन्ति** Vichchhâdayanti, (as if) they cut into pieces, they throw him into a pit. Another reading is Vichchhâyayanti "make shadow-less," *i. e.* kill. **इव** Iva, as if. **अप्रियवेत्ता** Apriyavettâ, conscious of non-pleasant things. **इव** Iva, like, as if. **भवति** Bhavati, becomes. **अपि** Api, moreover, further. **रोदिति** Roditi, weeps. **इव** Iva, like, as if. **न** Na, not. **अहम्** Aham, I. **अत्र** Atra, in this. **भोग्यम्** Bhogyam, good. **पश्यामि** Paṣyâmi, I see. **इति** Iti, thus.

2. Nor is the dream body struck when the physical body is struck; nor does it become lame, when the physical body is lame; but it appears to be struck (like the physical body), it appears to be multilated (like the dense body), it is conscious of unpleasant feeling, it appears to shed tears, therefore I see no good in this.—569.

MANTRA 3.

समित्पाणिः पुनरेयाय तꣳह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन् पुनरागम इति स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥

समित्पाणिः Samitpâṇiḥ, with fuel in his hand. **पुनः** Punaḥ, again. **एयाय** Eyâya, he came back. **तम्** Tam, to him. **ह** Ha, then. **प्रजापतिः** Prajâpatiḥ, Prajâpati. **उवाच** Uvâcha, said. **मघवन्** Maghavan, Maghavat. O Indra. **यत्**

Yat, that. शान्तहृदय: Śântahṛidayaḥ, satisfied in heart. प्राव्राजी: Prâvrâjîḥ, thou didst go away. किम् Kim, what. इच्छन् Ichchhan, desiring. पुन: Punaḥ, again. आगम: Âgamaḥ, thou hast come. इति Iti, thus. स: Saḥ, he. ह Ha, then. उवाच Uvâcha, said. तत् Tat, that. यदि Yadi, if. अपि Api, even, though. इदम् Idam, this. भगव: Bhagavaḥ, Sir. शरीरम् Śarîram, body. अन्धम् Andham, blind. भवति Bhavati, becomes. अनन्ध: Anandhaḥ, not blind. स: Saḥ, that भवति Bhavati, becomes. यदि Yadi, if. स्रामम् Srâmam, lame. अस्राम: Asrâmaḥ, not lame. न Na, not. एव Eva, alone, even. एष: Eṣaḥ, this. अस्य Asya, his. दोषेण Doṣeṇa, with the fault. दुष्यति Duṣyati, becomes faulty.

3. Taking fuel in his hands Indra went again to Prajâpati. Prajâpati said to him "Maghavat you went away satisfied in heart, with what purpose have you come back again?" He replied, "though it is true, that that dream body does not become blind, when this body becomes blind; that it does not become lame, when this body becomes lame; and that body does not become tainted with the faults of this body."—570.

MANTRA 4.

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसाऽपराणि द्वात्रिꣳशतं वर्षाणीति स हाऽपराणि द्वात्रिꣳशतं वर्षाण्युवास तस्मै होवाच ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

न Na, not. वधेन Vadhena, by being struck. अस्य Asya, of this physical body. हन्यते Hanyate, is struck. न Na, not. स्राम्येण Srâmyeṇa, by being lame. स्राम: Srâmaḥ, lame. घ्नन्ति Ghnanti, they strike you. तु Tu, but. एव Eva, as if. एनम् Enam, this body. विच्छादयन्ति Vichchhâdayanti, they throw him into a pit. इव Iva, like, as if. अप्रियवेत्ता Apriyavettâ, non pleasant perceiving, conscious of pain. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, further also. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyâmi, I see. इति Iti, thus. एवम् Evam, thus. एव Eva, alone. एष: Eṣaḥ, this. मघवन् Maghavan, O glorious one. इति Iti, thus. ह Ha, verily then. उवाच Uvâcha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed. ते Te, to thee. भूय: Bhûyaḥ, again. अनुव्याख्यास्यामि Anuvyâkhyâsyâmi, I shall explain according to thy capacity. वस Vasa, dwell.

अपराणि Aparâṇi, another. द्वात्रिंशतम् Dvâtriṁśatam, thirty-two. वर्षाणि Varṣâṇi, years. इति Iti, thus. सः Saḥ, he. ह Ha, then. अपराणि Aparâṇi, another. द्वात्रिंशतम् Dvâtriṁśatam, thirty-two. वर्षाणि Varṣâṇi, years. उवास Uvâsa, dwelt. तस्मै Tasmai, to him. ह Ha, then. उवाच Uvâcha, said.

4. Nor is the dream body struck when the physical body is struck, nor does it become lame when the physical body is lame; but it appears to be struck, it appears to be multilated, it is conscious of unpleasant feeling, it appears to shed tears. Therefore I see no good in this.

Prajâpati said.—"O glorious one, this is even indeed thus as thou sayest; but I shall explain it to thee more fully, according to thy capacity. But dwell thou here for another thirty-two years." He lived there for another thirty-two years. And then Prajâpati said.—571.

MADHVA'S COMMENTARY.

An objector says: "the undeserving person Virochana had gone away, while the deserving Indra had come back for the true doctrine. But to Indra also Prajâpati taught in parables, telling him that the Self seen in dream was Brahman. Why did he teach Indra in such ambiguous phrases? Why did he not teach him more explicitly, as there was no danger of an Asura getting hold of the Doctrine." To this objection the Commentator replies:—

Brahmâ also spoke, again and again, words capable of producing delusion, in order to show to all, that Indra was a fit person to be taught, because he always read the riddle of Brahmâ. (The whole object of Brahmâ was to show that the highest quality in a disciple was fitness to understand obscure teachings, through the development of intuitive faculties). Brahmâ, the child of Âtman, therefore, taught Indra, in ambiguous phrases; in order to show that Indra was a fit person. He told that He who shows the Jîva dreams, and is worshipped by all the Devas; He is Viṣṇu. This was the purport of Brahmâ's teaching. But Indra Purandara, acting as if he was possessed of Âsuric brain, said "the being seen in dream appears to be slain, appears to be injured, therefore, this Jîva seen in dream cannot be the Supreme Hari."

The masters of occultism always clothe their teachings in mystic phraseology, not that they love obscurantism, but because their object is to develope the intuition of their disciples. They do not aim at developing intellect, but they have in view the evolution of that higher faculty called Buddhi or intuition. This can only be done by 'dark savings,' capable of being interpretated in a two-fold sense, spiritual and material. If the person has got intuition, or, what Madhva calls, if he is a Yogya or elect, then he understands these sayings in their true sense. If he is not, then he puts a material garb on these teachings. Thus Brahmâ said:—"the being glorified in dream is Brahman:" which may mean

the astral body of the Jîva, seen in dream is Brahman or the producer of dream-state is Brahman. Indra acts, as if he understood the teaching in the first sense. But his intuition soon warns him and he comes back to Prajâpati with his objections and difficulties. Whether it was a mere acting on the part of Indra, as Madhva holds it, or whether Indra really misunderstood Brahma's teaching at first, and came back for further explanation, we leave it to our readers to judge.

ELEVENTH KHANDA.

MANTRA 1.

तद्यत्रैतत् सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स ह्याप्राप्यैव देवानेतद्भयं ददर्श नाहं खल्वयमेवꣳ सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

तद् Tad, that. **यत्र** Yatra, in that state where; in whom. In the Lord called Prâjña. **एतत्** Etat, this, Jîva. **सुप्तः** Suptaḥ, being in dreamless sleep. **समस्तः** Samastaḥ, fully, reposing, all sense activity stopped. **सम्प्रसन्नः** Samprasannaḥ, at perfect rest, enjoying the happiness of one's own self. **स्वप्नम्** Svapnam, dream. **न** Na, not. **विजानाति** Vijânâti, perceives. **एषः** Eṣaḥ, this. **आत्मा** Âtmâ, the Âtman. **इति** Iti, thus. **ह** Ha, then. **उवाच** Uvâcha, Prajâpati said. **एतत्** Etat, this. **अमृतम्** Amṛitam, Immortal. **अभयम्** Abhayam, fearless. **एतत्** Etat, this. **ब्रह्म** Brahma, Brahman. **इति** Iti, thus. **सः** Saḥ, he. **ह** Ha, then. **शान्तहृदयः** Śântahṛidayaḥ, satisfied in heart. **प्रवव्राज** Pravavrâja, went away. **सः** Saḥ, he. **ह** Ha, then. **अप्राप्य** Aprâpya, without reaching. **एव** Eva, even, alone. **देवान्** Devân, Devas. **एतत्** Etat, this. **भयम्** Bhayam, fear, difficulty. **ददर्श** Dadarśa, saw. **न** Na, not. **अहम्** Aham, I. **खलु** Khalu, verily. **अयम्** Ayam, this. **एवम्** Evam, thus. **सम्प्रति** Samprati, in this state of dreamless sleep. **आत्मानम्** Âtmânam, the Supreme Self. **जानाति** Jânâti, knows. **अयम्** Ayam, this supporter of the Jîva. **अहम्** Aham, I. **अस्मि** Asmi, am. **इति** Iti, thus. **नो** No, not. **एव** Eva, alone. **इमानि** Imâni, these. **भूतानि** Bhûtâni, beings. **विनाशम्** Vinâśam, without (vinâ) joy (śam); the state of joylessness. **एव** Eva, alone. **अपीतः** Apîtaḥ, merged into. **भवति** Bhavati, becomes. **न** Na, not. **अहम्** Aham, I. **अत्र** Atra, in this. **भोग्यम्** Bhogyam, good. **पश्यामि** Paśyâmi, I see. **इति** Iti, thus.

1. 'When in deep sleep, in perfect rest, he sees no dreams, this is the Self, this is the Immortal, the Fearless, this is Brahman' thus said Prajâpati.

Then Indra went away satisfied in heart. But before he had reached the Devas, he saw this difficulty :—'In this dreamless state, I do not know the Self as my refuge, nor does the Self reveal Himself to me as "this am I," nor do these creatures know the Self in dream state. If the Jîva has entered the Lord in this state, he has done so without the consciousness of joy. I do not see any good in this. —572.

MANTRA 2.

स समित्पाणिः पुनरेयाय तꣳ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच नाहं स्वल्वयं भगव एवꣳ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

सः Saḥ, he. समित्पाणिः Samitpâṇiḥ, with fuel in hand. पुनः Punaḥ, again एयाय Eyâya, came back. तम् Tam, to him. ह Ha, then. प्रजापतिः Prajâpatiḥ, Prajâpati. उवाच Uvâcha, said. मघवन् Maghavan, O Indra. यत् Yat, what. शान्तहृदयः Śântahṛidayaḥ, satisfied in heart. प्राव्राजीः Prâvrâjîḥ, thou didst go away. किम् Kim, what. इच्छन् Ichchhan, desiring. पुनः Punaḥ, again. आगमः Âgamaḥ, thou hast come back. इति Iti, thus. सः Saḥ, He. ह Ha, then. उवाच Uvâcha, said. न Na, not. अहम् Aham, I. खलु Khalu, verily. अयम् Ayam, this. भगवः Bhagavaḥ, sir. एवम् Evam, thus. सम्प्रति Samprati, in the state of dreamless sleep. आत्मानम् Âtmânam, the Supreme Self. जानाति Jânâti, he knows. अयम् Ayam, this. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus. नः Naḥ, not. एव Eva, alone. इमानि Imâni, these. भूतानि Bhûtâni, beings. विनाशम् Vinâśam, without joy (Vinâ = without, Śam = Joy or place). एव Eva, alone. अपीतः Apîtaḥ, merged into. भवति Bhavati, becomes. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyâmi, I see. इति Iti, thus.

2. Taking fuel in his hand, he went again to Prajâpati. Prajâpati said to him 'O Indra you went away satisfied in your heart, for what purpose have you come back?' He said 'Sir I do not find, in this dreamless state, that Self, as my refuge, nor does the Self reveal Himself to me as 'this am I.' Nor do these creatures know the Self, in that

state. If the Jîva has entered the Lord, in this state, he has done so without the consciousness of joy. I do not see any good in this."—573.

MANTRA 3.

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्वसाऽपराणि पञ्च वर्षाणीति सहापराणि पञ्च वर्षाण्युवास तान्येकशतꣳ संपेदुरेतत्तद्यदाहुरेकशतꣳ ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

एवम् Evam, thus. **एव** Eva, alone, even. **एषः** Eṣaḥ, this. **मघवन्** Maghavan, O Indra. **इति** Iti, thus. **ह** Ha, verily, then. **उवाच** Uvâcha, said. **एतम्** Etam, this. **तु** Tu, but. **एव** Eva, even, indeed. **ते** Te, to thee. **भूयः** Bhûyaḥ, again. **अनुव्याख्यास्यामि** Anuvyâkhyâsyâmi, I shall explain according to thy capacity. **नो** No, not. **एव** Eva, alone, even. **अन्यत्र** Anyatra, anything else. **एतस्मात्** Etasmât, than this. **वस** Vasa, dwell. **अपराणि** Aparâṇi, another. **पञ्च** Pañcha, five. **वर्षाणि** Varṣâṇi, years. **सः** Saḥ, he. **ह** Ha, then. **अपराणि** Aparâṇi, another. **पञ्च** Pañcha, five. **वर्षाणि** Varṣâṇi, years. **उवास** Uvâsa, dwelt. **तानि** Tâni, those. **एकशतम्** Ekaśatam, one hundred and one. **सम्पेदुः** Sampeduḥ, became in all. **एतत्** Etat, this. **तत्** Tat, that. **यत्** Yat, that. **आहुः** Âhuḥ, they say. **एकशतम्** Ekaśatam, one hundred and one. **ह** Ha, verily, then. **वै** Vai, verily. **वर्षाणि** Varṣâṇi, years. **मघवान्** Maghavân, Indra. **प्रजापतौ** Prajâpatau, with Prajapati. **ब्रह्मचर्यम्** Brahmacharyam, the vow of studentship. **उवास** Uvâsa, dwelt. **तस्मै** Tasmai, to him. **ह** Ha, verily. **उवाच** Uvâcha, said.

3. "So it is indeed O Indra," replied Prajâpati; "but I shall not explain this to you, unless you have passed some further period of Brahamcharya. Live here another five years." He lived there for five years more, this made in all one hundred and one years, and therefore, it is said, that Indra Maghavan dwelt one hundred and one years, as Brahmachâri with Prajâpati. Then Prajâpati said to him. —574.

MADHVA'S COMMENTARY.

Being thus addressed by Indra, Brahmâ told him of the Lord presiding over the state of deep sleep. When in the Lord, the Jîva enters in deep sleep, and does not know that he has so entered, that state was

described by Brahmâ. When Brahmâ taught him the Lord called Prâjña, the maker of the state of deep sleep, Indra said :—"I do not know myself in this condition of deep sleep any one separate from me; I do not realize that I am supported by Him or any one is supported in me. Nor does the Supreme Lord show Himself to the Jîva and tell him, "I am the Lord." Nor do the creatures see any body in this condition. If in deep sleep the Jîva entered into the Supreme Self or the Supreme Self entered into the Jîva, even then also the merging is without any perception of happiness.

Note:—When Prajâpati taught Indra, that the Lord was the Maker of the condition of deep sleep also, Indra objects to it saying: "in this condition one does not know either one's own self or the Supreme Self. Nor does the Lord show Himself to the Jîva in this condition: telling to the Jiva "here I am." If it be said, that there exists no Supreme Self, the support of the Jîva in the condition of deep sleep, because He is not perceived, that is wrong. In the condition of deep sleep, the Jîva and the Supreme Self merge into each other, and that is the reason why one does not perceive the container and the contained, the supporter and the supported. This answer, however, is not right because, if that were the case, that the Jîva and the Lord, had merged into each other, then it ought to be a condition of Vinâśam, *i.e.*, joylessness; (Vinâ = without, Sam = joy). If the Jîva had merged into the Supreme Self, then it would be so merged without any perception of joy, just as people who go to another's house, do not feel comfortable there, as much as they feel in their home. The Jîva, however, perceives joy in deep sleep, for on arising he remembers "I slept very soundly and happily." This shows that there is a perception of joy in deep sleep; consequently, it is not a condition of Jîva entering into Brahman, in the sense of being merged into it. If on the other hand the Supreme Self be merged in the Jîva, in the condition of deep sleep, then He also would become without joy; for the same reason that going into another's house is always a state of discomfort.

But this would contradict all scriptural texts, which say that the Lord is always full of joy and joy is His essential nature. Therefore, it follows, that the deep sleep is not a condition in which either the Jîva merges (Apîta) into the Lord, or the Lord merges into the Jîva. This also refutes the doctrine of the Advaitins who hold that in deep sleep, there is a dissolution of Ahaṅkâra and all psychic activities; and who hold that the word Vinâśa means annihilation, and that the deep sleep is an annihilation of personality.

The whole thing depends upon getting a clear idea of merging. If a lower consciousness could ever merge into a higher, it could do so only on losing its separate consciousness. A lower consciousness can never *merge* into a higher and still retain its own consciousness. But the Jîva retains its consciousness in deep sleep, for he remembers on waking that he had slept well. Therefore in deep sleep the Jîva does not merge into the Lord. Nor does the Lord merge into the Jîva. For when a higher consciousness merges into a lower—if there could be such a thing—then it would lose its higher nature and become the lower. Thus the Lord would be no Lord but become a Jîva.

TWELFTH KHANDA.

MANTRA 1.

मघवन्मर्त्यं वा इदꣳ शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ १ ॥

मघवन् Maghavan, O Indra. **मर्त्यम्** Martyam, mortal, subject to death. **वै** Vai, verily. **इदम्** Idam, this. **शरीरम्** Śarîram, body of the Jîva. **आत्तम्** Âttam, held. **मृत्युना** Mṛityunâ, by death. **तद्** Tad, that, body in which the Jîva dwells. **अस्य** Asya, of this. **अमृतस्य** Amṛitasya, of the Immortal. **अशरीरस्य** Aśarîrasya, of the Bodyless. **आत्मन:** Âtmanaḥ, of the Self. **अधिष्ठानम्** Adhiṣṭhânam, the abode. **आत्त:** Âttaḥ, held. **वै** Vai, verily. **सशरीर:** Saśarîraḥ, the embodied, namely the Jîva. **प्रियाप्रियाभ्याम्** Priyâpriyâbhyâm, by pleasure and pain. **न** Na, not. **वै** Vai, verily. **सशरीरस्य** Saśarîrasya, of the embodied, of the Jîva. **सत:** Sataḥ, so long as they be. **प्रियाप्रिययो:** Priyâpriyayoḥ from pleasure and pain. **अपहति:** Apahatiḥ, release, freedom. **अस्ति** Asti, is. **अशरीरम्** Aśarîram, to the non-embodied, to the Supreme Self. **वाव** Vâva, verily. **सन्तम्** Santam, being. **न** Na, not. **प्रियाप्रिये** Priyâpriye, pleasure and pain, (dependent upon another). **स्पृशत:** Spriśataḥ, touch.

1. O Indra! this body of the Jîva is mortal and held by death. It is the abode of the Immortal, the bodyless Lord. The embodied Jîva is verily held by pleasure and pain. Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain.—574.

MANTRA 2.

अशरीरो वायुरभ्रं विद्युत्स्तनयित्नुरशरीराण्येतानि तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन स्वेन रूपेणाभिनिष्पद्यन्ते ॥ २ ॥

अशरीर: Aśarîraḥ, without body, not absolutely, but compared with their knowledge. **वायु:** Vâyuḥ, the Chief Vâyu. **अभ्रम्** Abhram, Brahmâ, because He is supported (Bhra) by the Lord Viṣṇu (Ap = all-pervading). **विद्युत्** Vidyut, Lightning, the wife of Vâyu, because she is very (Vi) luminous, (Dyut) the highly luminous. **स्तनयित्नु:** Stanayitnuḥ, Thunder, the wife of Brahmâ, because

she has all sounds. अशरीराणि Aśarîrâṇi, without body, because they have superabundance of wisdom. एतानि Etâni, these. तद् Tad, that. यथा Yathâ, as. एतानि Etâni, these. अमुष्मात् Amuṣmât, from that. आकाशात् Âkâśât, from All-luminous, Supreme Self, through the grace of Âkâśa. समुत्थाय Samutthâya, coming out of the body. परम् Param, Supreme. ज्योतिः Jyotiḥ, Light, the Supreme Brahman. उपसम्पद्य Upasampadya, having approached. स्वेन Svena, in his own. रूपेण Rûpeṇa, with his form, with his proper form of joy &c. आभिनिष्पद्यन्ते Abhiniṣpadyante, completely attain.

2. The Chief Vâyu is without body, Brahmâ, and the wife of Vâyu and the wife of Brahmâ these are also without body. As these through the grace of the All-luminous come out of their body, and attain the Highest Light and remain in their own form.—575.

MANTRA 3.

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षत्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वाज्ञातिभिर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

एवम् Evam, thus. एव Eva, just. एषः Eṣaḥ, this, namely the Mukta Jiva. सम्प्रसादः Samprasâdaḥ, having obtained the grace of Viṣṇu completely. अस्मात् Asmât, from this. शरीरात् Śarîrât, from the final body. समुत्थाय Samutthâya, coming out. परम् Param, highest. ज्योतिः Jyotiḥ, light. उपसम्पद्य Upasampadya, having attained. स्वेन Svena, in his own. रूपेण Rûpeṇa, form. अभिनिष्पद्यते Abhiniṣpadyate, appears, is restored to. सः Saḥ, he. उत्तमः Uttamaḥ, the best. पुरुषः Puruṣaḥ, being. सः Saḥ, he. तत्र Tatra, there, in the world of Lord. पर्येति Paryeti, moves about. जक्षत् Jakṣan, eating, or laughing. क्रीडन् Kriḍan, playing. रममाणः Ramamâṇaḥ, rejoicing. स्त्रीभिः Strîbhiḥ, with women. वा Vâ, verily. अज्ञातिभिः Ajñâtibhiḥ, with non-relatives, Muktas of previous Kalpas. यानैः Yânaiḥ, with carriages. वा Vâ, or. ज्ञातिभिः Jñâtibhiḥ, relatives, namely Muktas of the same period. वा Vâ, or. न Na, not. उपजनम् Upajanam, persons near them. स्मरन् Smaran, remembering. इदम् Idam, this. शरीरम् Śarîram, body. सः Saḥ, he. यथा Yathâ, as. प्रायोग्य Prâyogya, the charioteer. आचरणे Âcharaṇe, in the carriage. युक्तः Yuktaḥ engaged by his master. एवम् Evam, thus. एव Eva, just. अयम् Ayam, this. अस्मिन् Asmin, in this. शरीरे Śarîre, in the body. प्राणः Prâṇaḥ, the prâṇa, the Chief Vâyu. युक्तः Yuktaḥ, appointed by the Lord Viṣṇu.

3. He through whose grace this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages with other Muktas of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body. And as a charioteer, is appointed by his master, to drive the carriage, just so is this Prâṇa appointed to drive this chariot of the body.—576.

MANTRA 4.

अथ यत्रैतदाकाशमनुविष्णणं चक्षुः स चाक्षुसः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो वेदनमभिव्याहराणीति स आत्मऽभिव्याहाराय वागथ यो वेददꣳ शृणवानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

अथ Atha, now. यत्र Yatra, where, in Viṣṇu. एतत् Etat, this. आकाशम् Âkâśam, Luminous of form. अनुविष्णम् Anuviṣaṇṇam, has entered. चक्षुः Chakṣuḥ, eye. सः Saḥ, that. चाक्षुषः Châkṣuṣaḥ, being using the eye. पुरुषः Puruṣaḥ, person. दर्शनाय Darśanâya, for the sake of seeing. चक्षुः Chakṣuḥ, eye. अथ Atha, now. यः Yaḥ, who वेद Veda, knows, thinks. इदम् Idam, this. जिघ्राणि Jighrâṇi, may I smell. इति Iti, thus. सः Saḥ, he. आत्मा Âtmâ, the Self. गन्धाय Gandhâya, for the sake of smell. घ्राणम् Ghrâṇam, the nose. अथ Atha, now. यः Yaḥ, who. वेद Veda, knows. इदम् Idam, this. अभिव्याहराणि Abhivyâharâṇi, let me speak. इति Iti, thus. सः Saḥ, he. आत्मा Âtamâ, the Self. अभिव्याहराय Abhivyâharâya, for the sake of speaking. वाग् Vâg, speech, tongue. अथ Atha, now. यः Yaḥ, who. वेद Veda, knows. इदम् Idam, this. शृणवानि Śṛiṇavâni, my I hear. इति Iti, thus. सः Saḥ, he. आत्मा Âtmâ, the Self. श्रवणाय Śravaṇâya, for hearing. श्रोत्रम् Śrotram, ear.

4. Now that, in Whom this luminous form has entered, to Him belongs the eye. That Being is the Lord of the eye, for the sake of His seeing is the eye. So He Who says let me smell this, He is the Self, the nose is the instrument of smelling. He Who says 'let me say this,' He is the Self, the

tongue is the instrument of saying. He Who says "let me hear this," He is the Self: the ear is the instrument of hearing.—577.

MANTRA 5.

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ ५ ॥

अथ Atha, now. **यः** Yaḥ, who. **वेद** Veda, knows. **इदम्** Idam, this. **मन्वानि** Manvâni, let me think. **इति** Iti, thus. **सः** Saḥ, he. **आत्मा** Âtmâ, the Self. **मनः** Manaḥ, the mind. **अस्य** Asya, is. **दैवम्** Daivam, divine, illumined. **चक्षुः** Chakṣuḥ, eye. **सः** Saḥ, he. **वै** Vai, verily. **एषः** Eṣaḥ, this. **एतेन** Etena, through this. **दैवेन** Daivena, through the Divine. **चक्षुषा** Chakṣuṣâ, through the eye. **मनसा** Manasâ, through the mind. **एतान्** Etân, these. **कामान्** Kâmân, objects of desire. **पश्यन्** Paśyan, seeing. **रमते** Ramate, he rejoices.

5. He Who knows let me think this, He is the Self, mind is His illumined eye. He the Self seeing these objects of pleasure through His illumined eye rejoices.—578.

Note:—These two Mantras show that it is the Lord who creates by His will Eye, Ear, Nose, &c., in order to make the Jîva get experiences. The Lord is the Uttama Puruṣa of the third Mantra, and the last two verses describe in detail His glory and Majesty. The Jîva, with Prâṇa and Senses, is supported by the Lord and exists through Him. These two verses show, that the real enjoyer of all the experiences, is the Lord; and that the Jîva enjoys secondarily after the Lord.

MANTRA 6.

य यते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषाꣳ सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

इति द्वादशः खण्डः ॥ १२ ॥

यः Yaḥ, those desires. **एते** Ete, these desires. **ब्रह्मलोके** Brahmaloke, in the world of the Lord, namely the Lord experiences those desires only which are holy and which exist in Heaven world. **तम्** Tam, him. **वै** Vai, verily. **एतम्** Etam, this. **देवाः** Devaḥ, the Devas namely, Vâyu, Brahmâ and their spouses. **आत्मानम्** Âtmânâm, The Lord. The Supreme Self. **उपासते** Upâsate, meditate, worship. **तस्मात्** Tasmât, through the grace of that Lord obtained through meditation. **तेषाम्** Teṣâm, of those Devas. **सर्वे** Sarve, all. **च** Cha, and. **लोकाः** Lokaḥ, worlds and men. **आत्ताः** Âttâḥ, are obtained. **सर्वे** Sarve, all. **च** Cha,

and. कामा: Kâmâḥ, desires. स: Saḥ, he. सर्वान् Sarvân, all. च Cha, and. लोकान् Lokân, world. आप्नोति Âpnoti, obtains. सर्वान् Sarvân, all. च Cha, and. कामान् Kâmân, desires. य: Yaḥ, who. तम् Tam, him. आत्मानम् Âtmânam, the Supreme Self. अनुविद्य Anuvidya, having intellectually understood. विजानाति Vijânâti, realizes through intuition. इति Iti, thus. ह Ha, verily. प्रजापति: Prajâpatiḥ, Prajâpati. उवाच Uvâcha, said. प्रजापति: Prajâpatiḥ, Prajâpati. उवाच Uvâcha, said.

6. (The Lord enjoys all holy pleasures only), which exist in the Brahmâ-world. That Supreme Self is worshipped verily by the Devas. Therefore, they obtain all worlds and all desires. He who knows that Self and realises Him also, obtains all worlds and all desires. Thus said Prajâpati, verily thus said Prajâpati.—579.

MADHVA'S COMMENTARY.

When thus addressed by Indra, Brahmâ told him the truth in plain and simple words; namely "Know thou that to be the Jîva who has always connection with body, *i. e.*, a Jîva has always some body or another. While He who has no connection with any body either in past, present or future, He is called the bodyless, the Supreme Viṣṇu, the Immortal, the Eternal Form. Though thus unembodied, the Lord, dwelling within this body, remains controlling it; for the Lord is He who controls the body, free from old age, &c.; while the Jîvâtmâ is bound with the body, and suffers old age and death. Because it has the conceit of body.

The Commentator now explains the meaning of the word Priya and Apriya.

The learned call that to be a priya, which depends upon another; any happiness which is not self-dependent is Priya or pleasure; (Para meaning another and Ya meaning to come). Similarly any pain which comes from another, that is called Apriya, the word A meaning evil.

The Jîva is always subject to Priya and Apriya; to pleasure caused by another, to pain given by another. A Jîva can never, under any condition (whether Free or Mukta), be above pleasure and pain. In Mukti he has pleasure, given to him by God, in non-Mukti he has both pleasure and pain, according to his Karmas. But the Supreme Brahman is Aśarîra (bodyless), therefore, He has no pleasure nor pain. These can never touch Him. His pleasure is Self-originated, not like the Priya, dependent upon another, while pain He never has.

The Commentator now explains the words Abhra, Vidyut, and Stanayitnu, which generally mean the cloud, the lightning and the thunder. But he shows that these words mean here Brahmâ, the wife of Vâyu and the wife of Brahmâ respectively.

Brahmâ is called Abhra, because he is supported (bhra=to support) by the Supreme Lord, who pervades everything, namely, by the God Viṣṇu, who is called Ap or all-pervading. Thus Abhra is a compound of two words (अप् + भ्र).

Ap and Bhra means literally "supported by the all-pervading."

Note:—When meaning cloud Abhra is analysed as Ap=water, Bhra=carrying, water carrying, water bearing.

The wife of Vâyu is called Vidyut, because she causes special (Vi) enlightenment, specific giver of light. The wife of Brahmâ is called Stanayitnu, because she consists of all sounds, and Stanayitnu literally means the maker of all sounds.

These (Vâyu and Brahmâ with their spouses) are said to be without body, not because they have absolutely no bodies, but because knowledge preponderates in them, and their body is no hindrance to their knowledge. These also are not afflicted by pleasure and pain, much less then will the Supreme Brahman be affected by pleasure and pain.

How do you say that Brahmâ and Vâyu have no pleasure caused by another. Their pleasure is caused by Viṣṇu Himself and it is not self-originated, so they cannot be said untouched by pleasure. To this the Commentator replies:—

The pleasure of Vâyu and Brahmâ, is caused directly by Viṣṇu, while that of their wives by them who are their lords. This pleasure cannot be said to be caused by another, for the pleasure caused directly by God is not Priya, as above defined. Therefore they are said to be devoid of pleasure.

As these, Vâyu, Brahmâ and their wives, have emerged from the Supreme Ether namely Viṣṇu, and from nothing else, and as they enter back into Him and merge into Him in Mukti, and thus obtain their own happiness and bliss, so the other Muktas, through the full grace of Viṣṇu, obtain their self-bliss, by reaching Viṣṇu called also Keśava. When the Mukta reaches Viṣṇu, he rejoices there with women and carriages, and kinsmen. As the charioteer is placed in the carriage, to drive it, so is Vâyu appointed by the Lord, to drive this chariot of the body. And as in the chariot is seated the Master of the chariot, so the Lord Viṣṇu sits in the body, the master of the body; and as a chariot may carry other passengers also, so is the Jîva a mere passenger in this body, neither the driver nor the master of it.

Refuged in Him are all the senses and the sense-Devas; the great Prâṇa is also refuged in Him; in Him is refuged even this Jîva. He the Supreme Viṣṇu knows all their workings, their seeings, their hearings, their smellings, their tastings and thinkings as well. He verily fully

knows, without any effort, all the objects of all the senses. That Viṣṇu must be known as the Supreme, greater than all the Devas of the senses, and the senses. He the Lord Viṣṇu, the Unborn, experiences all joys through these senses. Though He is capable of enjoying everything by His own glorious form, yet the Lord Hari when dwelling in the body of a Jîva, enjoys all objects through the senses of the Jîva by pervading those senses with his own divine senses.

If the Lord within the Jîva, enjoys through the senses of the Jîva, then He would suffer the pain of the Jîvas, and experience evils as well. To this the Commentator replies :—

The Lord Viṣṇu, by pervading the Jîva and his senses and Prâṇa enjoys all the auspicious experiences of the Jîva but never any evil.

Him the Supreme Lord worship all the Devas, Vâyu, and the rest ; under His control, verily all the worlds subsist, all desires, and all Jîvas. Any one who knows this ancient Viṣṇu, according to his capacity, and sees Him in his true light, obtains all desires, and all worlds, according to his will. Thus it is in the Sâma Saṁhitâ.

Prajâpati taught Virochana, the true doctrine, but the latter through his incapacity, and unfitness understood as if Brahmâ was teaching the theory of Mâyâ, namely that the Jîva is a reflection of Brahman, the reflection and the original are identical, and that therefore the Jîva and the Brahman are the same and consequently the Jîva is to be worshipped. In fact, the theory of the Mâyâvâdins is the theory of all the asuras, and is not the true doctrine. Indra, however, understood Prajâpati rightly. He knew that the Lord is the producer of the three states of consciousness, waking, dreaming and deep sleep, that He is above all conceit of body, that He is untouched by necessary pain and pleasure, that He is the goal of the Muktas, that He is the Lord of the Chariot of the body, that He is the supporter of the Jîva with his Prâṇa and senses, that He is the enjoyer of all auspicious experiences, that He is adored by Vâyu and others, that He alone is the Âtman. While the Jîva is just opposite of it. Thus Indra understood the teaching of Prajâpati in its true light, namely that he had taught the doctrine of duality, and not of identity and illusion. Indra taught this doctrine to the Devâs, as Virochana taught Mâyâvâda to the Asuras. Some say that the doctrine taught to the Virochana, or rather mis-understood by him, was not Mâyâvâda but materialism or Lokâyata, namely, that this body is the Âtman, there is no other soul than this body, and that this body alone ought to be worshipped. This, however, is not the doctrine taught to Virochana. For Lokâyatas are materialists and do not believe in after-life. They do not believe that the souls survive bodily dissolution. That this doctrine was not taught is thus proved by the Commentator :—

The Śruti says that Virochana taught to the Asuras "he obtains both worlds, this and the next" this shows that the Lokâyata doctrine was not taught by Virochana : for they (the Lokâyatas) do not believe in the existence of the next world. Virochana, however, believed in the existence of the next world and he did not misunderstand Prajâpati as teaching materialism, but as teaching Mâyâvâda. For Virochana,

when he went back to his Asuras, taught them that the Jîva is to be worshipped, that the Jîva alone is to be served, and he who worships the Jîva alone, and serves the Jîva alone, attains both the worlds this and the next (Khaṇḍa VIII, verse 4). Thus this teaching of Virochana to the Asuras shows that he did not teach materialism, for he taught the existence of the next world. He taught the identity of the reflection with the reflected, the Supremacy of the Jîva: in short the doctrine of the Mâyâvâda.

But while Virochana understood the word Âtman, as meaning Jîva Âtman, Indra understood it in its true sense, namely the Supreme Lord. He understood that Prajâpati by using the word Âtman referred to the Supreme Lord and not to the Jîva Ātman. In fact, the word Âtman is used in the subsequent passages, unmistakably for the Supreme Lord; thus as below "O Indra, this body is mortal and held by death. It is the abode of the immortal, the bodyless Âtman. The embodied is verily held by pleasure and pain. Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain" (Khaṇḍa XII-1).

The above texts show that a sharp difference is drawn between the Jîva and the Îśvara, the human soul and the Lord.

But may it not be that the Jîva is also, above pleasure and pain, in its state of Mukti, and then this verse will apply to the Jîva. In ordinary conditions, the Jîva is not above pleasure and pain, but in Mukti it is. To this the Commentator replies :—

Except the Jîva no one else has the perception of priya (pleasure) and apriya (pain).

For if every Jîva whether Mukta or Bound, were free from pleasure and pain, then who or what is it that is affected by pleasure and pain? The answer must be the body. If the soul does not suffer, then the suffering is in the body, but that is not the opinion of any side. If the bound soul only suffers and the released soul is above all suffering, then it is against all teachings which show that in release also the soul is bound to enjoy happiness; it cannot get rid of joy.

Even the released soul is not free from pleasure, it has the enjoyment of pleasure in that state.

Says an objector :—"If the released soul is not free from suffering (?) joy then the Lord is also not free, for his joy is eternal and He can never be free from joy." To this the Commentator replies :—

The word priya or pleasure of this passage is not intended to include the joy of the Lord Viṣṇu. For we have already said above, that by priya is meant that pleasure, the attainment of which depends upon another; the joy of the Lord is not such a priya, it is self-dependent. The bliss of the released, being dependent upon the Lord, is priyam, in the true sense of the word. (As says the following text). The Jîvas

whether released or bound, can never be free from priya, because their joy is ever dependent upon another. But the joy of the Lord Hari, being independent of all, is not called priya. Because the wise say, that the priya is that joy which depends upon another. But though the joy of Brahmâ and Vâyu are also dependent upon another, namely upon the Lord Hari, yet that joy is not called priya, because it depends upon no one else than the Lord. Their joy, therefore, falls under the category of apriya. It is only in a secondary sense that their joy is called apriya, strictly speaking their joy is also priya or dependent joy. This secondary use of apriya is like the use of the word Svarât or the Self-ruler or autocrat as applied to the king, (for the true Autocrat is the Lord alone). Or as the word Îśvara or Lord is applied to Rudra; or as the word Indra is applied to Śakra. (Indra or the Powerful One is the name of the Lord primarily). In the same way the word apriya is applied to Brahmâ and Vâyu: their joy is not absolutely self-dependent. Similarly the joy of the consorts of Brahmâ and Vâyu is called apriya, though it is dependent on the Lord and on their respective lords; just as the word râjñi or sovereign is applied to the queen, or the Îśvarî or Lady is applied to Umâ. It is in this secondary sense only, that the word apriya is used in connection with Vidyut the wife of Vâyu and Stanayitnu the wife of Brahmâ. Thus it is written in the Parama Śruti. Moreover, the very text of the Chhândogya Upaniṣad also shows that the joy of the released is dependent upon the grace of the Lord and is not any self-produced joy. Thus in verse 3 of Khaṇḍa 12 it is said:—"This released soul, having obtained the full grace of the Lord, and having approached the highest Light, appears in his own form." This shows that the experiencing of the nijânanda or the self-joy is obtained by the released soul, by the grace of the Lord.

Moreover in the same verse the Lord is described as the Best Person Uttama Puruṣa or the Highest Spirit. This also differentiates the Lord from the Jîva.

But cannot the words uttama puruṣa be applied to the Jîva also? In the state of Mukti, the Jîva may well be called the best person, as compared with inanimate matter. To this the Commentator replies:—

The word uttama puruṣa the Highest Person always presupposes that there are other persons compared with whom, this is the highest. If the comparison was only between him and the inanimate nature, then the word highest would have been enough, and not the words highest person.

The Advaita theory is that there is only one person or Puruṣa. The spirits are not many but one. In this view, the use of the word uttama puruṣa is wrong, for the word

Highest Spirit, always implies the existence of other spirits lower in grade. That there are other puruṣas is taught by the Gîtâ also.

"The Uttama Puruṣa is another called the Supreme Self," (Gîtâ XV-17). "That Supremacy and uniqueness which Brahmâ or Rudra cannot obtain, is Thy essential nature O Lord! Hari Thou alone art the Highest Person." So also in the Rig Veda we find that the Lord Viṣṇu is described the Highest. As the following Rik will show.

परोमात्रयातन्वा वृधान न ते महित्वमन्वश्नुवन्ति ।
उभे ते विद्म रजसी पृथिव्या विष्णो देव त्वं परमस्य वित्से ।

परः Paraḥ, beyond. **मात्रया** Mâtrayâ, all bound and measure. **तन्वा** Tanvâ, with thy body. **वृधान** Vṛidhâna, Oh thou who growest. **न** Na, not. **ते** Te, thy. **महित्वम्** Mahitvam, majesty. **अन्वश्नुवन्ति** Anvaśnuvanti, come nigh. **उभे** Ubhe, both. **ते** Te, thy. **विद्म** Vidma, we know. **रजसी** Rajasî, the heaven. **पृथिव्याः** Pṛithivyâḥ, beginning with the earth. **विष्णो** Viṣṇo, O Viṣṇu. **देव** Deva, O God. **त्वम्** Tvam, thou. **परमस्य** Paramasya, the highest. **वित्से** Vitse, knowest.

Men come not nigh Thy majesty, who growest beyond all bound and measure, with Thy body. Only Thy two regions, the heaven and the earth, O Viṣṇu we know: but Thou, God, knowest the highest also. (Rig. Veda VII-99.—1).

The same idea is expressed in the following lines of the Gîtâ. (14.) "Being refuged in this wisdom and having reached similarity with my nature." So also in Taitt. II. 2:—"He who knows the Supreme Brahman, as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman." So also in Taitt. III. 10-5, it is said "The Mukta Jiva, leaving this world, reaches the Ânandamaya (the Supreme Lord consisting of Bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take, sits down singing this hymn." So also:—"Where Mâyâ (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari, honoured by Devas and Asuras." Similarly "Kriṣṇa is worshipped by the released souls free from delusion." Similarly Chhand. VIII. 12-3 "He moves about there laughing, playing, and rejoicing with women, with carriages, with other Muktas of his own period, or of the past Kalpas. (So great is his ecstacy) that he does not remember even the persons standing near him nor even his body." This also shows, that the Jîva, in the state of Mukti, retains his separateness from the Lord, and does not become identical with Brahman. In fact, the word Upa meaning near, and the word Antara-different, found in the verse already quoted, show that there are other souls near the Mukta Jîva.

Similarly in that very verse we find that Mukta Jîva stands in the presence of the Supreme Light. All this shows that the Mukta is not identical with the Lord.

The word Antara does not occur in the text of the Chhand. VIII. 12,-3, as we have got it. It must be the reading of some other recension.

Similarly in Chhand. VIII. 12,-6, we read, the Devas worship the Âtman. Now, if the Âtman meant the Jîva, then the verse would mean that the Devas worship the Jîva. But Devas never worship any Jîva as Jîva only.

Devas may worship a Jîva, merely as a symbol, but never as the Supreme. Jîva, as such, is never worshipped by any Deva. The object of the worship of the Devas is Viṣṇu alone.

Because the following text of the Rigveda shows that the Devas worship Viṣṇu alone.

पुनर्दाय ब्रह्मजायाम् कृत्वी देवैर्निकिल्बिषम् ।
ऊर्जं पृथिव्या भक्त्वायोरुगायमुपासते ॥

पुनर्दाय Punardâya, having restored. **ब्रह्मजायाम्** Brahmajâyâm, the wife of the Brâhmana. **कृत्वी** Kṛitvî, having made her. **देवैः** Devaiḥ, by the devas. **निकिल्बिषम्** Nikilbiṣam, free from sin. **ऊर्जम्** Ûrjam, fulness, food. **पृथिव्याः** Pṛithivyâḥ, of the earth. **भक्त्वाय**ya Bhaktvâya, in order to enjoy. **उरुगायम्** Urugâyam, Lord Viṣṇu of the great glory. **उपासते** Upâsate, worship.

The Devas restored the Brâhmaṇa's wife having purified her from sin, and worship the Lord of great glory, in order to enjoy the fulness of the earth. (X. 109,-7).

Similarly the following verse of the Bhâgavata Purâṇa shows that the Uttama Puruṣa of Chhând. VIII. 12,-3, is Lord Viṣṇu and not any Mukta Jîva. "The Lord must be worshipped, as the Highest Person (Uttama Puruṣa) as separate from the Jîva, as possessing full knowledge, as the agent unattached by any action, &c."

Says an objector :—

In the Chhand. VIII. 12,-4, it is said. "That being is the Âtman of the eye, for the sake of his seeing, is the eye. So he who says "let me say this." He is the Âtman, the tongue is the instrument of saying, &c." This shows that the Âtman referred to here is the Jîvâtman and not the Lord, for he does not require any sense organs to enjoy external objects. This is wrong. For though the Lord is perfect, yet as a matter of sport (Lilâ) he enjoys external objects, through the senses of the Jîvas. As says the following verse of the Bhâgavata Purâṇa :—

Because the Lord having created these bodies with the elements Mahat &c., has entered into them, and rests in them ; He is called Puruṣa (literally he who rests in Pur or body). Thus dwelling in the bodies of the Jîvas, He enjoys all good and auspicious experiences of sixteen kinds, by being a witness of the sixteen organs. May that Lord beautify these words." This shows that enjoyment is stated with regard to the Lord alone, through the senses.

The sixteen organs are the five senses of cognition, the five organs of action, the five internal organs, mind and the rest, and Jîva as the sixteenth. In other words, there are five organs of cognition, five of action, and five of feelings.

Similarly in Katha. Up. III. 1 :—"There are the two (aspects of the Lord) the drinkers of truth, existing in the body obtained by good works, both dwelling in the cavity of the heart, in the most highly splendid Param (Vâyu)." The dwelling in the cavity are both aspects of the Lord, as we learn from the words of Bâdarâyaṇa in the Vedânta Sûtras I. 2,-11 :—"The two (who have entered) into the cave, are indeed, both Âtman (the Lord), from this very well-known characteristic, and from scripture to that effect."

But verse 4 of Khaṇḍa 12 says that the eye is for his seeing, the ear for his hearing and which are indications of the Jîva. Therefore, he who enjoys the objects is the Jîva and the Supreme Lord. To this the Commentator replies that even with regard to the physical objects, the Jîva does not see, taste &c., the true objects, but the appearances only. The real object is known only to the Lord.

Even with regard to seeing and smelling &c., when the Jîvas say "I see this, I smell this" the Jîvas really do not know, because they do not apprehend the things by themselves, the substances underlying the sensations, only the Supreme Spirit knows them. Therefore, the words "Sa uttamaḥ puruṣaḥ" do not refer to the Jîva but to the Lord, (in verse 3, Khaṇḍa 12) Lord Bâdarâyaṇa understands it also in this sense. In the Vedânta Sûtras I. 3,-20, he says :—"the reference in the Chhand. Upa. VIII. 12,-3, is to the Supreme Âtman and not to the Jîva." Similarly in the Gîtâ the word Uttama Puruṣa is applied to the Lord :—"But the Uttama Puruṣa is another called the Supreme Self (Gîtâ 15, 17)."

The Mukta Jîva is not all-powerful, nor Omnipotent like the Lord. This fact is stated by Lord Bâdarâyaṇa himself in his Vedânta Sûtras (IV 4. 17) :—"The Mukta Jîva obtains all his wishes, but does not possess the power of creating or destroying the world." Therefore the being by reaching whom the Jîva is restored to its essential nature is the Lord called the Uttama Puruṣa or the Supreme Spirit. The verse 3, of Khaṇḍa 12, therefore should be explained thus. He by whose grace the Jîva leaving his last body and approaching the highest Light, is restored to its own form, is the Highest Person, the Uttama Puruṣa."

The previous passages, also, where it is said, he moves in his glory, in his dream (Khaṇḍa 10. 1,) and the reference to deep sleep in khaṇḍa 11, verse 1, show that the Lord is meant there, and not the Jîva. For those passages describe attributes which are not applicable to the Jîva. Thus, for example, the phrase Mahîyamânaḥ charati shows that Jîva could not have been meant; for it means he moves in his glory, namely, while he is glorified by the Devas. Now the Jîva is never glorified in his dreams (in fact, he has no control over his dreams, and dreams are

sometimes very painful): the Lord alone is always glorified and retains His Majesty, even in dream.

The word Prâyogya in verse 3, Khaṇḍa 12, means the driver of the carriage, for he who is in charge of (Prâyoga) of the carriage is called Prâyogya. The Lexicon also gives this meaning:—"The words yantâ, sârathi, ânetâ, and prâyogya all mean the driver in charge of the carriage."

The words Daivam chakṣuḥ in verse 5, Khaṇḍa 12, are ambiguous. The Commentator explains the word daiva thus:—The manas is called daivam chakṣuḥ because it is illumined by others.

The word daivam is to be taken in its etymological sense here, namely the eyes, &c., of the Jîva is illumined by the eyes, &c., of the Lord. The Lord has His own eyes, &c., but when He works through the Jîva He uses the eyes, &c., of the Jîva, but illumines them and makes them daivam or illumined.

The words Ye, etc., brahmaloke should be completed by tesu ramate and means he takes delight in those pleasures which exist in the Brahma world. In the same mantra (6, Khaṇḍa 12,) occur the words anuvidya vijânâti. The anuvidya means having understood through teachers and scriptures, that is, second-hand knowledge. While vijânâti means face to face or direct knowledge, or aparokṣa. As says the following verse:— vedanam means knowledge through scriptures, while vijñânam means seeing the Lord (Brahmadarśana).

THIRTEENTH KHANDA.

MANTRA 1.

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥ १ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

श्यामात् Śyâmât, after worshipping the Lord as Śyama coloured. **शबलम्** Śabalam, the Lord having various colours and forms. **प्रपद्ये** Prapadye, I worship. **शबलात्** Śabalât, after worshipping the Lord as having all forms and colours. **श्यामम्** Śyâmam, as having the Śyama colour or dark colour. **प्रपद्ये** Prapadye, I worship, I come to. **अश्वः** Aśvaḥ, horse. **इव** Iva, like. **रोमाणि** Romaṇi, hairs. **विधूय** Vidhûya, shaking off. **पापम्** Pâpam, sins. **चन्द्रः** Chandraḥ, moon. **इव** Iva, like. **राहोः** Râhoḥ, of Râhu. **मुखात्** Mukhât, from the mouth. **प्रमुच्य** Pramuchya, being free. **धूत्वा** Dhûtvâ, having shaken of. **शरीरम्** Śarîram, the body. **अकृतम्** Akṛitam, without action. **कृतात्मा** Kṛitâtmâ, having fulfilled the object of the

Self. ब्रह्मलोकम् Brahmalokam, the world of Brahman. अभिसम्भवामि Abhisambhavami, I obtain. इति Iti, thus. अभिसंभवामि Abhisambhavâmi, I obtain इति Iti, thus.

1. I take refuge with the Lord having all colours through meditation on Him as having no colour: I take refuge in the Lord having no colour by meditating on Him as having all colour. Shaking off all evil as a horse shakes his hairs or as the moon frees herself from the mouth of Râhu, shaking off the body, I obtain the uncreated realm of Brahman, having obtained the Self.—580.

MADHVA'S COMMENTARY.

In Khaṇḍa thirteen is taught the method of worshipping Viṣṇu in His different colours as residing in the heart, &c. One colour of Viṣṇu as residing in the heart is Dark called Śyâma. It may be violet colour or pure black. The colour of Viṣṇu as dwelling in the heart is also Śabala or variegated. The commentary mentions this:—

The colour of Viṣṇu as dwelling in the heart is Dark (Śyâma) as well as variegated (Śabala) or having various and manifold colours. (The Śabala is a collection of all colours.)

These two forms of Viṣṇu—One Dark and one White (for white is an aggregate of all colours, and Dark is absence of all colours) both dwell in the heart. A man must worship and meditate on these forms of the Lord. But there is no order in which he may meditate on these two forms. He may begin with Śyama meditation and end with Śabala, or begin with Śabala and end with Śyâma. The order is immaterial.

The Lord has other colours also than these two.

The Lord as dwelling in the Jîva has also the colour of the Jîva. He is red coloured as dwelling in the Eye. Thus it is in the Mânasa.

The colour of the Lord varies also with the colour of the aura of the Man. In fact the Lord has primarily three dwelling places in man. In the eye of man—in the physical body He is red coloured—or of the colour of blood. In the Astral and mental bodies—in the Jîva par excellence—He has the colour of the aura of the Jîva. In the heart—in the Buddhic body—He has dark and white color. The colour of the Lord mentioned in the Gâyatri Vidyâ is Jîva-colour. In fact, the Lord has to be meditated upon as having these colours when meditated in those places. The formula that he should utter while meditating on the Lord in the Heart is thus given in this Khaṇḍa:—Âśva iva Româṇi Vidhâyâ Pâpam Chandra Iva Râhor Mukhât Pramuchya, Dhûtvâ Śarîram, Akṛitam Kṛitâtmâ Brahmalokam Abhisambhâvami—"Shaking off all my non-prârabdha sins as the horse shakes off dust from his hairs, and being freed from all prârabdha sins (after suffering for a short time the effects of those Karmas) as the moon is freed from the mouth of Râhu, abandoning my dense and subtle bodies, but manifesting my own essential nature (by functioning in my Svarûpa body), may I reach the eternal world of Brahman."

Now an objector says—this prayer is put in the mouth of the author of the Upaniṣad—who is no other than the Lord Himself. Or if the secondary author be taken, then Ramâ is the Revealer of it to mankind. In the case of both these, the above prayer is inappropriate. The Goddess Ramâ is an Eternally Free and can never stand in need of such a prayer. To this the Commentator replies:—

Ramâ saw (heard?) the words that came out from the mouth of the Lord Hayagriva; those very words saw Brahmâ, them even did see Nârada. (In this Upaniṣad) words which are inappropriate in the case of Viṣṇu (such as) prayers and the rest must be understood to be the words uttered by those next to Him (such as Nârada and the rest). The Lord Hari taught these (prayers, &c.,) for the future beings. Thus also spoke Ramâ, thus also spoke Brahmâ—and this is the Chhândogya Upaniṣad. Thus it is in the Sâma Saṁhitâ.

Thus the prayer "aśva iva româṇi, &c.," was uttered in the past Kalpa by Nârada and others. The future generations will also utter these prayers. Thus this is not the prayer uttered either by Ramâ or Brahmâ - they merely passed on the words as they heard it from the Lord Hari. They simply transmitted the words of the Lord of the wisdom—Face the Haya-griva.

FOURTEENTH KHANDA.

MANTRA 1.

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतꣳ स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स ह्राहं यशसां यशः श्वेतमदत्कमदत्कꣳ श्वेतं लिन्दुमाभिगां लिन्दुमाभिगाम् ॥ १ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

आकाशः Âkâśaḥ, The all-luminous. वै Vai, verily. नाम Nâma, Named नामरूपयोः Nâmarûpayoḥ, of the name and form. निर्वहिता Nirvahitâ, creator, revealer. ते Te, they, the name and form. यत् Yat, what. अन्तरा Antarâ, within. तत् Tat, that. ब्रह्म Brahma, Brahman. तत् Tat, that. अमृतम् Amṛitam, Immortal. सः Saḥ, he. आत्मा Âtmâ, the Âtman. प्रजापतेः Prajâpateḥ, Of the Lord Viṣṇu. सभाम् Sabhâm, meeting. वेश्म Veśma, hall. प्रपद्ये Prapadye, may I obtain. यशः Yaśaḥ, glory. अहम् Aham, I. भवामि Bhavâmi, may I become. ब्राह्मणानाम् Brâhmaṇânâm, among the Brahmans. यशः Yaśaḥ, glory. राज्ञाम् Râjñâm, among the princes and Kṣatriyas. यशः Yaśaḥ, glory. विशाम् Viśâm, of Vaiśyas. यशः Yaśaḥ, glory. अहम् Aham, I. अनुप्रापत्सि Anuprâpatsi, obtain. सः Saḥ, he. ह Ha, verily. अहम् Aham, I. यशसाम् Yaśasâm, of the glorious. यशः Yaśaḥ, glory. श्वेतम् Śvetam, mover in breath, existing in breath. अदत्कम् Adatkam, eater of joy, the Supreme Brahman who is all bliss. अदत्कम् Adatkam, eater of joy. श्वेतम् Śvetam, mover in breath. लिन्दुम् Lindum, the giver of joy. आ Â, always. अभिगाम् Abhigâm, I have obtained, may I obtain always (A). लिन्दुम् Lindum, the giver of joy. आ Â, always. अभिगाम् Abhigâm, may I obtain.

1. He who is called the All-luminous is the revealer of names and forms. Those names and forms which are intermediate (which are not well known) He is creator of those also, He who is without name and form. He is Brahman, He is immortal, He is self. May I enter the meeting hall of the Lord of all creatures. May I become glorious among Brahmans, glorious among Kṣatriyas, glorious among Vaiśyas. May I obtain him who gives glory to all glorious beings. May I obtain the dweller in breath. The enjoyer of all joys and the giver of all joys, may I obtain the enjoyer of all joys and giver of all joys.—581.

MADHVA'S COMMENTARY.

This Khaṇḍa teaches another method of worshipping Brahman called Âkâśa dwelling in the Lotus of the Heart. The Commentator explains this Khaṇḍa by quoting an authority :—

He is called ákáśa, because He is all prakâśa—or All-luminous. He exists without name and form. He who is called Brahman is the Lord Viṣṇu. May I obtain His palace.

The phrase te yad antarâ of the text mean "above name and form :" antarâ means without, and te refers to nâma rûpe. Prajâpateḥ veśma means the palace of the Lord Viṣṇu ; Prajâpati here does not mean Brahmâ but Viṣṇu.

May I become famous among all castes : let others derive their fame from me. May I get fame from the grace of Him who is the Most Highly renowned among all celebrities, from the Lord Brahman the giver of fame to me.

The Supreme Brahman is called Śveta, because this word literally means He who moves in the Breath (or dwells in Vâyu). He is called adatka becauss He is the Eater (adat) of joy (Kam)—He who constantly experiences the bliss of His own Self-realisation. He is called lindu because He gives joy to others (lim = rim = rati = joy : ल and र are interchangeable. May I always obtain this Lord (called Śveta, adatka, and lindu.)

Fifteenth Khanda.

Mantra 1.

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमा-

वृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिꣳ सन्त्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनरावर्तते ॥ १ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

इत्यष्टमः प्रपाठकः समाप्तः ॥ ८ ॥

ओं आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मामा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ओं शान्तिः शान्तिः शान्तिः ॥

इति छान्दोग्योपनिषत्संपूर्णा ॥ ९ ॥

तत् Tat, that Brahman described above. ह Ha, verily. एतत् Etat, this. ब्रह्म Brahma, Brahma namely Viṣṇu. प्रजापतये Prajâpataye, Prajâpati. To Prajâpati *i.e.*, to the four-faced. उवाच Uvâcha, said. प्रजापतिः Prajâpatiḥ, Prajâpati. मनवे Manave, to Svayambhuva, Manu. मनुः Manuḥ, Manuḥ. प्रजाभ्यः Prajâbhyaḥ, to people. आचार्यकुलात् Âchâryakulat, from the home of the teacher. वेदम् Vedam, Veda. अधीत्य Adhîtya, having learnt. यथाविधानम् Yathâvidhânam, according to the rules. गुरोः Guroḥ, of the teacher. कर्म Karma, duties such as service of the Guru giving him Dakṣinâ. अतिशेषेण Atiśeṣeṇa, without leaving anything behind. अभिसमावृत्य Abhisamâvṛitya, having returned home. कुटुम्बे Kuṭumbe, become a householder. शुचौ Śuchau, in sacred. देशे Deśe, in the land, in a spot. स्वाध्यायम् Svâdhyâyam, sacred study. अधीयानः Adhîyânaḥ, reading. धार्मिकान् Dhârmikân, sacred duties. विदधत् Vidadhat, performing. आत्मनि Âtmani, on the Supreme Lord. सर्वेन्द्रियाणि Sarvendriyâṇi, all senses. सम्प्रतिष्ठाप्य Sampratiṣṭhâpya, having centered, having placed. अहिंसन् Ahiṁsan, not injuring, not giving pain. सर्वभूतानि Sarvabhûtâni, any creature. अन्यत्र Anyatra, except. तीर्थेभ्यः Tîrthebhyaḥ, in sacred places, sacrifices. सः Saḥ, he. खलु Khalu, verily. एवम् Evam, thus. वर्तयन् Vartayan, behaving. यावद् Yâvad, so long as. आयुषम् Âyuṣam, life. ब्रह्मलोकम् Brahmalokam, to the world of Brahman. अभिसम्पद्यते Abhisampadyate, reaches, attains. न Na, not. च Cha, and. पुनः Punaḥ, again. आवर्तते Âvartate, returns. न Na, not. च Cha, and. पुनः Punaḥ, again. आवर्तते Âvartate, returns.

1. Verily this doctrine Viṣṇu taught to the four-faced Brahmâ, Brahmâ taught to Svayambhuva Manu, Manu to his people. One should learn the Veda in the family of his teachers and making presents to his Guru according to law and doing his works fully one should return home and

enter into household life. In a sacred spot he should recite the holy scriptures, and perform good deeds concentrating all his senses on the Supreme Self, he should not injure any living creature except in sacrifices. He verily thus passing his life attains on death the world of Brahman and never returns therefrom, never returns therefrom.—582.

MADHVA'S COMMENTARY.

This Upaniṣad must be respected as an authoritative work. To prove its authority the Veda Puruṣa mentions the various persons who promulgated it: and shows the utility of it. The phrase in the last Khaṇḍa "may I be famous among all varṇas" is ambiguous. It is not apparent, who is the speaker of those words. It cannot apply to every worshipper for any body and every body cannot become supremely famous. Who is then the speaker of this prayer? The Commentator answers this:—

The four-faced Brahmâ being thus taught by the Supreme, cried out: "may I become famous, &c." Brahmâ taught to Manu this Vidyâ, and Manu taught it to mankind. Therefore, concentrating all senses in the Lord the Supreme Spirit, and seeing the Supreme Viṣṇu, one obtains the region of the Lord. No one ever, for any reason, comes back from that place at all.

The God is the great ocean of bliss unbounding, is Higher than the highest, is the Eternal, the Omniscient, the perpetual Ruler of all, and the store-house of every auspicious quality. He is a joy for ever to His knowers and is the Greatest of all. He is my most Beloved—yea the most desired of all desires, my best Friend. May my God be pleased with me.

The Commentator now shows, by quoting scriptures, that his coming is prophesied in the Vedas, and therefore this commentary written by him is authoritative because he is one of the Aptas or the perfect. He is in fact an incarnation of Vâyu or Christ.

In the verses of the Veda there are described three Divine forms (incarnations) of Vâyu (see Ṛigveda I. 141. 1, 2, 3,) the third of those forms has composed this commentary explaining it as describing Hari. The archetypal form of Vâyu of which these are the various avatâras consists of power and wisdom. By the command of God these qualities appear fully in the avatâra-forms of Vâyu the mighty, the supporter and mover in the universe. His first form or avatâra is as Hanumat who carried the message of Râma (to Sîtâ) or who ever obeys the words of Râma. The second form is that of the warrior Bhîma who destroyed the army of the Kurus. His third form is that of Ânandatirtha called also Madhva who has composed this commentary.

These three forms of Vâyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do his commands. He brings the message of

hope to the desponding soul (Sîtâ) when she is frightened by the terrors and temptations of the world, namely of the lower nature of man. This is the first manifestation of Vâyu or Christ in the soul of man. He encourages her and tells her not to lose heart. The soul thus encouraged and hopeful becomes stronger and assumes the sterner aspects of a Draupadi. The second manifestation of Vâyu takes now. It is when the soul has reached the stage of Draupadi, who no longer is capable of being snatched away by Râvaṇa or Duryodhana, that the second manifestation of Vâyu takes place. The Christ comes now not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic host. He is no longer Gabriel the gentle, but Michael the terrible. This aspect of Vâyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vâyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vâyu in his last and the sweetest form as Madhva, the sweet wisdom, as Ânandatîrtha the bliss-giving saviour, as Purnaprajña the perfect wisdom. In this aspect, the Vâyu teaches the soul the mysteries of God-head and ultimately leads her to the presence of her Lord. In fact, the exoteric forms given in the secred books also conceal this allegory. The first form is that of Hanumat or a big semi-human ape, docile but ferocious, the second is that of a man as warrior, Bhîma the destroyer of th the army of the Kurus. The third is that of Pûrnaprajña the perfect wisdom, the teacher who is superman.

Madhva now explains the three verses of the Ṛigveda and shows how they refer to the three forms of Vâyu. Generally these verses are taken to mean three forms of Agni :—the celestial fire as manifested in the sun, astral fire as seen in the lightning and the terrestrial fire as we find it on the altar and hearth. These verses as explained by Sâyâna hardly give any sensible meaning. We give Griffith's translation below :—

Yea, verily, the fair effulgence of the God for glory was established, since He sprang from strength. When He inclines thereto successful is the hymn : the songs of sacrifice have brought Him as they flow.

Wonderful, rich in nourishment, He dwells in food ; next in the seven auspicious Mothers is His home. Thirdly that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep, from the steer's wondrous form, the chiefs who had the power produced him with their strength : when Matarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.

The translation of these verses according to Madhva are given below : —

वटित्था तद्वपुषेधायि दर्शतम् देवस्य भर्गः सहसो यतोजनि ।
यदीमुपह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सस्रुतः ॥

Ṛig. I. 141—1.

वट् Bat, strong. **इत्था** Itthâ, thus. **तत्** Tat, that. **वपुषे** Vapuṣe, for the sake of body, (for the sake of getting three bodies). **अधायि** Adhâyi, the god placed or sent, or established. **दर्शतम्** Darśatam, fair, beautiful, full of wisdom. **देवस्य** Devasya, of the god, of Vâyu. **भर्गः** Bhargaḥ, supporting (bhar), and moving (gaḥ) through the universe. **सहसः** Sahasaḥ, of the powerful. **यतः** Yataḥ, from whom, from the Lord. **अजनि** Ajani, was born. **यदीम्** Yat îm, who alone. **उपह्वरते** Upahvarate, stands near Râma, to obey his commands. **साधते** Sâdhate, who accomplishes all the works of Râma. **मतिः** Matiḥ, wisdom, Hanumat is called matiḥ because hanu means mati. **ऋतस्य** Ṛitasya, of the True, of Râma. **धेनाः** Dhenâḥ, words. **अनयन्त** Anayanta, he carried to Sîtâ or to mankind. **सस्रुतः** Sasrutaḥ, flowing with nectar.

Of the powerful God Vâyu, the root-form consists of strength and wisdom, which supports the world and moves through it. He thus for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hanumat) who stands near the throne of the Lord and fulfils all his commands and who carries the life-giving words of the True to (Sîtâ or to mankind).

Note:—The first function of Vâyu or Christ is that of Hanumat or wisdom. it is the angel that brings the message of hope to the desponding soul as Hanumat carried the words of Râma to Sîtâ.

पृक्षो वपुः पितुमान्नित्य आशये द्वितीयमासप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्तयोषणः ॥

पृक्षः Prikṣaḥ, the destroyer of the hostile army, (pṛi army, pṛitana, kṣaḥ, destroyer kṣaya kârakaḥ). **वपुः** Vapuḥ, body incarnation. **पितुमान्** Pitumân, rich in nourishment. **नित्यः** Nityaḥ, always. **आशये** Âśaye, dwelling, sleeping, in the home, who ponders over constantly. **द्वितीयम्** Dvitîyam, the second form. **आ** Â, always. **सप्तशिवासु** Saptaśivâsu, in the seven auspicious. **मातृषु** Mâtṛiṣu, in the measurers. **तृतीयम्** Tṛitîyam, the form. **अस्य** Asya, of him of Vâyu. **वृषभस्य** Vṛiṣabhasya, of the bull, of the best, of the strong one. **दोहसे** Dohase, for the sake of milking out wisdom. **दशप्रमतिम्** Daśapramatim, ten wisdom, infinite wisdom called. **पूर्णप्रज्ञम्** Pûrṇaprajñam. **जनयन्त** Janayanta, produced. **योषणः** Yoṣaṇaḥ, women, virgins.

His incarnation as the destroyer of the hosts is his second form, rich with food this eternal one sleeps in the home of the seven measurers.

The third form of this powerful Vâyu is assumed in order to give the milk of wisdom to mankind, this is the ten measured form called the Pûrnaprajna, which the virgins immaculately conceive.

Note.—The second Avatâra of Vâyu is Bhîma the Terrible, the Destroyer of the army of the Satanic host. In this form he governs the Seven Worlds, called the seven Measurers. Resting in the seven worlds, He fights incessantly with all the evils thereof, and keeps it fit for beings to dwell. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world-soul. The third aspect of Vâyu or Christ is that which is called Madhva or Pûrṇaprajña or Ânanda tîrtha. This is the human aspect or incarnation of Christ, born of women-janayanta yoṣanaḥ. This incarnation is called daśapramatim or Ten-measured or Full-measured, for it is the Perfect manifestation; for ten is the perfect number. This incarnation is called the Vṛiṣabha or the Bull of God, as the Christians call the Christ the Lamb of God.

निर्यदीं बुध्नान्महिषस्य वर्पस ईशानासः शवसा क्रन्तसूरयः ।
यदीमनुप्रदिवो मध्व आधवे गुहासन्तं मातरिश्वा मथायति ॥

निः Niḥ (a particle to be joined with the verb kranta). **यत्** Yat, because. **ईम्** Im, alone, even. **बुध्नात्** Budhnât, from the wisdom. **महिषस्य** Mahiṣasya, of the mighty Lord possessed of the six attributes **वर्पसः** Varpasaḥ, the attributes of adorableness (var varaniya) protectiveness (pa palaka.) **ईशानासः** Iśânâsaḥ the devas called Rudra &c. **शवसा** Śavasâ, with ease, with joy. **क्रन्त** Kranta, or akranta, knew. **सूरयः** Sûrayaḥ, the wise one. **यत्** Yat, who. **ईम्** Im, alone. **अनु** Anu, after. **प्रादवः** Pradivaḥ, of great refulgence. **मध्वः** Madhvaḥ,

Madhva, आधवे Âdhave, for the sake of making him their full Lord. गुहासन्तम् Guhâ santam, dwelling in the cavity, concealed from those who hold that the Jîva and the Lord are one. मातरिश्वा Mâtarisvâ Vâyu, the virgin's child. मथायति Mathâyati, rubs forth, establishes by reasons and scriptural proofs

Because the Rulers and the wise ones have easily understood the adorable and protective attributes of the mighty Lord, through the grace of this Lord of wisdom (Vâyu), who alone full of great illumination and called Madhva, establishes by proofs the concealed Lord as the great master of all, for it is the function of Mâtarisâva to rub forth him who lies concealed (as fire is produced by rubbing the sticks).

Note.—Mâtarisvâ the son of the virgin, or Vâyu in his incarnation as Madhva, has the function of revealing the guhâsantam or the concealed Lord. Not only that, he establishes the Lord Hari as the husband or the master of all souls, he is the teacher, budhna the wise one, from whom all cosmic Rulers (îśânas) and world teachers (sûrayaḥ) learn about the might and glory of the Lord called the mahiṣah, the possessor of the six manas.

The word han denotes wisdom, therefore, hanumat means he who possesses wisdom, the word mati also means he who possesses wisdom.

Therefore when the Rigveda uses the words "Yadim upahvara te sâdhate matiḥ" it refers to Hanumat; similarly the words "Ritasya dhenâ anayanta sa (su)-srutah" mean he who carries (anayanta) the words (dhena) of Râma the ever truthful (su-ritasya) to Sîtâ.

The words "Saptaśivâsu mâtṛisu" refer to Bhîma, the word Bhîma means literally he who supports all authorities, true sciences (bhi bhrita supported, ma pramâṇâni authorities). The word matarah means measurer of authoritative words. The word saptaśivâ refers to the seven authoritative Scriptures, namely the four Vedas, purâṇa, itihâsa, and pâñcharâtra. He who rests or constantly studies these seven is Bhîma.

The word Madhva in the third verse is composed of two words, madhu meaning sweet or ânanda, and va meaning tîrtha or the scripture or the teachings. He whose teachings are ever sweet is called Madhva or Ânanda tîrtha. Thus Madhva and Ânanda tîrtha literally mean the same thing. This is the third body of Vâyu.

He who knows these three forms of the mighty spirit (Vâyu) as described in this Vedic hymn, understands through his grace all the Vedas and all the truths. Thus it is in the book called "Sadbhâva."

He whose name is Ânandatîrtha and who is the third incarnation of Vâyu, who is also called Pûrṇaprajña he has composed this commentary (and not I). May it be acceptible to Hari. May Hari full of eternal bliss and infinite qualities be ever pleased with me, my salutations to that Viṣṇu again, yea over and over again.

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